

NIBBĀNAGĀMINI PAṬIPADĀ
(WAY OF PRACTICE LEADING *NIBBĀNA*)

by

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NIBBĀNA GĀMINIPAṬIPADĀ

SECTION OF *NĀAMAKAMMAṬṬHĀNA*

(PRACTICE ON MENTALITY)

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Namo tassa Bhagavato Arahato Sammâsambuddhassa!
Homage to the Exalted One, the *Arahat* Buddha Supreme

Mahânamakkâra - Buddhapanâma
I begin with due respect to the Buddha

Munendakko yeko dayudayaruno ñânavitthiññabimbo,
vineyappânoghâm kamlakathitam dhamaramsivarehi.
Subodhesi suddhe tibhavakuhare byâpitakkittinañca,
tilokekaccakkum dukhasahanam tam mahesim namâmi.

Dayudayaruno = being possessed of a great compassion, like the morning sun which brings forth light to the darkness. *Ñânavitthiññabembo* = having *sabbaññuta ñâna* of expansive magnitude. *Eko* = having appeared in this universe and being single

uncompared. *Yomunendakko* = the Buddha the brilliant sun. *Suddhe* = being beautiful, clean and peaceful. *Tibhava kuhare* = being at three life and three spheres, the so-called *karma-rûpa-arûpa*. *Nibbattam* = already made His appearance by virtue of the *parami* (perfection or perfect past deeds). *Kamlakathitam* = to be nominated as a “lotus”. *Vineyappânoyam* = to those humans, *devâs*, brahma and many a living beings. *Dhamma-ramsivarehi* = with the light of noble *desanâ* of the noble-beings which enables living beings to see the right path to *nibbâna*. *Subodhesi* = has arisen with the ability to see the Four Ultimate Reality with penetrative eye of wisdom.

Byâpitikkittinañca = because of the incomparable *silâ-samâdhi-paññâ* (good character) in this living world and reaching the *byammâ* plane. *Tilokekaccekkuṃ* = the single eye for the three planes of *byammâ*, *devâs* and humans. *Dukhamasahanam* = tolerating, like the great earth, things intolerable. *Mahesim* = having acquired, by way of investigating and practising, special characters such as *silakkhandha*, *samâdhikkhandha*, *paññakkhandha*, *vimuttikkhandha* and *vimuttiñânadassanakkhadha*. *Tam munindakkaṃ* = To that sun called the Buddha. *Aham* = I. *Namâmi* = Begin, with faith and humbleness, paying homage by three *cetanas kâya*, *vacî* and *mano* through the three doors.

An Auspicious Night (*Bhaddekarattasuttan*)

Before *Bhaddekarattasuttan*, description will be first made of *paccekkha ñâna* (the practical knowledge) and *anvaya ñâna* (theoretical knowledge), related to meditating on the past and future, which the *yogavacara* persons (practicing individuals) should know beforehand.

Paccekkha Ñâna and Anvaya Ñâna (The Practical and Theoretical Knowledge)

Aniccatto manasikarato adhimokkhabhahulassa saddhindriyana âdhipateyam hoti, bhâvanâya cattârandriyâni tadanvayâ hunti (Padisam.-: 245).

Tadanvayâ hontîti tam anugâminî tam anuvuttinî hunti (Padisam.- Tṭha.- 2: 161).

Paññavato bhikkhave ariysaâvakassa radanvayâ saddhâ santhâti, ... (Sam.-3: 195).

Tadanvayâti tam anugacchamânâ, anuvuttamânâti atto (Sam.- Tha.- 3: 279).

Anvaye ñânantî cattâri saccâni paccakkhatto disvâ yathâ idâni, evum atîtepi imeva pañcakkhandhâ dhukkhasaccam, ayameva tahnâ samudayasacam, ayameva nirodho nirodhasaccam, ayameva maggo maggasaccanti evum tassa ñânaassa anugatiyam ñânam (Dî.-Tṭha.-3: 202).

Anvaya ñânantianugamana ñânam. Paccekkhato disvâti cattâri saccâni magga-ñâneṇa paccakkhatto disvâ (Dî.-Tṭi.-3: 234).

In accordance with the above *Atthakathâ dîkâ* (Commentary) *anvaya* is of two kinds: *tadanvaya dhamma* and *anvaya ñâna*. Then the *anvaya ñâna* too is of

1. One that consistently follows *Vipassanâ Ñâna* (insight knowledge) and
2. One that consistently follows the *Ariya Magga Ñâna* and *Phala Ñâna* (Noble Path knowledge and Fruit knowledge).

Of these two the *anvaya ñāna* that consistently follows *Vipassanā Ñāna* will first be dealt with.

Extracts from *Upanissasuttan*

Jānato aham bhikkhave passato āsavam khayam vadāmi, no ajānato no ajānako no apassato. Kañca bhikkhave jānato tim passato āsavānam khayam koti.]

1. *Iti rūpam, iti rūpassa samudayo, iti rūpassa atthaṅgamo.*
2. *Iti vedanā. R*
3. *Iti saññā. R*
4. *Iti sañkhāra. R*
5. *Iti viññānam, iti viññānassa samudayo, iti viññānassa atthaṅgamoti (Sam.-1: 267).*

Noble Ones ... I preach the nature of *Ariya Magga* and *Phala* (Noble Path and Fruit), where all *āsava* (cankers) are not present any more, only to those who on their own know penetratively by *sammāditthi ñāna* (the knowledge of right understanding) and who see penetratively by *sammāditthi ñāna*. I do not preach to those who do not know or see on their own penetratively by *sammāditthi ñāna*.

Noble Ones ... what is that they know and see on their own penetratively by *sammāditthi ñāna* so that *āsava*-free *Ariya Magga* and *Phala* are attained?

1. (a) This is (*rūpa*) corporeality,
(b) These are the nature and cause of corporeality,
(c) These are the nature and cause of cessation of corporeality.
2. (a) This is *vedanā* (suffering),
(b) These are the nature and cause of the *vedanā*,
(c) These are the nature and cause of cessation of *vedanā*.
3. (a) This is *saññā* (perception)
(b) These are the nature and cause of *saññā*,
(c) These are the nature and cause of cessation of *saññā*.
4. (a) These are the *cetasika* (mind and mental properties),
(b) These are the nature and cause of *cetasika*,
(c) These are the nature and cause of cessation of *cetasika*.
5. (a) This is *viññāna* (cognition),
(b) These are the nature and cause of *viññāna*,
(c) These are the nature and cause of cessation of *viññāna*.

Only those individuals who see and know the above five penetratively by knowledge of right understanding (*sammāditthi ñāna*) can the *āsava*-free *Ariya Magga* and *Phala* appear (*Sam.-1: 267*).

What this *desanā* (doctrine) means is as follows:

1. The five corporeality
2. The cause or formation of these five = formed with *samudaya* (arising) = *samudaya* = nature of rising
3. Cessation of these five corporeality = ceased with disappearance = disappearance = the nature of disappearance with time (or age). Only when these three are penetratively known and seen by *sammāditthi ñāna* can *Ariya Magga Ñāna* and *Phala Ñāna*, wherein all the *āsava* have ceased, be attained.

The Commentaries and Subcommentaries have explicitly have explained these as given below.

Jānatoti jānantassa. Passatoti passantassa. Dvepi padāni ekatthāni, byañjana-meva ñānaṃ. Evum santepe “jānato”ti ñānalakkhaṇaṃ upādāya puggalaṃ niddisati. Jānenalakkhaṇaṃ hi ñānaṃ. “Passato”ti ñānappabhāvum upādāya. Passanappabhāvum hi ñānaṃ, ñānasamaṅgipuggalo cakkhumā viya cakkhunā rūpāni, ñāṇena vivutte passati. R.

No ajānato no apassatoti yo pana na jānāti na passati, tassa no vadāmīti atto. Etena ye ajānato apassatopi samsārādīhiyeva suddim vadanti, tepatikkhattā hunti. Purimena padadvāyena upāyo vutto, iminā anupāyaṃ patisedheti (Sam.-Tha.-2: 49).

1. *Jānato passatoti ittha dassanaṃ paññācakkhunāti āha “dvepi padāni ekatthāni”ti. Evum santepeṭi padadvāyassa ekatthatepe ñānalakkhana ñānappabhavavissayassa tathā-dassanabhāvavirodhanāti attho. Tenāha “jānalakkhaṇaṃ hi ñāṇa”ati ādi. Ñānappabhavanti ñānubhāvena ñānakiccavisayobhānti attho. Tenāha “ñāṇa vivatte dhammepassati”ti. Jānato passatoti ca jānanadassanamokkhena puggalādhithānā desanā pavut-tāti āha “ñānalakkhaṇaṃ upādāyā”tiādi (Sam.-Tī.-2: 63).*

“Ñānalakkhananti ñānassa sabhāvum, visayassa yathāsabhāvabonanti attho (Ma.-Tī.-1: 146).

Ñānappabhāvanti ñānānubhavum, ñānakiccaṃ visayobhasananti attho (Ma.-Tī.-1: 146-147).

2. *Jānatoti vā pubbabhāgañāneṇa jānato, aparabhāgena ñāṇena passato (Sam.-Tī.- 2: 63).*

3. *Jānatoti vā vatvā na jānanam anussavākāraparivitakkamattavasana idhādhip-petam, attha kho rūpānivīya cakkhuvīññāneṇa rūpādī tesam ca samudayādike paccekkhe katvā dassananti vibhāvetum “passatoti vuttanti evum vā ittha attho (Sam.-Tī.- 2: 63).*

Jānato eva passato evāti evemettha niyamo icchito, na aññatthā visesābhāvato anitthāpannovāti tassa niyamassa phalaṃ dassetum “no ajānato no apassato”ti vittanti āha “yopana na jānāti, na passati, tassa no vadāmīti attho”ti. Iminā Khandhānaṃ pariññā āsavekkhayassa ekantikakārananti dasseti (Sam.- Tī.-2: 64).

Paccekkhakaranatthena nātapariññā tīranapriññā ca gahitā hoti (Sam.- Tī.-2: 65).

The meaning in the opening of the above Commentaries and Subcommentaries are

Jānato = to the ones who know, *passato* = to the ones who see. These two words have similar meaning, the difference being in the wording. Though the two words of different structural pattern bear a similar meaning, *jānato* refers to the one having ability to understand the nature of concentration rightly and penetratively. Indeed, *ñāṇa* (knowledge), i.e., *sammāditthi ñāṇa*, possesses the character of understanding the true nature of concentration penetratively.

Passato refers to the ones who see the true nature of concentration by the power of *ñāṇa*. Indeed, *ñāṇa* (*sammāditthi ñāṇa*) is endowed with the power of seeing the true nature of concentration. As the form and figure are seen by one through the sense of physical eye (cognition by sight), so also the ones with *sammāditthi ñāṇa* see the true

nature of concentration through the light shone by the ñâna (*Sam.-Tha.-2: 49*).

No ajânato no apassato. To him who knows not and sees not [craving for the five aggregates, the nature of suffering due to these, and *atthiñgama* (disappearance)] I do not preach the *Ariya Magga Phala* (Noble Path), the terminus of *âsava*. This is the concept of what has been said above. By the concept of *No ajânato no apassato*, those who see not and know not, still in the sphere of rounds of rebirth, are preaching the freedom from rounds of rebirth. Such individuals must be disregarded (*Sam.-Tha.-2: 49*).

Again the Venerable Sayadaw explained the concept of the above in three ways:

1. ***No ajânato no apassato*** = to him who knows and sees.

In these two, “sees” should be taken philosophically as to see with eye of wisdom. *Mansa cakkhu* (*pasâda cakkhu*), the sight through physical (or absolute) eye, should not be taken as its real meaning. Therefore, the two terms *jânato* (he who knows), *passato* (he who sees) have similar conceptual sense.

Evum santepi = The expression that “though these two words have different structural pattern, of similar meaning” indicates *jânato* = to him who knows, *passato* = to him who sees, have same essence.

1. Concentration of the (*ñânalakkhana*) character of the knowledge which penetratively knows the nature of the object.
2. The nature of knowledge (*ñânappabhâva*) which shed light so that the nature of the object can be visualized.

The sense of the nature of ability to see, as mentioned above, has been described by two different words because they do not oppose one another in their conceptual sense. Therefore, the commentator has stated *jânanalakkhanam hi ñânam* = knowledge has the character of knowing the true nature of the object penetratively.

Ñânappabhâva possesses the nature light which enables one to see the nature the object rightly by the light shed by the power of wisdom. (This is in concord with *visayobhâsarasâ padîpodîya* in the Commentary *Atthasâlinî* (*Abhi.- Tha.-1:166*). That is why the Commentator Sayadaw has expatiated *ñânenâ vivate dhamme passati* = he who has *samâditthi ñâna* (right of wisdom) can see the *dhamma* by the shining light of knowledge (*Sam.-tî.-2-63*).

[N.B. The Light of Wisdom is treated on pp. in this volume]

2. In another way *janato* means he who knows by knowledge what has come in the past.
3. In another way *passato* means he who knows by knowledge what is to come in future.
 - (a) *Anussava* (hearsay, report) via your teachers and parents you come to know by your knowledge
 - (b) *Ãkâparitakka* (study of condition, careful consideration) you come to know via your thought and logical reasoning.

Just knowing by such knowledge is not applicable here. In fact, it is like just as

visualizing corporeality's by physical eye, the following should be visualized by eye of wisdom:

- (i) *Rûpa* (material quality), *vedanâ* (suffering), *saññâ* (perception), *sankhâra* (impermanence), *viñañ* (cognition)--the five aggregates as objects of grasping,
- (ii) The origin of the cause of arising and the nature of these five aggregates as objects of grasping,
- (iii) The cause and nature of cessation of these five aggregates = the nature of *udaya* (disappearance or destruction).

To make visualizing the above three more explicit, note that the Buddha preached *passato* = to him who sees to stress the point that only he who sees by his own eye of wisdom through *paccekkha ñâna* or the practical knowledge (*Sam.-Tī.-2: 63*).

Anussava and Ākâparitakka

Here *anussava* and *ākâparitakka* are once again explained.

*Anu anu savanam̐ **anussavo*** (*Sam. Tī.-2: 166*).

*Pramparâgatassa evum̐ kirassâtī **anussavanam̐*** (*Sam. Tī.-2: 317*).

The knowledge handed down from the parents, grand and great grand parents and the teachers = what you know is termed as *anussava*. In this *Upanissa sutta janato* = to him who knows, *passato* = to him who sees are indicated not for those who just know, by his knowledge handed down from his forefathers and teachers, the five aggregates of grasping, the cause and nature of cessation of these five aggregates = the nature of *atthiñgama* (disappearance or destruction). This kind of knowledge does not represent the knowledge of eradication of factors of *âsava*.

Ākâraparisakkoti yuttiparikappanâ (*Sam. Tī.-2: 317*).

Thinking, reasoning and analysis of the logic of factors is referred to as *ākâraparisakka*. In *Upanissa sutta* too *janato* = to him who knows, *passato* = to him who sees do not refer to the one who just know by knowledge of *ākâraparisakka*. [Lord Buddha's *dhamma* are not a field of *atakkâvacara* (impractical) *takkîs* (thinkers)] (*Ma.-2: 291*).

Paccekkha Ñâna

Katamâ ca bhikkhave sammâdotthi, yan kho bhikkave dukkhe ñânam, dukkha samudaye ñânam, dukkha nirodhe ñânam, dukkha nirodhagâminiyâ patipadâya ñânam. *Ayam̐ vuccati bhikkhave sammâditthi* (*Ma.-1: 88*).

Bhikkhus what is sammâditthi ? (right understanding)

Bhikkhus There is

1. The knowledge in understanding the *Dukkha Saccâ* (Noble Truth of Suffering)
2. The knowledge in understanding the *Samudaya Saccâ* (Noble Truth of Arising) the cause of *dukkha* (suffering)

3. The knowledge in understanding the *Nirodha Saccâ* (cessation of suffering)
4. The knowledge in understanding the *Magga Saccâ* (Noble Truth of Path), cessation of suffering which leads of *Nibbâna*. *Bhikkhus* such a kind of knowledge is the *Sammâdittihî ñâna* (*Ma.-1: 88; Mahâsatipathânasuttan*).

Relevant to the above *desanâs* there are *Catusaccasammâdithi*, four *Sammâdithi ñâna* (Four kinds of knowledge of right understanding). This knowledge is referred to as *Paçcakkha ñâna* (the practical knowledge). In this *suttan* only those who know and see by virtue of *Paçcekkha ñâna* are the ones qualified for *jânato* = he who knows, *passato* = he who sees.

1. The five aggregates as the object of grasping
2. Their impermanent nature
3. The nature of their disappearance

The preaching has been made of the Noble Path and Fruition, where factors of *âsava* have ceased, for those who know and see the above three by means of their practical knowledge.

Hence, those seeking cessation of the cause of *âsava* (cankers), the *Ariya Magga* (the Noble Path) should first try to see the following three penetratively through practical knowledge, called *Sammâdittihî ñâna* (the knowledge of right understanding):

1. The five aggregates as the object of grasping
2. Their impermanent nature
3. The nature of their disappearance

It must be noted that one should first try to be able to know and see penetratively through the right understanding, (as mentioned above) called practical knowledge, the object one is after.

Now once again the five aggregates as the object of grasping, their impermanent nature the nature of their disappearance, will be explained one by one.

What *Upâdânakkhandhâ* Is The five aggregates as the object of grasping

Yam kañci bhikkhave rūpaṃ atîtânâgatapaccuppanaṃ ijjhattaṃ vâ bahiddhâ vâ olârikamâ vâ sukhumamâ vâ hînamâ vâ panîtamâ vâ yaṃ dure santike vâ sâsavum upâdâniyamâ, yaṃ vuccati rūpupâdânakkhandho (*Saṃ.-2: 39; Khandhsuttan*).

With *tahnâ ditthi* (wrong understanding), whence *âsava* factors (resident in the 31 planes) arise , the clinging like “I”, “mine” -- including

1. All the *rûpa* (material factors) of the past
2. All the *rûpa* factors of the future
3. All the *rûpa* factors of the present
4. All the internal *rûpa* factors
5. All the external *rûpa* factors
6. All the gross *rûpa* factors
7. All the delicate *sukhuma rûpa* factors
8. All the inferior quality *hina rûpa* factors
9. All the Noble *panîta rûpa*

10. All the *dhûra rûpa* (away from the knowledge of the meditating yogi)

11. All the *santika rûpa* (close to the knowledge of the meditating yogi).

All the *rûpas* (material bodies) existing on the basis of these 11 characters are the *rûpupâdânakkhandhâ* (material body as the object of grasping).

Similarly each of the following has to be under *rûpupâdânakkhandhâ* has been expatiated (*Sam.*- 2: 39).

Eleven kinds of *vedanâ* factors as *vedanupâdânakkhandhâ* (suffering as the object of grasping), 11 kinds of *saññâ* factors as *saññupâdânakkhandhâ* (cognition as the object of grasping), 11 kinds of *Cetasika sankhâra* (impermanent mental concomitants) factors as *sankhârûpakkhandhâ* (mental concomitants as the object of grasping), 11 kinds of *viññâna* factors as *viññupâdânakkhandhâ* (perception as the object of grasping).

Therefore, as in the above-mentioned *Upanisa sutta desanâ* where *tahnâ* (defilement), *ditthi* (error or wrong view) the root of *âsava*, such as “I”, “mine”, which are based on the 11 characters called *rûpânakkhandhâ*, the Buddha admonished

1. *Iti rûpam* = this is *rûpa* (corporeality or material body)
2. *Iti vedanâ* = this is *vedanâ* (suffering)
3. *Iti saññâ* = this is *saññâ* (perception)
4. *Iti sankhâra* = this is *sankhâra* (impermanence)
5. *Iti viññânam* = this is *viññânam* (modes of cognition)

In admonishing so, the question is which kind of knowledge did the Buddha refer to in ‘this is *rûpa*; this is *vedanâ*; this is *saññâ*; these are impermanent *cetasika* ?

The answer to the above is as follows.

Iti rûpam -- Iti vedanâ

Tattha itî rûpanti idam rûpam, ettakam rûpam, ito uddham rûpam natthîti rupanasa bhâvañceva bhûtupâdâyabhedanica âdim katvâ lakkhana rasa paccupatthana pada thânavasena anavasesarûpapariggaho vutto. “R.”

Iti vedanâtiâdisupi ayam vedanâ, ettakâ vedanâ, ito uddham vedanâ natti. ayam saññâ. Ime sankhâra. Idam viññânam, ettakam viññânam, ito uddham viññânam natthîti vedayita-sañcânanaabhisankhârana-vijânanasabhâvañceva sukhâdi-rûpasññâdi-phassâdi-cakkhuvîññânâdibhedanica âdim katvâ lakkhana-rasa-paccupatthâna-padatthânavasena anavasesavedanâ-saññâ-sankhâra-viññânâpariggaho vutto (Di.ttha-2: 53; 273).

Iti rûpanti ettha itî-saddo idam-saddena-sammânutthoti adhippâyenâha - “idam rûpanti. Tayidam sarûpaggahabhâvato anavasesapariyâdânam hotîti âha “ettam rûpam, na ito pram rûpam attîti. Itîti vâ pakâratte nipâto, tassamâ “itî rûpanti Iminâ bhûtupâdâdivasena attako rûpassa pabhedo, tena sadhim rûpam anvasesato paruyâdiyisvâ dasseti. Sabhâvatoti rupanasabhâvato, cakkhâdi vunnâdi sabhâvato ca. Vedanâdisupîti etta -- “ayam vedanâ, ettakâ vedanâ, na ito pram vedanâ attî”ti sabhâvato vedanam pajânâtî”ti âdinâ, sabhâvatotica “anubhavanasabhâvato, sâtâdisabhâvato câ”ti evamâdinâ yojetabbam (Dî.-Tî.-2: 320).

Question. The Lord Buddha instructed practicing bodies to repeatedly contemplate, culture and analyze the five aggregates as object of grasping and their nature, such as - this is *rûpa*, this is *vedanâ*, this is *saññâ*, these are *cetasika sankhâra*, this is *viññâna* - by means of *sammâditthi ñâṇa* (right understanding). They the question may be asked as to how the practicing yogis would know the five aggregates as the object of grasping, and how would they concentrate by means of the *sammâditthi ñâṇa*.

Answer. The following is the answer to the above.

1. This is the *rûpa* (material body); this much is the nature of *rûpa*, no more no less than this. It is so because of the causes such as hot, cold, etc., *rûpasantati* (continuity of the material body) of the past = possesses dissimilar to the *rûpasantati* of the future = processes occurring in various forms called *rûppanasibhâva* (the character of the *rûpa*) = assume the nature of impermanence (general character common to all material qualities), twenty-eight sensitive material qualities and tangibility beginning with which *lakkhana-rasa-piccupathan-padatthan* (character-taste-reappearance-approximate cause), by which material qualities are completely deduced by means of knowledge of right understanding = must concentrate to attain complete realization is meant here.

In “this is *vedanâ*, etc.” too

2. This is *vedanâ*, this much is the *vedanâ*, no more *vedanâ* beyond this.
3. This is *saññâ* (physical cognition). R.
4. These are *cetasika* and *sankhâra*. R.
5. This is *viññâna*, this much is the *viññâna*, no more *viññâna* beyond this.
2. Nature of sensation of *vedanakkhandhâ* (suffering as object of grasping)
3. Nature of sensation of *saññakkhandhâ* (physical mode of cognition)
4. The nature of the cause and resultant formation of *sankhâranakkhandhâ* (impermanent material qualities)
5. Each of the *sankhâranakkhandhâ* causes is capable of respective resultant formation
2. Recognition of different sensations of *vedanakkhandhâ* as suffering (*vedanâ*) and *sukha* (mentally pleasurable) etc.
3. Recognition of different sensations of *saññakkhandhâ* as *rûpa* and *saññâ* etc.
4. Recognition of different sensations of *sankhâranakkhandhâ* as *phassa* (touch) and *cetanâ* (volition) etc.
5. Recognition of different sensations of *viññâkkhandhâ* as *cakkhu* (consciousness by way of sight) and *viññañ* (material consciousness).

Beginning with these and the power of *lakkhana, rasa, paccupatthan, padatthan* the *saññâ, vedanâ, sankhâra*, and *viññâna* are instructed to be separately analyzed and cultured. What it meant is that phenomena of *saññâ, vedanâ, sankhâra* and *viññâna* (mind-element) are all to be completely known by the knowledge of *sammâditthi* (the right understanding) = concentrate to understand (*Di.-ttha.-2-53*).

With reference to the explanations given by the above doctrines the practicing yogi has to

1. *Bhûtarûpa* (formed corporeality), *upâdârûpa* (derived corporeality) etc. of the 28 species, *pathavî* (earth), *âpo* (water), *tejo* (fire), *vâyo* (air) and each of their respective

lakkhana (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause)

2. *Sukhavedanâ* (mentally pleasurable suffering), *dukkhavedanâ* (painful suffering), *somanassa* (mental ease), *domanassa* (mentally painful), *upekkhâvedanâ* (suffering due to equanimity) and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause),

3. *Rûpasaññâ*, *saddasaññâ*, *gandhasaññâ*, *rasasaññâ*, *pholapphasaññâ*, *dhammasaññâ* and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause),

3. *Phassa*, *cetanâ*, *ekaggatâ*, *jîvita*, *manasikâra* (intension), etc., 50 groups of *cetasika* as species included in *sankhâra* as object of grasping, and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause),

5. *Cakkhuviññâna* (consciousness by way of sight), *sotaviññâna* (consciousness by way of hearing), *ghânaviññâna* (consciousness by way of smell), *jihvâviññâna* (consciousness by way of smell), *manoviññâna* (consciousness by way of mind) etc., and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause).

The practicing individual has to concentrate and culture these by means of *sammâditthi ñâna* to see and know the object penetratively. Only known and seen this way, such as

1. This is *rûpa*,
2. This is *vedanâ*,
3. This is *saññâ*,
4. These are *sankhâra*,
5. This is *viññâna*

Only then the *yogâvacara* is said to know and see. In doing so

Cakkhumâ viya cakkhunâ rûpani (*Sam. -tṭha.*- 2: 49),

Rûpâni viya cakkhuviññânena rûpâdîni tesam'ca samudayodike paccekkhe katvâ dassanam (*Sam. Tī.*- 2: 63).

In accordance with explanations given in Commentaries and Subcommentaries, as a man sees material objects by *cakkhu ñâna* so also a meditator, through the help of light shed by concentration and cultivation, cultivate these *dhamma* penetratively and maintained by *sammâditthi ñâna* called *paccekkha ñâna*.

Only knowing and seeing this way can the Noble Path and Fruit, where all the *âsava* ceased to exist, be attained. In so admonishing, the Buddha referred not to those who do not know and see penetratively by *sammâditthi ñâna* to eradicate all the factors of *âsava* to attain the Path leading to *Ariya Magga*.

Following these doctrines, with due respect, this treatise titled “*NIBBANAGAMINIPATIPADĀ*” was written to include

1. Meditation and cultivation on the *rûpupâdhânakkhandha* (28 species of material qualities), included in the *upâdânakkhandhâ* to attain *paramatṭha* (the ultimate truth) by

means of knowledge of right understanding (*sammâditthi ñâna*) referred to as *paccekkha ñâna*. How this is cultured is given in the Meditation Exercise on Corporeality. (see Vol. I).

2. Included in the *Pañcuppâdânakkhandhâ* (the five aggregates as object of grasping) are *vedanapâdânakkhandhâ* (feeling as object of grasping), *saññupâdânakkhandhâ* (perception as object of grasping), *sankhârûpekkhandhâ* (*sankhâra* as object of grasping) and *viñânupâdânakkhandhâ* (consciousness as object of grasping). These are meditated by *sammâditthi ñâna* called *paccakkhan ñâna* to attain the knowledge of *paramattha ñâna*.

3. This is referred to as Meditation Exercise on *Nâma*. This section is presented in Vol. II.

The nature of *rûpa* (material phenomenon), *nâma* (mental phenomenon) and elements of *paramattha* (ultimate truth) are included in the *Pañcuppâdânakkhandhâ* (the five aggregates as object of grasping). They are individually analyzed, concentrated and cultivated by the power of *paccupathan* and *padathan*, and *sammâditthi ñâna* called *paccakkhan ñâna*. This is referred to as *Lakkhanâdicatukka* (see Vol. IV).

In continuation, the second part of *Upanisassuttan* given above -- *Iti rûpassa samudayo*. R. *Iti viñânassa samudayo*--will further be explained.

Iti rûpassa samudayo. R. Iti viñânassa samudayo

Iti rûpassa samudayoti evum avijjâsamudayadivasena pañcahâkârehi rûpassa samudayo (Dî-Ttha.-2: 373).

Tassa vitthâro “avijjâsamudayo rûpasamudayo, tahnâsamudayo rûpasamudato, kammassamudayo rûpasamudayo, âhârasamudatyo rûpasamudayoti, nibbattilakkhanan passantopi rûpakkhandhassa udayam passatîti (Patisam. 53).

Evum veditabbo (Ti.-Ttha.-2: 53).

Avijjâsamudayâti avijjâya uppâdâ, atthibhâvâti attho. Nirodhanirodhî hi uppâdo atthibhâvacakopi hoti, tassamâ pûtimabhavasiddhâya avijjâya sati imassamim bhava rûpasamudayo. Rûpassa uppâdo hotîti attho. “Tahnâsamudayo”tiâdisuppi eseva nayo. Âhârasamudayoti ittha pana pavattipacceyesu kabalikârâhârassa balavatâya so eva gahito. Tassamim pana gahite pavattipaccayatâsamaññena utucittâni gahitâneva huntîti catusamutthânikarûpassa paccayo uddayadassanm vibhâvitamevâti datthabbam.

“Nibbattilakkhanan”tiâdinâ kâlavasena udayadassanamâha. Tattha nibbattilakkhananti rûpassa uppâdasankhâtam sañkhatalakkhanam. Passantopîti na kevalam paccayasamudayameva. Ha kho khanato udayam passantopi. Adhânavasena hi patthamam udayam passitvâ thitio punna santativasena disvâ anukkamena khanavasena passati (Dî.tî.-3-53: 54).

Nibbattilakkhananti addhâ-santati-khanavasena rûpassa uppâdam, uppâdoyeva sankhatalakkhanattâ lakkhananti ca vutto (Patisam.- Tha.- 1: 235).

In the opening of the Commentaries and Subcommentaries with reference to the above *Patisambhidâmagga* the object of meditating instructions such as *Iti rûpassa samudayo* is as given below.

Contemplation on the Samudaya of Rûpakkhandhâ

1. Because of *avijjâ* (ignorance) the material quality born of *kamma* is formed.

2. Because of *tahnâ* (craving) the material quality born of *kamma* is formed.
3. Because of *upâdan* (grasping) the material quality born of *kamma* is formed.
4. Because of *sankhâra* (action of mind) the material quality born of *kamma* is formed
5. Because of *kamma* (action) the material quality born of *kamma* is formed.
- * The nature of formation of material quality born of *kamma*.
6. Because of *citta* (mind/thought) the material quality born of mind is formed.
- * The nature of formation of material quality born of mind.
7. Because of *utu* (physical change) material quality born of *utu* is formed.
- The nature of formation of material quality of born of *utu*.
8. Because of *âhâra* (nutrition/food) material quality of born of *âhâra* is formed.
- * The nature of formation of material quality born of *âhâra*.

These are the objects of concentration. A broader treatment on this object of concentration is made, Vol. V, in section on *Vipassanâ*, and *Samudayadhammânupassî* in Method of Concentration on *Udayabbaya* in a broader sense.

In the contemplation—because of ignorance material quality born of *kamma* is formed—the distinct causal factor = due to distinct cause a distinct result occurs should be concentrated. This contemplating phenomenon is the *paccayato udayadassana* = nature of *samudaya* by way of cause = contemplating on the result due to the cause. Concentrating on the nature of the formation of material quality born of *kamma* and that born of consciousness is the causal relationship called *khanato udayadassan* = concentrating for a moment on the nature of *samudaya* = concentrating on the formation momentarily.

In this contemplation too —

Cakkhumâ viya cakkhunâ rûpâni (Sam. Tha.- 2: 49).

*Rûpâni viya cakkhuvinnâna rûpâdîni tesam ca samudayâdike paccakkhe katvâ
dassanam (Sam. Tî.- 2: 63).*

According to these teaching—like a man seeing material bodies by physical cognition so should a practicing individual (*yogâvacara* or a meditator) be contemplating on these factors by the knowledge through which these are appreciated penetratively via *sammâditthi ñâna* called *paccekka ñâna*.

To be able to do so a meditator should have cultivated the following:

1. The respective causes of *avijjâ* (ignorance), *tahnâ* (craving), *upâdan* (grasping), *sankhâra* (mental action), *kamma* (action) etc.
 2. *Rûpa-vedanâ-saññâ-sankhâra-viññâna*, the resultant factors.
 3. Because these causes, the respectively results distinctly occur, and the nature of cause-effect correlation.
- (These belong to the knowledge of *Nâma-rûpapariccheda* and of *Paccayapriggaha*) (insight knowledge or analytical knowledge of mind and matter, and the knowledge of causal relationship).

Only those *yogâvacara* (meditators) who have cultivated these knowledge of *Nâmarûpapariccheda* and of *Paccayapriggaha* will be able to concentrate on the

sammudayadhammânupassi (repeated recollection of *sammudaya dhamma*). Therefore, this meditation has been explained by the Sayadaw in section on *Udayabbaya ñâna* by Commentary of *Visuddhi Magga* (see *Visuddhi* - 2: 266).

In this contemplation *avijjâ, tahnâ, upâdân, sankhâra, kamma* are the real causes of the present *rûpa* and *nâma* factors of the five *upâdânakkhandhâ*, included in the *vipâkâ vatta* (function of the effect of one's actions). As to when these causes made their appearance, the following extracts from *Patisambhidâ Magga* will give the answer.

Extracts from *Patisambhidâ Magga*

The Past Five Causes

Purimakammabhavassamem moho avijjâ, âyûhanâ sankhârâ, nikanti thnâ, upagamanam upâdânam, cetanâ bhavoti ime pañca dhammâ Purimakammabhavassamem idha patisamdhiyâ paccayâ (Patisam.-50).

Tattha, purimakammabhavassamenti purime kammabhava, atitajâtiyam kammabhava kriyamâneti attho (Abhi.-ttha.-182; Visuddhi-2: 214).

During previous life, when *kamma* (a cause), called *kammabhava* (active functioning of life in relation to the past) was cultivated

1. Nature of the wrong notion of the Four Noble Truth, and of male, female, individuality, sentient being, human being, *devâ*, brahmâ etc., are all *avijjâ* (ignorance).

2. Human life = man's material body = *devâs'* material body, and the factors that cause appearance of these, *kusala* (good deed), *akusala* (bad deed) (done with *mettâ* or without *mettâ*) are all *sankhâra* (arising, action of mind).

3. Human life, life of *devâ* etc., and the nature of attachment to these material *kamma* are all *tahnâ*.

4. The nature of attachment mentally upon these life and material *karma* all belong to *upâdan* (derived from grasping).

5. Such *kuso cetanâ* (meritorious action) or *akuso cetanâ* (non-meritorious action) all mean *bhava* (rounds of rebirth).

(*Kammabhava* = *kamma*, action. In concentrating on *vipassanâ* (insight), effort must be made of *cetanâ*(volition). In concentrating on cause-effect correlation, effort must be made of *kammasatti* (potent action) = *kamma* (action).

In this way, if *kammabhava* (active life) of the past life = if *kamma* is distinctly present, these five that have appeared = that are making their appearance then these five *dhamma* are the five corporeality of the rebirth in the present life (*Patisam.-50*).

In these five causal factors *avijjâ, tahnâ* and *upâdan* are the consequences of craving. *Sankhâra* and *kamma* are the consequences of the action. These are the five past causes. Because of these five past causes the following five present results have appeared. These results are the *vipâkavatta* (function of effect of one's action).

The Five Species of Present Resultants

Idha patisandhi viññânam, okkanti nâmarûpam, pasâdo âyatanam, phattho phasso, vedayitam vedanâ, ime pañca dhammâ idhûpapattibhvassamem purekatassa kammassa paccayâ (Patisam.-50).

In the present life

1. The nature of connection, liability to connect, of a past life with the present one, the *patisandhe citta* (rebirth consciousness), or *vipâka citta* (consciousness of consequences of one's action) is the *viññâna* (mental cognition).
2. The nature of entrance into mother's womb is the *nâmarûpa* (mind and matter).
3. *Pasâda* (clearness or clarity) like *cakkhu* (sight) etc. are the *salâyatana* (sense objects).
4. Nature of contact as object or liable to make contact is the *phassa* (Contact).
5. The nature of or factor of feeling of the object as concentration is the *vedanâ* (suffering).

In this way in the present life if there is *jâti* (birth), called the *upapattibhava* (resultant way of next life), the these five *dhamma*, which have appeared and the appearance completed, are the results of the *kamma* cultivated during previous existence (*Patisam.*-50).

The Five Species of The Present Causes

Idha paripakkattâ âyatanânam moho avijjâ, âyûhanâ sankhâra, nikanti tahnâ, upagamanam upâdânam, cetanâ bhavoti ime pañca ghammâ idha kammabhavassamem âyattem patisandhiyâ paccayâ (Patisam.-50).

In the present existence, due to maturity of *Āyatana* (groups of sense objects)

1. The nature ignorance of the Four *Sacca* (the Four Noble Truth), wrong concept of being male, female, individuality, animals, human, celestial *devâs*, brahmmâ etc. are all *avijjâ*.
2. The appearance of five corporeality like human life = material human body, life of celestial being = material body of celestial being, etc. and the factors, which make these appear, such as *kusala* and *akusala* (actions meritorious or not) are all *sankhâra*.
3. The nature of clinging to these material *kamma* (material bodies) are all *tahnâ* (desire).
4. The nature of attachment mentally to such *kamma* bodies and *kammavattu* is *upâdan* (grasping).
5. Such and such *kusocetanâ* (meritorious volition) or *akusocetanâ* (non-meritorious volition) means *bhava* (life/ a form of rebirth). (*Kammabhava* = *kamma*).

In this way if these five categories are present as *kammabhava* (sensual existence) in the existing life, there occurs rebirth as the resultant (*Patisam.*-50).

[Note. In the present life incident *âyatana* mind is enjoyable, but mostly unable to create a *bhava* resulting from effort to produce a new life during preceding one. So the Buddha preached stressing the point of maturity of *âyatana dhamma*].

The Five Future Resultants

Āyatem patisandhi viññânam, okkanti nâmarûpam, pasâ âyatanam, phuttho phasso vedayitam vedanâ, ime pañca dhammâ upapattibhavassamem idhakatassa kamma paccayâ (Patisam.-51).

1. Rebirth consciousness, in other words rebirth consciousness, which has the nature or tendency to again relate a present life with a previous one is the mental factor.

2. The nature of formation as in conception in the maternal interior is the *nâma-rûpa* (mind and material factor).
3. Visual feeling is the *salâyatana* (sense as object)
4. Nature of contact as object or liable to make contact is the *phassa* (Contact).
5. Nature of enjoyment in senses, and categories of sensation is the *vednâ* (suffering).

Therefore in future life, if there is *upapattibhava* (resultant way of next life) called *jâti* (birth), these five categories would be derived from the previously cultivated *kamma* (*Patisam.*-51).

Classification of Period

In this *paticcasamuppâda* (cause-result relationship) *desanâ* are 12 categories: *avijjâ, sankhâra, viññâna, nâma-rûpa, salâyatana, phassa, vedanâ, tahnâ, upâdan, bhava, jâti, jaramarana.*

These 12 categories, as instructed by *Patisambhidâmagga* (Analysis of Path in *Pâli*) the period have been recognized by *Abhidhammatthâ Sañgaha* (the collection of doctrines) as given below.

Avijjâ sankhâra atîto addhâ, jâti, jarâmaranam anâgato addhâ, macche attha paccuppanno addhâ (*Abhidhammattha sañgaha* - 132).

Avijjâ and *sankhâra* are the categories of the long past period. *Jâti* (rebirth), *jarâmarana* (decay, death) are the categories of the period to come (future period). In between these two are *viññâna, nâma-rûpa, salâyatana, phassa, vedanâ, tahnâ, upâdan, bhava* (= *kammabhava*), the categories of the present period (*Abhidhammattha Sañgaha* - 132).

The 12 factors of *Patichsamupâda* are classified by the periods with the present existence placed midway between the past and the future. This is the doctrine indicating the repetition and correlation between each of the 12 factors of *Patichsamupâda*. Similarly the contemplation can be made, as much as possible, the repetition and correlation between on the individual factors of the *Patichsamupâda* by concentrating the mind on the past and future *bhava*.

Atîtepi paccayâ ceva paccayasamuppannadhammâ ca, anâgatepi etarahipi paccayâ ceva paccayasamuppannadhammâ ca (*Abhi.-Titha.*- 2: 242).

1. In the past too, there are only the phenomena of causes and results.
2. In the future too, there are only the phenomena of causes and results.
3. In the present too, there are only the phenomena of causes and results.

Relevant to the explanation given by the above *Sammohavinodanî Athhakathâ* (Commentary on Dispelling of being Infatuated), to know that on the past also there are factors of cause and result, the cause and result of two or three previous lives should be cultivated.

Ekadesato jânitabbam

Vipassakena pana kammantarañca ekadesato jânitabbam (*Visuddhi* - 2: 237).

Ekadesato jânitabbam *anavasesato jâtitum na sakkâ avisayattâ. Sabbena sabbam ajânane paccayapriggaho na paripûrati* (*Mahâdî* - 2: 380).

Ditthadhammavedanīyakam = action fruitful in the present life, *upapajjavedanīyakam* = action that is going to be fruitful in the second life, *aprapriyavedanīyakam* = action that will be fruitful from third life to the attainment of *Nibbāna* etc. *Kamma* (action) are of various kinds. Among them

A meditator exercising on *vipassanā* (insight) should know in part with considerable strength or weakness in *kamma* called *kammantara* (*kamma*-formation); *kamma* of different categories, of inferior quality or superior quality results of actions, cleanliness or not of mental actions so-called mental formation. These are *ekadesa* = in part which are to be mentally cultivated. The disciples are unable to attain complete accomplishment of these *kammantara* and *vipākkantara* (Fruit-formation). It is so because these are not the affairs of *sāvakas* (disciples), but are only of the omniscience and perfectly enlightened ones, *Sabbñāṇūsammāsambuddha*.

If the *kammantara* and *vipākkantara* (factors of cause and results of *kamma*), then the knowledge of acquiring the cause or result referred to as *paccayapariggaha ñāna* (knowledge based on acquisition) will never be accomplished (*Visuddhi*- 2 - 237; *Mahādi* -2 - 380).

A *yogāvacara* individual (a meditator) meditating on the *kamma* and its results by *sammāditthi ñāna* on the *kamma* and its results by *sammāditthi ñāna*, especially on the fact that due to cultivation surrounded by *avijjā*, *tahnā* and *upādan* in the past, the rebirth *nāma-rūpa*, the resultant *vipāka* of the present are formed. In such way of cultivation, the question arises as to should one be contented with what has been acquired by hearsay from one's teachers? The answer follows.

Ñānasamaṅgī puggalo cakkhumā viya cakkhunā rūpāni, ñānena vivate dhamme passati
(*Sam.-ttha*.-2:49).

Jānatoti vā vattvā na jānanam anussavākāraprivitakkamattavasena idhādhippetam, atha kho rūpāni viya cakkhuvīñānena rūpādāni tesan ca samudayādike paccakkhe katvā dassananti vibhāvetum "passato"ti vattanti evum vā ettha attho (*Sam.-Tī*.-2: 63).

Satisfaction with the knowledge of hearsay, heard and taught by the teacher is what you know = hearsay knowledge and is unacceptable here. The fact that just knowing by thinking on the basis of the prevailing state (or condition), such as "This could be it. This could it", is just your own knowledge acquired through thinking. Such a knowledge also is not acceptable here. Indeed, what is acceptable is that just as seeing a material body through the physical eye, so should a *yogāvacara* (meditator) see by the light of *vipassanā* insight called *paccaya pariggaha* knowledge. By means of the *vipassanā* insight, the *upādāna-kkhandhā* (the five-fold clinging to the existence), the nature of the origin of *upādāna-kkhandhā*, the nature of its ceasing etc., should be known penetratively by the right understanding called the practical knowledge. Here such a knowledge as *dassana* = knowledge, sight, only is acceptable (*Sam.-Tha*.-2-49; *Sam.-tī*.-2-63).

Could We Know and See This Way

As a disciple, could a meditator know, penetratively by insight knowledge, the categories of action of mind cultivated with *avijjâ*, *tahnâ*, and *upâdan* of the past rebirth material, cause the derived resultant of the present appear? It is a question made by those of good deed would like to know the answer. If you are not contended, then continue on the following.

Nibbatti Passitabbâ

Those *yogâvacara* individuals who have acquired analytical knowledge of mind and matter and familiar with the knowledge analytically, should contemplate concentrating on the *nâma-rûpa*, *sasnkhâra dhamma* and their causes with emphasis on the three properties of existing things. In so exercising the *vipassanâ* Patisambhidâmagga instructed the concentration to be made so that *nibbatti lakkhanâ* (properties of formation) is apprehended in your mind (*Patisam.* - 53: 54). With regard to the *nibbatti lakkhanâ*

Commentary on *Patisambidâ* give the following three expiations.

Nibbatti lakkhananti addhâ-santati-khanavasena rûpassa uppâdam, uppâdoyeva sañkhatalakkhanatta lakkhananti ca vutto (*Patisam-Tha*- 1: 235).

Nibbatti is of three categories: *addhânibbatti*, *santatinibbatti*, *khananibbatti*.

1. In a lifetime from birth to death the properties of *rûpa* and *nâma* (the material and mental properties) are the groups of the present factors. The nature of appearance of these properties is the *addhânibbatti* (present formations).

2. The material and mental properties within a series of form and of mind are the groups of the present. The nature of formation of these true factors of the present is the *santatinibbatti* (continuity of forms).

3. Three species of *khana* (moment) such as *upâda* (the arising) - *thî* (the static) - *bhin* (perishing away), which are included in the mind and material qualities, are the categories of the *khana* (momentary) present. The nature of formation of the *khana*-present *khananibbatti*.

4. Furthermore, Commentary on *Visuddhimagga* recommended that contemplation must be made of the appearance again and again of *kammajarûpa*, derived from *kamma*, from birth *khana*. This is *kammatanibbatti*. Similarly the formation of thought moment due to mind, of physical change, and of food are to be known and visualized by concentration through *vipassanâ ñâna*. Characteristic of *nibbatti* (material body), relentless formation and destruction, and their character formation called *nibbattilakkhana* (character of rising) should be cultured by *vipassanâ* method of concentration (*Visuddhi* -2-249-252).

5. Again, through the *kamma* (action) of the long past life from rebirth mid to the origin of the phenomenon of mind, the features of *nibbatti* during formation, coincidence of mind doors, the causes due to which phenomena of mind start to appear—the features of *nibbatti*—are to be contemplated by *vipassanâ* method (*Visuddhi* -2: 252-253).

A Brief Instruction to Meditation

... *kâlena rūpam sammatitabbam, kâlena arūpam. Rūpam sammasantena rūpassa nibbatti passitabbâ. Seyathidam--idam rūpam nâma kammâdivasena catûhi kâranehi nibbatti. Tattha sabbesam sattânânam rūpam nibbattamânânam patthamam kammato nibbatti. Patisandhikkhaneyeva hi gabbhaseyakânânam tâva tisantivasena vatthu-kâya-bhâvadassakasankhâtâni temsarūpâni nibbattanti, tâni ca kho patisandhicittassa uppâdakkhaneyeva. Yathâ ca uppâdakkhane, tathâ thitikkhanepi bhangakkhanepi ...*
(*Visuddhi 2: 248-249*)

Yathâ ca rūpam sammasantena rūpassa, evum arūoam sammasantenepi arūpassa nibbatti passitabbâ. Sâ ca kho ekâsîti lokiyacittuppâdavasena. Seyathidam -- idahñi arūpam nâma pûrimabheva âyûhitakammavasena patisamdhiyam tâva ekûnavisâtîcittuppâdappahedam nibbatti (*Visuddhi-2: 252*).

Nibbatti passitabbâ — from the time of rebirth to throughout life time formation material and mind called the nature of *nibbatti* is to be contemplated — means contemplation should be made by always following the doctrines by knowledge of *anumâna* = inference should be contemplated. Following such an incessant concentration, meditation becomes impinged on the mind = concentration may also become fruitful by contemplating practical knowledge (*Mahâtî-2: 399*).

This knowledge of inference is the one formed during the past. A disciple should not be contended with this knowledge only. In fact contemplation should be made to attain the next step, *paccakkha ñâna* (the practical knowledge).

This means that if a meditator, who has attained *sammâ ditthi* (the right understanding), starts to exercise concentration on the material body, the nature of each of the Four Great Elements are to be concentrated

1. The nature of hardness of the Earth-element.
2. The nature of flowing and cohesion of the Water-element.
3. The nature of the hotness of the Fire-element.
4. The nature of the support of the Air-element.

Suppose natural phenomena of the Four Great Elements are cultured to start with. As soon as they are cultivated, it will be very hard to concentrate and culture on the material features and the natural phenomena of each element of the Four Great Element by penetrative mental quality. These individual phenomena, called the nature of ultimate reality can, however, be cultured if the meditator is of the status of *Ariyas* (the Noble Ones) like the Venerable *Sariputtara* and the Venerable *Bahiyadârûcîriya*.

Within each group of *rûpakalâpa* (a combination of material bodies) are the natural phenomena of their own of the Four Great Elements. Following the instructions given by the doctrines, the natural phenomena, such as the nature of hardness, flowing, hotness and support are to be exercised and cultured by the knowledge. In doing so, the meditator, whose *ñâna* (knowledge) has not as yet arrived at knowing the natural phenomena of the Four Great Element called the *paramatta* (the ultimate truth) could still not split the bulk of such *rûpa* or the aggregates of material bodies (referred to as *santatighana* = continuity of the solid mass, *samûhaghana* = obligatory solid mass, *kiccaghana* = aggregated solid mass etc.). Therefore, his *bhavanâ ñâna* (knowledge of

meditation) can only be exercised in the field of *santatipaññatti* (notion of continuity of solid mass), *samûhapaññatti* (notion of obligatory solid mass) and *kiccapaññatti* (notion of aggregated solid mass).

These concepts (or notions), however, are the ones from which the *paramatta*, called the essence of element, can be derived. It is a concept of *pathavî kasina* (circle of earth) perception derived from concentration on the circles of earth dispersed in the 10 directions, and it is not the *paññatti* (notion) from which the ultimate reality of the element cannot be attained. Nor it is the space-circle from which the ultimate reality of the elements cannot be derived.

Since the perception of duration of the *santatipaññatti* are still lingering on him, the meditator has to be exercising on the nature of the Four Great Element, such as hardness, flowing, hotness and support. While concentrating in this way, the knowledge of the mental culture is completely attained. Only then are the material character of the individual groups of the Four Great Element, called the ultimate real element can penetratively be cultured. (see Meditation on *Rûpa* for detail).

Similarly when contemplation is made on the *nibbattilakkhanâ* (phenomenon of formation) too, the meditator should concentrate on the material and mental formation of rebirth due to the *kamma* of the past, also due to the past *kamma* the material and mental formations, included in *vipâkavatta*, occurring throughout the life time, the nature of arising of material and mental formation of rebirth (nature of *nibbatti*), if the *bhâvanâ ñâna* is still immature, the meditator could not cultivate at once. According the Buddha's *desanâ* — there are 30 classes of *rûpa* during the period of rebirth, 34 if it is *tihissomanassa* (three-fold mental case) — by power of *anumâna* knowledge which follows instructions in the doctrines, and the concentration is made by imagination. But the exercise should be continued until *paccakkhan ñâna* (practical knowledge) is acquired.

In practicing by *anumâna* (inference), at a time when *bhâvanâ ñâna* is still immature, *rûpa-nâma* are cultivated in sequence directed towards the rebirth phenomenon. Because much emphasis was made on mental exercise in the field of *paññatta* all along the *sansarâ*. In such consciousness are included the mind-door impressions called conceptual attention, due to culture of which images of these conceptions sometimes appear in a practicing *yogi* (*yogâvacara*). These aggregates are due to present still of the concept of duration of compactness and the configuration. These, however, are the ones from which the concept of essence of the element, referred to as the ultimate reality, can be derived. Since the meditator still has this conceptual knowledge of the compactness, massive, etc., he has to continue exercise on the Four Great Element. If successful, culture of mind and material qualities further can be made. Every time the image of the concept appears, this method has to be applied. If the exercise along this trend and mental culture matured, then the phenomenon of form from its origin to mind and material of rebirth will penetratively be visualized by mean of the *sammâditthi ñâna*, called the practical knowledge.

If the concentration is continued in this way, and the maturity of mental culture acquired surrounded by *avijjâ*, *tahnâ*, and *upâdam* and be cultivated by means of these *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, mind and material of the rebirth, and the respective results of actions of mind and material, and the phenomena of *nibbatti* will be visualized.

(see section *Paticca samuppâda* for more details).

In this meditation by penetrative practical knowledge appearance of the respective results of mind and material of rebirth *avijjâ, tahnâ, upâdam* and *sankhâra* are the respective causes are *Paccayato udayadassana* = method of contemplation on cause-result phenomenon of appearance of the mind and material formation, the phenomena of *upâda* by penetrative knowledge is the *khanato udayadassana* = contemplation on the momentary formation. (see section on *Udayabbayañâna* for more detail).

What Kind of Action Is It

In concentrating so *Samyotta*, Commentary scriptures which describe *Upanisa suttan* (*Sam.-Tha.-2-49; Sam.Ti.-2-63*) expounded as a man sees different kinds of *rûpâyon* (visible material factors) by means of *cakkhu ñâna* (knowledge of sight), so should a practicing yogi see mental and material causes, *pacñcânakkhandhâ* (the Five Corporeality), initiation of material body formation, phenomenon of the nature of *nibbatti*, due to the causes such as *avijjâ, tahnâ, upâdam* and *sankhâra* etc., difference of respective results of mental and material form of rebirth, the nature of *samudaya* should be seen penetratively by *sammâditthi ñâna* called *paccekkha ñâna*.

Only if one knows and sees this way and only he who knows and sees this way, can *Magga Ñâna* (Path-Knowledge), where all the phenomena of *âsava* (the fetters) have ceased, be attained is what the Buddha has expatiated in *Upani Suttan*.

Again in the Commentary of *Visuddhi Magga* (*Visuddhi 2-237*) it has been indicated that an individual exercising on the *vipassanâ* insight should try to penetratively know, in part the formation and results of the mind and material forms, by means of the *paccekkha ñâna* (practical knowledge).

Therefore, a Noble one, when culturing the causes of the Past, should concentrate in such a way that as different visual forms are recognized by the consciousness of visual perception so should *avijjâ, tahnâ, upâdam* and *sankhâra* of the Past *kamma* be acquired by the light of *vipassanâ* knowledge.

Among the sentient beings, one is different from another with regard to the *avijjâ, tahnâ, upâdam*, the *sankhâra kamma* also is different among individual beings.

Some wish to be a monk and so performed *karma*-formation in the Past to be reborn as a male. Such an action is surrounded by wrong-knowing as a “male” is *avijjâ* (ignorance), attachment to a male’s life *tahnâ* (craving), holding on to it mentally *upâdan* (grasping). Some wish to be female. Some wish to be a female and so performed *karma*-formation in the Past to be reborn as a female. Such an action is surrounded by wrong-knowing as a “female” is *avijjâ* (ignorance), attachment to a female’s life *tahnâ* (craving), holding on to it mentally *upâdan* (grasping).

In the same way, individuals are usually dissimilar in action of mind. Some meditating individuals enjoy more benefit from the action of alms offering, some from exercise in *sîla* (virtue), and some from *bhâvanâ* (mental culture). In the alms offering action again, some benefit from donation of food, some from offering of flowers, and some from donation of robe. Similarly in the action of *sîla*, some are benefited from the

Five Precepts, some from Eight Precepts, and some from Ten Precepts. In mental culture too, some are benefited by *Ānâpâna* (in-breath and out-breath mental culture), some by *mettâ bhâvanâ* (cultivation by mind of love to all living beings), and some by *kasinabhâvanâ* (mental cultivation of hypnotic circles). {Here special reference is made to *upâcâra* (approach), *kâmâvacara* (world of pleasures), and *sammâdhijo* (concentration)}.

In this way *kamma* may differ among each other in the *yogâvacara* (meditating individuals). They should concentrate and culture on the fact that *avijjâ* (ignorance), *tahnâ* (craving) and *upâdan* (grasping) differ, that due to such differences as the *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, the five aggregates of male, female, celestial being, brahma etc., arise. As such results with different forms are recognized by the sense of physical eye, so should they be mentally visualized and cultured by *sammâditthiñânacakkhu* (the right understanding eye of wisdom) called the *paccakkhañânacakkhu* (eye of practical knowledge). Only known and seen this way, then — *itirûpam samudayo*. R. *Itiviññânassa samudayo* — *Samudaya* as the object of contemplation will be acquired, as given in *Upanisa Suttan*.

Stop a While and Ponder

Suppose you the noble one are at the age of 60. Your mind and matter of rebirth are the mind and matter of the five aggregates of the object of grasping when you began as a conceptus within your mother 60 years ago. Initiation of these mind and matter of rebirth, the nature of *nibbatti* = nature of the causes are to be cultured by the *paccakkhanñâna*, as instructed in the Commentaries and Subcommentaries.

Again these mind and matter of rebirth etc. of the five aggregates, grasping which are functions of the effect of your action caused by *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, and *kamma*, are also —

Purimakammabhavassamim (Patisam.-50).

Purimakammabhavassamenti purime kammabhava atitajâtiyam kammabhava kariyamâneti attho (Abhi. ttha.-2-182; Visuddhi-2-214).

Such are the collections of *dhamma* formed during the cultivation of *kammabhava* in the Past, the Commentary and Subcommentary instructed.

The Lord in *Upanisasuttan* preached that

Because of such conspicuous causes as *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, *dhamma* respectively, the nature of formation of the five corporeality, initiation of the five material quality of rebirth, the *nibbattilakkhanâ* (the character of the formation) = nature of arising.

He who sees and knows by *paccakkhañâna* can *Ariya Magga Phala* (the Noble Path and Fruition), where all *âsava* factors no more exist, can be attained. He who does not see and know by the *paccakkhañâna* cannot attain *Ariya Magga Phala* (the Noble Path and Fruition), where all factors of *âsava* have ceased. The nature of the formation of future result due to the present cause, the formation of such a cause, the nature of formation of the future results, called the nature of formation, should be concentrated in a similar way as above. {The Method of Contemplation is treated in detail in section on

Paticca samuppâda, Vipassanâ and Udayabbaya Ñâna }.

So you the noble one should consider whether or not the factors of the Past and Future or the causes and results involved in your Past and Future life be concentrated so as to know and see penetratively by *sammâditthi ñâna*.

Mental Culture of the Past and Future by means of *Anvaya Ñâna*

Anamataggoyam bhikkhave sansâro, pubbâ koṭi na paññâyati (Sam.-2: 121).

In accordance with these doctrines, a living being can recollect his past *sansarâ* journey sequentially by means of *ñâna*. But it is too long a journey to know the point of initiation. The formation (or arising) and disappearance throughout this journey of *rûpanâma sankhâra* (the material and mental qualities), and their causes and results cannot be completely concentrated nor cultivated nor analyzed via *ñâna* by a *sâvaka* (a disciple).

Dogho balâna sansâro, saddhammam avijânatami (Khu.-1: 22; Dhammapada).

So long too is the future *sansarâ* journey for humans without moral sense (foolish humans in short) who are still ignorant of the *dhamma* of the nobles called the Four Noble Truth. The arising and disappearance throughout this journey of the *rûpanâma sankhâra*, and causes and results cannot be completely concentrated nor cultured nor analyzed, via *ñâna*, by a *sâvaka*.

Again during a life time *addhâpaccupanna* (the long present) extending from the start of rebirth to death, *rûpanâma sankhâra* that have been formed, and the causes and results cannot be completely concentrated nor cultured nor analyzed via *ñâna* by a *sâvaka*. This is because only *ekadesa* = concentration, culture and analysis via *ñâna* can partly be made by the *sâvakas*.

Once again let me explain a little further. Along a life time from rebirth to death, a multitude of material bodies, that have been formed, forming and to be formed, are too many in the existence of a sentient being. Let alone those formed, in the forming and be formed, the material bodies during the continued existence as arising, static and perishing away states, all the material bodies of medium-sized human are, assumed on the basis of knowledge, would be atom-sized particles of *donamattâ* = **a quarter** of a unit in weight (*Visuddhi*-1-361). In each of these minute particles there always are the Four Element. But *sâvakas* cannot concentrate on each and every element contained in each particle. Only some element in some particles can be concentrated. Some *pathavî dhātu* (earth-element) can be captured in the concentration, but some are left out of it. Note that so also will be the *âpo dhātu* (water-element), and *upâdârûpa* (the derived material bodies).

Similarly in a life time there will be a number of *cakkhuvijñâna* = a number of *cakkhuvijñânavîthi* (process of *cakkhuvijñâna*), and from among these a number of *cakkhuvijñâ* = a number of *cakkhuvijñânavîthi* could have been collected by a *sâvaka*. A number of *cakkhuvijñâ* = a number of *cakkhuvijñânavîthi* could have escaped a *sâvaka*'s collection. It should be noted that a similar phenomena occur in *sotavijñâna* = *sotavijñânavîthi*.

In exercising *vipassanā* on *nāma-rūpa* called *addhāpaccuppanna* (the long-period present), only a fraction of the whole can be cultivated, a larger fraction escaped the exercise and being cultivated.

In exercising *vipassanā* on *nāma-rūpa* called *addhāpaccuppanna* (the long-period present), only a fraction of the whole can be cultivated by a meditator. Other fraction escaped the meditation. So also in concentrating on the Past and Future, some will be collected, but others escaped the collection. The *nāma-rūpa* left uncollected become more and more in magnitude.

In the same way, in exercising on the cause-effect factors, only a small fraction will be collected. That which escaped collection becomes more and more. It is because the *sāvaka* (disciple) can collect only a small fraction of *kamma-kamma* results during that moment.

The Buddha is endowed with 12 *vipākas* (consequences of action). For each *vipāka* a particular *kamma* is present. Similarly, each *sāvaka* during his life time must naturally have encountered many kinds of agreeable and disagreeable objects (*Itthārammana* and *Anitthārammana* respectively). Encountering agreeable objects is due to *kusalakamma* (meritorious actions) of many a kind in the past. Encountering disagreeable objects is due to *akusalakamma* (non-meritorious actions) of many kinds in the past. The objects *kamma* and *kamma* resultants cannot be completely concentrated by a *sāvaka*, because it is not their affair. The *kamma-kamma* resultant which has been contemplated and cultured is very few. That on which no *vipassanā* exercise and cultivation have been made have become a lot more and more.

The causes and results of the *rūpa* and *nāma* objects called *sankhāra* objects that have been cultivated by *vipassanā ñāna* (insight knowledge) and those which have been concentrated are referred to as **ditṭha** *sankhāra dhamma* (*dhamma* that have been seen). Those that have escaped collection are referred to as **aditṭha** *sankhāra dhamma* (*dhamma* that have not been seen), as used by Visuddhi Magga.

Paccekkhato ditthassa ārammanassa (Visuddhi-2: 280).

When *sankhāra* object is concentrated and visualized by *vipassanāsammāditṭhi* (right understanding insight) called *paccakkhan ñāna* so was it explained in this.

Visuddhi Magga Commentator Sayādaw also has explained this *ditṭha dhamma* as *sampatiditṭha* = **sampatiupatthita** *sankhāra dhamma*, **aditṭha dhamma** as **sampati aditṭha** = **sampati anupatthita** *sankhāra dhamma* (*Mahāṭī.-2: 442*).

Sampatiditṭhi (presently seen) = *sampatiupatthita sankhāra* are the *sankhāra dhamma* which has been collected by *paccekkhana ñāna* called *vipassanā ñāna* (insight knowledge). *Sampati aditṭha* = *sampati anupatthita* (appeared after now) *sankhāra* are groups of *sankhāra dhamma* which have escaped collection, and are not concentrated by *paccekkha ñāna* called *vipassanā ñāna*. Such *sampati aditṭha* = *sampati anupatthita sankhāra dhamma* which have escaped concentration are collected by *anvaya ñāna*. Contemplation by means of *anvaya ñāna* of cause-result factors called *paccaya pariggaha ñāna* (knowledge founded on acquisition), has been explained in the Commentary of *Visuddhi Magga* as follows.

So evum paccayato nâmarûpassa pavattem disvâ yatthâ idam etarahi, evum atîtepi addhâne paccayo pavattittha, anâgatepi paccayato pavvattissatîti sammupassati (Visuddhi- 2-234-235).

Sampaditthi (presently seen) = *sampatiupatthita sankhâra* are the *sankhâra dhamma* which have been collected by *paccekkha ñâna* called *vipassanâ ñâna* (insight knowledge). *Sampati aditthi* (not seen presently) = *sampati anupatthita* (appeared after now) are the groups of *sankhâra dhamma* which have escaped collection, and not cultivated, by *paccekkha ñâna* called *vipassanâ ñâna*. Such *Sampati aditthi* = *sampati anupatthita sankhâra dhamma* which have escaped collection are concentrated by *anvaya ñâna*. Contemplation by *anvaya ñâna* of cause-results factors called *paccaya pariggaha* (*ñâna* formation by acquisition) has been explained in the *Visuddhi Magga* as

So evum paccayato nâmarûpassa pavattem disvâ yatthâ idam etarahi, evum atîtepi addhâne paccayo pavattittha, anâgatepi paccayato pavvattissatîti sammupassati (Visuddhi-2: 234-235).

Pavattem disvâti etarahi pavattem disvâ evumti iminâ na kelanam sappaccaya bhavamattameva paccâmattham, yâdisehi paccayeti, tâdisehi avijjâdi paccayeheva atîtepi pavattatthati paccayasadisetaipi paccayâmatthâti datthabbam (Mahâtî-2-313).

When the meditating monk penetratively knows and sees by *sammâditthi ñâna* called the *paccakkha ñâna* that *nâma-rûpa dhamma* of the present are the results of *avijjâ, tahnâ, upâdan, sankhâra, kamma* etc.— “Just as the appearance of the present *nâma-rûpa* are due to the cause like *avijjâ*, etc.— in the past period too this *nâma-rûpa* has come into being due to the causes of *avijjâ*.” In the future also due to the causes like *avijjâ* etc. the *nâma-rûpa* will appear. Contemplation has to be made repeatedly in this way by *anvaya ñâna* (*Visuddhi-2: 243; Mahâtî-2: 237*)

Because of past causes the present results are formed. Because of the present causes will the future results be formed. Only when such cause-effect relations have been concentrated by *paccakkha ñâna*, then those that have escaped the concentration are collected by methods based on *anvaya ñâna*. It should be noted that because of the past cause the present result is formed; because of the present cause the future result will be formed. And if these *dhamma* are still unknown, unseen, and not concentrated at all via *paccakkha ñâna*, and so too is in the past-future contemplation. These are not the affairs of *anumâna* (a guesswork). (For clearer and more information, see *Visuddhi-2: 233, 235*).

An Insistence to a Meditator

You noble one also—*paccaya pariggaha ñâna* = a knowledge that can analyze and maintain the incidence of the result due to the cause, and when the knowledge has been cultivated, maintain the above causes and results of the past and future by means of *anvaya ñâna*. (Way of cultivation of the cause-result *dhamma* is given in detail in section on *Paṭicca samuppâda*. Refer to that section if need be).

Concentration of *vipassanâ* by means of *anvaya ñâna* will be described in the section on *vipassanâ*. But before going to it the concept of the present as given in *Udayabbaya ñâna* (knowledge of arising and disappearing) will be discussed.

Extracts from *Patisambhidâ Magga*

Jâtam rūpam paccuppanam, tassa nibbattilakkhanam udayo, viparinâmalakkhanam vayo, anupassanânam. R. Jâta vijjâ paccupannâ, sattânibbattilakkhanam udayo, viparinâmalakkhanam vayo anupassanâ ñâna . R. Jâto bhavo paccuppanno, tassa nibbattilakkhanam udayo, viparinâmalakkhanam vayo anupassanâñânam (Ptisam.- 52; Visuddhi-2: 265).

Paccupannarūpam nâma jâtam khanattayapariyâpananti attho. Tam pana âdito dupariggahanti santatipaccupannavasena vipassanâbhiniveso kâtabbo (Mahâtî.-2: 414).

By the duration of arising rebirth as *upâda-thî-bhin* (arising-static-perishing away), formation of distinct material bodies, the *paramattadhammasabhâva* (the nature of the ultimate truth), the *attabhava* (material body) that should be achieved = the *paramattadhammasabhâva*, the group still possessing *attabhava* is the *paccuppanna* (the present). (This is to mean that the *rūpa* which is still in the formation in which is involved all the three *khanas*: *upâda, thî, bhin*). The properties of *sankhata*, (being conditioned) *sankhatalakkhanâ* (the properties of *sankhata*) are to be taken to represent the beginning of the *rūpa* formation, which is the present, is the *udaya* = formation. The *sakhatalakkhanâ* that is to be taken as changeable and destructible is *vaya* = damage or destruction.

Knowledge of repetitive concentration on *udaya—vaya* is the knowledge of the *udayabbayânupassanâ ñâna. R.*

By the duration of arising rebirth referred to as *upâda-thî-bhin* (arising-static-perishing away), formation distinct material bodies, the *paramattadhammasabhâva* (the nature of the ultimate truth), the *attabhava* (material body) that should be achieved = the *paramattadhammasabhâva*, the *avijjâ* still possessing *attabhava* is the *paccuppanna* (the present). (This is to mean that the *avijjâ* which is still in the formation in which is involved all the three *khanas*: *upâda, thî, bhin*). The properties of *sankhata*, (being conditioned) *sankhatalakkhanâ* (the properties of *sankhata*) are to be taken to represent the beginning of the *avijjâ* formation, which is the present, is the *udaya* = formation. The *sakhatalakkhanâ* that is to be taken as changeable and destructible is *vaya* = damage or destruction.

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Knowledge of repetitive concentration on *udaya—vaya* is the knowledge of the *udayabbayânupassanâ ñâna. R.*

In this *desanâ* from *avijjâ* to *pattibhava* called birth (birth-rebirth existence), the characters of *paticca samupâda* are all equally the present.

If the present life is analyzed by periods with characters of *paticca samupâda* in the middle, then *avijjâ sankhâra* are *dhamma* groups of former period. *Viññâna*, *nâmarûpa*, *salâyatana*, *phassa*, *vedanâ*, *upâdan* and *bhava* (*kammabhava*) are the *dhamma* groups of the present period. *Upapattibhava* termed *jâti* are the *dhamma* groups of the future. These *dhamma* are all equally included in the present.

As mentioned above — it must be noted that, in accordance with the opening of *Mahâtikâ* — *paccupannarûpam nâma jâtam khanattayapariyâpannantî attho* (*Mahâtî.-2: 419*), reference is made to the period when the three *khanas* (moments) are inclusive.

What it means is that it is true that this *avijjâ* (mentioned above) is the past period that has occurred in the past. {it refers only to the *avijjâ*, the basic cause of *vipâkavatta dhamma* of the *paccupannabhava* (the present life)}. This *avijjâ*, however, when formed in the past was distinct as *upâda-thî-bhin* moments. At that duration, when the *avijjâ* was apparently occurring, it is only the present *dhamma*. The formation and disappearance of this present *avijjâ* must be contemplated by *udayabbaya ñâna*. This *ñâna* is the *paccakkha ñâna*.

In the same way, due to causes such as *avijjâ*, *tahnâ*, and *upâdan*. *sankhâra*, and *kamma* cultivated in the present life (or due to *aparapariyavedaniya kamma* cultivated during the past life, *upapattibhava* termed *jâti* (birth) that is to appear is the *dhamma* of the future period. This *upapattibhava* is going to appear distinctly as *upâda-thî-bhin* in the future. This *bhava*, in arising and static states, is also the present. The arising and perishing away of the present life is concentrated by the *udayabbayânussaya ñâna*.

It must be realized that the remaining *dhamma* from *sankhâra* to *upâdan* have been instructed to be taken as the present period.

To Note What the Real Meaning Is

In whichever period, the past, future or present, the *dhamma* might have existed, still existing or going to exist, if *vipassanâ* is exercised on these to arrive at the *khanpaccupanna* (momentary present), the *dhamma* you are concentrating at, *upâda* (continued formation), *bhin* (continued perishing), the three characters are alternately concentrated to see through the *udayabbaya ñâna*.

Attha addhânavasena pageva udayam passitvâ tthitto idha santativasena disvâ anukkhamena knavasena passati (*Mahâtî.-2: 241*).

Rûpam atîtânâgatapaccupannam aniccam khyatthena (*Patisam.-51*).

Tassamâ esa yam atîtam rûpam, tam yassamâ atîteyeva khînam, nayimam sampattanti aniccam khayetthena (*Visuddhi-2: 245*; Section on *Sammansana ñâna*).

Visuddhi Magga Commentator, with reference to *Patisambhidhâ Magga*, has indicated the above mentioned *rûpam atîtânâgatapaccupannam aniccam khyatthena* = as the *rûpa* of the past, future and present has the nature of cessation, destruction, they are to be contemplated as *anicca* (impermanence).

“Corporeality of past ended in the past, never reaching the present as a continuation.

Since it has the nature of ending and destruction, it is *anicca*.”

In the ways as above the past, future and present *dhamma* are divisible by means of the long period, and it has been instructed to contemplate these by *kalapasammesa* (grasping groupwise) *ñâna* named as *vipassanâ* (insight) (see *Visuddhi-2-245*).

As so instructed, the five *upâdanakkhandhâ* = *âyatana* (12 classes) = 18 *dhatu*, 12 characters of *paticca samuppâda* etc., the ultimate reality of elements, are cultivated by a meditator as the past, future and present periods by means of *sammâsana ñâna*.

As the meditator is able to exercise *vipassanâ* by the power of *addhâ* of the period, *udaya* (formation), (destruction = *vaya*) will already be seen by *Sammâsana ñâna*. Visualized this way, when a meditator has successfully acquired *sammâsana ñâna* and reached *udayabbaya ñâna* stage, a series of *rûpasantati* and *nâmasantati*, called a series of *santati*, by the power of which arising (and disappearance) of *rûpa* and *nâma* are concentrated by *udayabbayanupassana ñâna*. Always by the power of *khana* (moment) = *vipassanâ* is exercised arrived at *khanapaccuppanna*. These *sankhâra dhamma* which are cultivated this way by the *vipassanâ ñâna* to arrive at the *khanapaccuppanna* are the *sampatiddhittha sankhâra*. The past and future *dhamma* that have been left uncollected by the *vipassanâ ñâna* are the *sampatiadittha sankhâra* (*Visuddhi-2-280*; *Mahâtî.-2-442*).

When the meditator has completely concentrated the arising and disappearance *dhamma* of the *santatidittha sankhâra* by means of *udayabbayanupassanâ ñâna* referred to as the *paccakkha ñâna*, the past and future called *sampatidittha sankhâra* are contemplated in continuation by *anvaya ñâna* as instructed by the Commentary of *Visuddhi Magga*.

Evum ekekassa khandhassa udayabbayadassana dassa dassa katvâ paññâsalakkhanâni vâttani. Tesam vasena evumpi rûpassa udaya evumpi rûpassa vayo, evumpi rûpam udeti, evumpi rûpam vetîti paccayato ceva khanato ca vatthâreva mansikâram karoti-Tassevum manasikararo “iti kirime dhammâ ahuttvâ sambunti, hutvâ pativantî”ti ñânam visadataram hoti. Tassevum paccayo ceva khanato ca dvedhâ udayabbatam passato saccapaticcasamuppâdanayalakkhanabheda pakatâ hunti (Visuddhi-2-267).

Evum manasikaro na yâva udayabbayañânam uppajjati, tava udayabbayâ sulu pakata na huntîti katvâ vuttam “iti karimè dhammâ. R. Pativentî”ti, nayadassanavesena vâ evum vattam patthamañhîi paccuppannadhammânam disvâ attha atitanâgate nayam neti (Mahâtî.-2-423).

What the above Commentary and Subcommentary mean is as follows.

**The Five Udaya Ñâna at Rûpakkhandhâ
(The Rise in the Five Kinds Knowledge on Material Body)**

1. *Avijjâ samudayâ rûpasamudayo,*
2. *Tahnâ samudayo rûpasamudayo,*
3. *Kamma samudayo rûpasamudayo,*
4. *Âhâra samudayo rûpasamudayo,*
5. *Nibbattilakkhanam (Patisam.-53-54; Visuddhi-2-266).*

1. Because of *avijjâ*, the material body born of *kamma* is formed,

2. Because of *Tahnâ*, the material body born of *kamma* is formed,
3. Because of *Kamma*, the material body born of *kamma* is formed,
4. Because of *Āhâra*, the material body born of *kamma* is formed,
5. The nature of the formation of *rûpa* (corporeality).

**The Five *Vaya Ñâna* at *Rûpakkhandhâ*
(The Fall in the Five Kinds of Knowledge on Material Body)**

1. *Avijjâ nirodha rûpanirodha*,
2. *Tahnâ nirodha rûpanirodha*,
3. *Kamma nirodha rûpanirodha*,
4. *Āhâra nirodha rûpanirodha*,
5. *Viparinâma lakkhanam* (*Patisam.*-53-54; *Visuddhi*-2-266).

1. Because of cessation of *avijjâ*, material body born of *kamma* ceased,
2. Because of cessation of *Tahnâ*, material body born of *kamma* ceased,
3. Because of cessation of *kamma*, material body born of *kamma* ceased,
4. Because of cessation of *Āhâra*, material body born of *kamma* ceased,
5. The nature of cessation of *rûpa* = the nature of destruction.

In this way there are five kinds of *udayañâna*, five of *vaya ñâna*, which added to a total of 10 kinds of *udayabbaya ñâna*. In the five corporeality, therefore, there will be 50 kinds. (see Section on *Udayabbaya Ñâna* of *Vipassanâ*).

As the nature of each *udaya* and *vaya* are concentrated by *udayabbayanupassanâ ñâna*, 50 characters 10 for each corporeality, are indicated in *Patisamdâmagga*. In accordance with the method of concentration described broadly above as —

“This is the cause of which the *rûpa* is formed,
This is the cause of which the *rûpa* ceased,
So is the *rûpa* formed,
And so the *rûpa* is destructed, —

Paccayato udayabbayadassana = concentration on the fact that because of the nature of the cause, the result is formed, because of cessation of cause, the result ceases, ***Khanato udayabbayadassana*** = concentration on the nature of cessation and destruction by the nature of the *upâda-thî-bhiñ* called *paccuppannakhana* of the *rûpa-nâma*. By these two methods of *udayabbaya* on a broad base the arising and perishing away are concentrated and taken to heart.

“In this way this *dhamma* which was not there formerly, may suddenly appear, arises and disappears.” To a practicing yogi, this knowledge will become especially clear.

Therefore, in the concentration of practicing yogi who is exercising with the knowledge of *udayabbayadassana*, *paccayatodayabbayadassana*, *khanatodayabbayadassana*, by these two phenomena, arising and perishing away of the five corporeality will become clear as

1. The Four Ultimate Truth,
2. The *Paticca samuppâda dhamma*, the *paticca samuppanna dhamma*,
3. The four methods called *Ekatta* method,

4. The Five *Aniccalakkhanâ* (The Five Impermanent characters etc. of the five characters (Visuddhi-2-267).

A Note by Venerable Pye Sayadaw

In a meditator, taking to heart this much, *udayabbaya ñâna* cannot be attained yet. As that much of *udayabbaya* are inconspicuous, they are vaguely guessed by *anumâna*. Because of this condition, it was comparatively indicated by “*Iti kirime dhammâ. R. Pativanti*” stated with reference not to *paccakkha* but to *anumâna kira-saddâ* (presumptive faith).

In other words, by *nayadassana* (for the purpose of seeing), the meaning was given this way. Firstly *udayabbaya* of *paccuppanna dhamma* (*dhamma* of the present) are accomplished by *paccakkha*, and later this method is employed for the past and future (Pye *Visuddhimagga nissaya*, 5: 165).

This note by Venerable Pye Sayâdaw is the translation of the the part contained in *Mahâtîkā* Vol. II (*Mahâtî.*-2: 423).

In this expression — In a meditator, taking to heart this much, *udayabbaya ñâna* cannot be attained yet. As that much of *udayabbaya* are inconspicuous, they are vaguely guessed by *anumâna*. Because of this condition, it was comparatively indicated by “*Iti kirime dhammâ. R. Pativanti*” stated with reference not to *paccakkha* but to *anumâna kira-saddâ* (presumptive faith) — it was asserted that once the *udayabbaya* of the *sankhâra dhamma* have been seen by *paccakkha ñâna*, then these *dhamma* are no more required to be concentrated presumptively by *anumâna ñâna*. This assertion was not satisfactory and, therefore, SubCommentator Sayâdaw added a second method. The Venerable Pye Sayâdaw explained the second method as:

In other words, by *nayadassana* (for the purpose of seeing), the meaning was given this way. “Firstly *udayabbaya* of *paccuppanna dhamma* (*dhamma* of the present) are accomplished by *paccakkha*, and later this method is employed for past and future” .

According to this explanation, a meditator must first have cultivated as causes:

1. All the Five *Paccuppannakkhandhâ* (the Present Five Corporeality) are results of the causes such as *avijjâ, tahnâ, upâdan, sankhâra, kamma* etc..
 2. The causes of *avijjâ, tahnâ, upâdan, sankhâra, kamma* etc. (when at the duration of *Arahattamagga*, the 4th Path), cessation which would never ever be formed again, the *anuppâdanirodha*, due to which the five corporeality cease never ever forming again, the nature of *anuppâdanirodha* (giving rise to cessation),
 3. The arising and perishing away of the Five Present Corporeality, the *udayabbaya = nibbatti lakkhanâ, viprinâmalakkhanâ* —
- are to have been cultivated by the *udayabbayanupassanâ ñâna* called *paccakkha ñâna*. Only after cultivation by the *paccakkha ñâna*, then the method of *anvaya ñâna* is accepted as the method for exercising on the past and future *dhamma*. This *anvaya ñâna* is the one that always follows *vipassanâ ñâna*.

To be Noted Carefully

The opening of *Mahâtîkā* (Commentary) runs as —

Paccuppannadhammânâṃ udayabbayaṃ disvâ (Mahâtî.-2: 423)

In the passage ‘After seeing the *udayabbaya* of *paccuppanna dhamma* —

1. Because of the distinct formation of the causes like *avijjâ, tahnâ, sankhâra, kamma* etc. distinctly arise,
2. The cessation of the causes like *avijjâ*, etc., by the nature of law of cessation, the resultant five corporeality cease,
(These two are phenomena of *paccayato udayabbaya*)
3. The arising of the *paccuppanna dhamma* = *nibbatti lakkhanâ* = destruction = *viprinâma lakkhanâ* (character subject to change)
(These two are phenomena of *khanato udayabbaya*)

Paccuppannadhammânâ udayabbayaṃ disvâ (Mahâtî.-2: 423)

In this passage remember that both the *paccayato udayabbaya* and the *khanato udayabbaya* of the *udayabbaya* are inclusive. Only when the two kinds of *udayabbaya*, have been cultivated by *paccakkha ñâna* referred to as *udayabbayanupassanâ*, then concentrate on the past and future by the same old method of *anvaya ñâna*. It is the traditional law in practice which has to be taken with respect.

Again *Visuddhimagga atthakatthâ (Visuddhi-2-249)*. In *rûpa nibbattipassa âkâra* was instructed due to *sankhâradhammâ* cultured surrounded by *avijjâ, tahnâ, upâdan* etc. during the previous life, formation of mental properties of rebirth, along one’s lifetime, respective causes which result in mental properties of *bhava* together with those of the six-door are concentrated by *vipassanâ ñâna*.

Therefore, with reference to *paccuppannadhamma* note that from the material quality of rebirth, relevant properties of the five corporeality, are involved.

Therefore, when *vipassanâ* is exercised with the knowledge of the two kinds of *udayabbayadassana* on the *paccuppannadhamma*, start is made from the Five Material Quality of rebirth. (see *Udayabbaya Ñâna*, Section on *Vipassanâ*).

Now again concentration by *Anvaya ñâna* in *Bhanganupassanâ ñâna* will be described.

How Contemplation is made by *Anvaya Ñâna* in *Bhanganupassanâ Ñâna*

Attha vâ so evum viratto yatthadittham sankhâragatam, tathâ aditthampi anvayañânavasena nirodheti, no samudeti. Nirodhatova manasikaroti. Nirodhamevassa passati, nosamudayanti attho (Visuddhi-2:279).

Evum virattoti evum bhanganupassanâ viratto. Yatthâ dittham sampati upatthitam sankhâragatam nirodheti nirodham manasikaroti. Aditthampi atinâgatam anvayañânavasena yatthâ idam etarahi, etam itarepîti anuminanto nirodheti mansikatassâpi nirodham karoti, no samudhefîti itthâpi eseva nayo, no samudayam manasikarotîti attho. (Mahâtî.-2: 442).

Attha vâ = in a way. *Evum* = this *bhanganupassanâ* is followed (= always follow this knowledge of *bhanganupassanâ*), *viratto* = lack of attachment. *So yogâvacara* = that meditator. *Dittham* = seen by own self, *sankhâragatam* = *sankhâra dhamma*. *Nirodheti nirodham manasikaroti yatthâ* = as if cessation was taken to heart. *Tatthâ* = similarly. *Aditthampi* = past, future and *sankhâra dhamma* which are not seen. *Anvaya ñâna*

vasena = by power of analytical knowledge. (*Etarahi* = at present. *Idam yatthâ* = just as this present and *sankhâra* are seen). *Evum tatthâ* = in the same way. *Tampi* = that past, future and *sankhâra dhamma* that are not seen. *Evum sabhâvameva* = so there is nature of cessation, destruction. *Iti* = in this way. *Anuminanto* = by comparison). *Nirodheti* = *nirodham manasikaroti* = *nirodha* (cessation) is taken to heart. *No samudeti* = no *samudayam manasikaroti* = *samudaya* (passion) is not taken to heart. *Nirodhatova* = only by means of cessation. *Manasikaroti* = taken to heart. *Asankhâragatassa* = of that *sankhâradhamma*. *Nirodhameva* = on only the cessation. *Passati* = concentrated. *Samudayam* = on *samudaya*. *No passati* = not concentrated (*Pye Visuddhimagga Nissaya-5-207-208*).

In other words, as the meditator who is free from evil influence, *raga*-free (lust free) is always directed towards the *bhanganupassanâ ñâna*, not clinging on to the *sankhâra dhamma* {by dissociating himself from *râga* for a considerably long period of time by *vikkhambhana* (way of withdrawal from lust)}. Then cessation of all *dhamma*, that should be known and seen by *bhanganupassanâ ñâna*, and the cessation taken to heart.

The past, future and *sankhâra dhamma* are taken expectantly by power of *anvaya ñâna*. As the present *bhanganupassanâ ñâna* called the present called *paccakhañâna* enables the meditator to know and see the *sankhâra dhamma*, so also the past, future and the *sankhâra dhamma* that have not yet been seen by the *bhanganupassanâ ñâna* called *vipassanâ ñâna* (insight knowledge) are to be taken to cease in the coming period. In this way the nature of cessation, the *nirodha dhamma*, whatever the case may, is taken to heart. The arising *samudaya* is not taken to heart. By way of cessation = the cessation only is taken to heart. The cessation of the sum total of *sankhâra dhamma* alone are concentrated, but not the arising *samudaya*. All this is what the above *Patisambhidâ Magga* really means (*Visuddhi-2:279; Mahâti-2: 442*).

Ārammananvâyena, ubho ekavavatthanâ.

Nirodha adhimottatâ, vayalakkhanavipassanâ (Patisam.-55).

Ārammananvâyena = as the object really seen presently is always followed. *Ubho* = the object presently seen and unseen. *Ekavavatthanâ* = division by means of the only nature of of arrested moment. *Nirodhe* = at relentless cessation of the *sankhâradhamma* called *khanikanirodha* (momentary cessation). *Adhimottatâ* = being inclined to. *Esâ* = This is. *Vayalakkhana vipassana* = mental exercise on the nature of destruction of the *sankhâradhamma*, or character of this destruction.

Ārammananvâyena ubho kavavatthanâti paccakkhato ditthasa ârammaṇassa anvâyena anugamanena yattha idam tatthâ atitepi sankhâragatam abhijjitha, anâgatepi bijjissatiti evum ubhannaṃ ekasabhâvameva vavatthâpannti attho. Vattampi cetam porâneti —

“*Samvijjamâhmî visuddhadassano,
tadanvayam neti atitanâgate.*”

*Sabbepi sankhâragatâ palokino,
ussâvabandû suriyeva uggate”ti (Visuddhi-2: 280).*

Ubhoti ditthâ ditthabhâvena dvepi ârammnâni. Ekavatthanâti khanabhangu-ratâya samânâti vavattapanâ. Samvijjâmânamhîti paccakkhato upalabbhamâne paccuppanne. Visuddhassanoti bhagassanassa paribandhavimenena visuddhañâno. visuddhabhangassanoti attho. Tadvayam netîti tassa paccuppannasankhârabhangandassino ñânassa anvayam anugatabhûtam ñânam pavatteti. Kattha pana pavatteti âha “atitanâgate”ti. Atîte nâgate ca sankhâragate. Sabbepîtiâdi tassa pavattanâkâradasanam (Mahâtî-2: 443).

Ñâtanca ñânanca ubhoppi vipassati (Visuddhi-2: 278).

Ârammananvayena atto ekavatthnâ = dhamma named ñâta, dukkha saccâ, samudaya saccâ, which have been prenatratively seen and known, vipassanâ ñâna named ñâna (knowledge) {the so-called lokîmagga saccâ (the Right Path Dhamma of ordinary world)}. As this sankhâra object, known as ñâta ñâna dhamma, was always followed, and as one knows the perishing of the paccuppannadhamma and the sankhâra dhamma which is definitely seen by the knowledge of anubanga ñâna so also the sankhâra dhamma of the past has perished. In future too they will perish. Concentration should well be made with the notion that these objects, the dittha (seen) and adittha (not seen) object, by vipassanâ ñâna, are continuously perishing away. This is the essence of the above descriptions. Indeed, the commentators of the early days have expounded as —

Samvijjâmânamhî. R. Uggate. (Vide supra)

Samvijjâmânamhî = by means of paccakkha, by paccakkha ñâna cultivated, the whole paccuppanna sankhâra dhamma (= means the dhamma that are seen). Visuddhassano = especially clean, that which concentrate on the destruction of the sankhâra dhamma, the meditator who has the bhanganupassanâ ñâna. Tadvayam = the vipassanâ ñâna which always follows bhanganupassana ñâna directed at paccuppanna of the perishing of sankhâra dhamma. Atîte = sankhâra dhamma of the past, anâgate = sankhâra dhamma of the future. Neti = reflects = makes it happen. Sabbepi = entirely. Sankhâragatâ = sankhâra of the past, future and present. Palokino = possesses the nature of perishing. Kiniva = as to how it all happens = suriye = As the sun. Uggate = rises. Ussavabandu = the now. Palokatiiva = disappear (Visuddhi-2-280).

When a meditator, who especially has the clean anubhangâ ñâna, concentrating on the perishing away of all the paccuppannadhamma sankhâra by means of paccakkhâ ñâna acquired through paccakkha (practice), always following the bhanganupassanâ ñâna for which viassanâ ñâna is formed — as this sankhâra object known as ñâta ñâna dhamma was always followed, and as one knows the perishing away of paccuppanna dhamma, the sankhâradhamma, which is definitely seen by the knowledge of anubhangâ ñâna, so also the sankhâradhamma of the past perished. The all complete past, future and present sankhâra dhamma have the nature of perishing away. These happen in a way similar the disappearance of snow when exposed to sunlight (Visuddhi-2-280; Mahâtî.-2-433).

Nirodhe Adhimuttâ = Inclination to Khananirodha

Nirodhe adhimuttatâti evum ubhannam bhangavasena ekavavatthânam katvâ tassamaññeva bhanghasankhate nirodhe adhimuttatâ taggâretâ tannañnatâ tapponatâ tappabhâratati atthâ. Vayalakkhanavipassanâti esâ vayalakkhanavipassanâ mâti vittami hoti (Visuddhi-2-280).

Bhangasankhate nirodhe, na nibbanasankhâtetî addhippayo. Esâti yâ arammanavayena ubho ditthâ ditthe khaṇabanguratâya ekanhâvena vevatthâppanâ, esâ vayalakkhane viparinâmalakkhane vipassanâ bhanganupassanâti attho (Mahâtî.-2: 443).

= *Nirodhe adhimuttatâ* = *khananirodhañca* mediation means = in this way *dittha sankhâra* and *adittha sankhâra*, the two objects of the *vipassanâ ñâna*, by virtue of incessantly perishing moments, are similar — classified and emphasized only in the momentary cessation referred to as cessation momentarily of the perishing of these *sankhâra dhamma*. Taking to heart these phenomena of inclination only to that *khananirodha*, and of the respect to *khananirodha* are *nirodha adimuttatâ* = cessation is taken to heart. Thus concentrated by *paccakkha* = following *sankhâra* object by concentration with *paccakkha ñâna dittha* and *adittha* objects are considered to be similar by way of *khanabhanga* means concentration on the perishing called *vayakhanânupassanâ* = *bhanganupassanâ* (Visuddhi-2-280; Mahâtî.-2: 443).

Objects of Concentration by *Bhangânupassanâ Ñâna*

Dhamma on how to concentrate on these *vipassanâ* by *bhangânupassanâ* via *paccakkha* have been expatiated in *Patisambhidâmagga* in this way.

Katham ârammanam patisankhâ bhangânupassane paññâ vipassane ñânam — rūpârammanata cittam uppajjitvâ bijjati, tam arammanam patisankhâtassa cittassa bañgam anupassati. R.

Vedanârammanatâ. R. Sankhâramma. Viññânârammanatâ. Cakkhu. R. Jarâmaranârammanatâ citamm uppajjitvâ abhijjati, tam ârammanam patisankhâ tassa citassa bhañgam anupassati (Patisam.-55).

= *Rûpâ, vedanâ, saññâ, sankhâra, viññâ* etc. of *sankhâra* object are to be concentrated with the notion of their nature of their *khaya-vaya* (to be liable to extinction and perishing) = cultivated by *vipassanâ* way. The knowledge that recognizes the nature of the incessant perishing away of the *vipassanâ* on which concentration is being made do exist. Such a knowledge is the *vipassanâ ñâna* (insight knowledge) = should be recognized as *bhangânupassanâ ñâna*. How does that knowledge then come into existence?

Vipassanâ citta (the insight mind), the only object of which is on *rûpa* (material) *dhamma*, can arise and perish. That material object is visualized by the nature of *khaya-vaya*, and the knowledge of the nature of the *khaya-vaya* which is the cause of perishing of *vipassanâ citta* is repeatedly concentrated by the *vipassanâ citta* in the wake of the previous one. R. (Patisam.-55).

Ñâta dhamma and Ñâna Dhamma ***Dhamma of Realization and of Knowledge***

In this field of *bhangânupassanâ*, the objects of meditation by *vipassanâ ñâna* (insight knowledge), because they are the *dhamma* known penetratively by *vipassanâ*

ñâna, are the *Ñâta dhamma*. These *ñâta dhamma* including the five *khandhâs* (corporeality), 12 classes of *âyatana*, 18 of *dhâtu* (elements) and the 12 classes of *paticca samuppâda* from *avijjâ* (ignorance) to *jarâ* (decay) and *marana* (death). The *vipassanâ* knowledge that concentrates on the nature of perishing of these *sankhara dhamma* is the *Ñâna dhamma*.

Meditation has to be made alternately on the three properties of the existing things, taking the nature of the perishing away of these *ñâta dhamma* as object of concentration. This knowledge of *vipassanâ* concentration = *vipassanâ* meditating *citta* and its nature of perishing away is taken as the object for *vipassanâ citta* that follows and concentrated on the three properties of the existing things alternately. Therefore, the commentators of the early days had instructed as

Ñâtañca ñânañca ubhopi vipassati (Visuddhi-2-278; Patīsam.-tha.-1-239).

Meditate on both *ñâta* and *ñâna dhamma*. These *ñâta* and *ñâna* are the objects of concentration of the *bhangânupassanâ ñâna*. The *dittha sankhâra dhamma* are to be discerned by the *paccakkha ñâna* called *bhangânupassanâ ñâna*. Remember that these *dittha sankhâra dhamma* include the 12 classes of *paticca samuppâda* from *avijjâ* to *jarâ marana*.

At this point, according to *jâti*, *jarâ* and *marana* — *Jâtijarâmaranavuntânâ khandhânâ vasena pariyâyena vuttâni (Patīsam.-tha.-1-222)*. *Jarâmaranasîsena cittha jarâmaranavuntava dhammâ gahitâ (Sam.-tī.-2-78)*. This refers to material bodies that possess the distinct nature of *jâti*, *jarâ*, *maranâ dhamma*.

Cittanti cittha sasampayttacitam adhippetam (Patīsam.-tha.-1-239).

Here instruction is given to discern on the perishing of previous *vipassanâ citta* by the later *vipassanâ citta*. In instructing so, *vipassanâ citta* together with contemporary *sasampayttacetacika dhamma* on the basis of *citta* (mind) is required. The *vipassanâ citta* together with contemporary *sasampayuttacetacika dhamma* based on mind means series of *mahâkuso* (meritorious), *manodvârîka* (mind door) and process of *viapssanâ jhâna* occurring in the mind of practising noble ones (*ariyas*) and noble humans.

Therefore, if practising individual (the meditator) would like to exercise on these characters of *paticca samuppâda* by knowledge of *hangânupassanâ ñâna*, both *ñâta* and *ñâna* factors must be concentrated on.

The features of *paticca samuppâda* from *avijjâ* through *jarâ* to *marana*, classified by the three periods, are groups of *ñâta dhamma*. The *vipassanâ ñâna*, the insight knowledge, (= *bhavangânupassanâ ñâna*), by which the destruction these *ñâta dhamma*, taken as object of concentration, are (= the process of the *jhanic* state *vipassanâ* via mind door for the worldling and practising individuals) *ñâna dhamma*. The *vipassanâ ñâna*, insight knowledge (= *bhavangânupassanâ ñâna*), by which the nature of destruction of these *ñâta dhamma* are taken as the object in the concentration, are (= the process of the *jhanic* state *vipassanâ* via mind door for the worldlings and practising individuals) *ñâna dhamma*. Only when these *ditthasankhâra dhamma* have successfully been discerned penetratively by *bhangânupassanâ ñâna*, referred to as *paccakkha ñâna*, then by means

of *anvaya ñâna* that always follows *bhangânupassanâ ñâna*, the past and future *sankhâra dhamma*, which are not presently seen, are concentrated by the same method. This *anvaya ñâna* is that knowledge which always follows the insight knowledge.

The object of contemplation *iti rūpassa atthañgamo* etc., as exposed in the *Upanissasuttan*, indicated above, will again be presented in continuation.

Iti rūpassa atthañgamo. R. Iti viññassa atthañgamo.

Iti rūpassa atthañgamoti evum avijjânirodhadivasena pañcahâkârehi rūpassa atthañgamo. Vedanâdisupi eseva nayo. ayamatttha sankhepo, vattharo pana visuddhimagge udayabbayañânakatthâya vatto (Dî.-tha.-2-373).

1. *Avijjânirodhâ, rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
2. *Tahnânirodhâ rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
3. *Kammanirodhâ rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
4. *Āhâranirohâ rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
5. *Viprinâmalakkhanam passantopi rūpakkhandhassa vayam passati.*
Rūpakkhandhassa vayam passantopi imâni pañca lakkhanâni passati (Patisam.-53; Visuddhi-2: 266).

In concord with these *desanâs*, meditation in brief are as follows.

1. Because of cessation of *avijjâ* the *rūpa* ceases, (*Anuppâdhanirodha*)
2. Because of cessation of *tahnâ* the *rūpa* ceases, (*Anuppâdhanirodha*)
3. Because of cessation of *kamma* the *rūpa* ceases, (*Anuppâdhanirodha*)
4. Because of cessation of *âhâra* the *rūpa* ceases, (*Anuppâdhanirodha*)
2. The nature of cessation of *rūpa* the *rūpa* ceases, (*Uppâdhanirodha*).

ANUPPĀDANIRODHA

Avijjânirodho rūpanirodhoti anâgatabhavassa paccayabhûtâya imassamim bhava avijjâya arahattamaggañânena nirodhe kate paccayâbhâvâ anâgatassa rūpassa anuppâdo nirodho hotîti attho. Paccayanirodhatthenâti paccayassa niruddhabhâvenâti attho. Norodho cittha anâgatapatissandhipaccayânam idha avijjâtahnâkammânamyeva nirodho (Ptisam.-Tha.-1: 236).

Avijjânirodho rūpanirodhoti eggamaggañânena avijjâya anuppâdanirodhato anâgatassa rūpassa anuppâdanirodho hoti paccayâbhâve abhâvato.

Paccayanirodhatthenâti avijjâsankhâtassa anâgate uppajjanakarūpapaccayassa niruddhabhâvena. Tahnânirodho kammanirodhoti itthâpi eseva nayo (Mahâtî-2: 421).

Throughout the rounds of rebirth the *rūpa* and *nâma dhammas* come to their end after going through arising-static-perishing away trend. This cessation, if the causes still remain, has a chance to make a reappearance in future. Perishing and cessation at the

end (*bhaṅga*) of these *sankhâra dhammas* are called *uppâdhanirodha* (cessation, but reappearable).

When *arahatthamagga* (the 4th Path) is achieved, *avijjâ, tahnâ, sankhâra* and *kamma*, which are completely eradicated due to, and by *arahatthamagga* via virtue of *samucchedapa*. They cease in such a way they never reappear. This is the *anuppâdanirodha* (cessation, but reappearable). If the *arahatthamagga ñâna* (the knowledge of the 4th Path), however, has not been acquired and these *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* have not ceased, these very *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* are the causative factors for the next life called the future rebirth.

But if a noble meditator tried to arrive at *arahattamagga* then, due to *arahattamagga*, the *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* cease in a way that they will never be formed once again. This is the *uppâdanirodha*. In this way when *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* by nature of *anuppâdanirodha*, the future rebirth, called *rûpa* and *nâma* (mind and matter) ceases by non-reappearable cessation. This is the *anuppâdanirodha*.

Similarly, *citta* (mind), *utu* (physical change), *âhâra* (nutrition) etc., named *pavattipaccaya* (cause-derived forms) cease once and for all, and never formed again in future. When they cease by nature of *anuppâdanirodha*, future material phenomena of mind, of physical change and the material quality born of nutrition (each of which has a chance to reappear if respective causes still prevail) of future also cease. This is *anuppâdanirodha*.

The *yogâvacara* individual should discern, by *udayabbayanupassanâ ñâna*, called *paccakkha ñâna*, the cessation of mind and material of the future rebirth etc. of the Resultant Five Corporeality by way of *anuppâdanirodha* nature. This cessation occurs due to cessation of the factors of the 4th Path of *avijjâ, tahnâ, upâdana, sankhâra* and *kamma*. Continuous perishing of the Five Aggregates by *bhaṅkhana* called *uppâdananirodha*, and it should be discerned in the same way.

If the *yogâvacara* individual attempting to acquire, by *udayabbayânupassanâñânâna* called *paccakkha ñâna*, is still at *puthujana* (worldling) stage, then the attainment of the *arahatthamagga* (the 4th Path) may occur in the life future to the present one, or it may be in the future life just as *Ghatibhyamâ* did. If the attainment certainly of the 4th Path is at the *Pacchimabhavika* (later past) of the present life, then that period of the acquirement of the 4th Path will be the future of the present existence. If the attainment of the 4th Path certainly is in one of the later lives, the the period of the acquirement of 4th Path is a future life.

At the time of acquirement of the *arahattamagga* in future, when such causes as *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* cease, because of the 4th Path, by nature of *anuppâdanirodha*, discernment should made of the cessation of mind and matter of the Five Corporeality of the future, following death, by nature of *anuppâdanirodha*. Should it be contemplated by *paccakkha ñâna* or *anvaya ñâna*? Answer to this is as follows.

Ñânasamaṅgi puggato cakkhunâ viya cakkhunâ rūpâni, ñânenena vivaṭṭe dhamme passati
(*Samī.-Tha.-2: 49*).

Janatoti vâ vattvâ jânanam anussvâkâraparivitakkamattavasena idhâdhippetam attha
kho rūpâni viya cakkhuñânena rūpâdini tesam ca samudayadike paccakkha katvâ

dassanti vibhâveton “passato”ti attanti evum vâ ittha attho (Sam.-Tī.-2: 63).

As a man with physical eye sees a variety of mental objects by consciousness by way of sight, a meditator possessed of *vipassana* insight referred to as *udayabbaya ñâna*, must discern by light of wisdom emitted by the *vipassanâ ñâna* being exercised upon, the following.

Na jhânam anussavâkâraparivitakkamattavasena idhippetam (Sam.-Tī.-2-63).

Anussaya understanding, knowledge handed down from the teachers, such as “This may be it. This is what probably is.”, thinking on the basis of environmental factors = *âkâraparivitakka* = knowledge acquired by mere thinking are not relevant here.

However, *patthamahñi paccuppanadhammânâni udayabbayañi disvâ atta atinâgtâte nayam neti (Mahâṭī.-2-423)*, as stated in *Mahâṭīkā*, the *upâdânakkhandhâ* (the factor of five-fold clinging to the existence) which are the *paccuppanadhammas* (the present *dhammas*), the nature of their formation (*sankhâra*) and their dissolution (*atthangama*) are to be discerned by the *udayabbaya ñâna* referred to as *paccakkha ñâna* (practical knowledge). Once discerned successfully by *paccakkha ñâna*, the *sankhâra dhammas* (the factors of the formation) of the past and future can be discerned in the same way. It should, however, be noted that

- (1) The five *upâdânakkhandhâ*, which are the *dhammas* of the present,
- (2) The nature of their *samudaya*,
- (3) The nature of their dissolution,

when discerned by *udayabbaya ñâna* called *paccakkhan ñâna*, are not free from the past and future.

Now the extracts from *Upanisassuttan* have come to an end.

Extracts from *Āsvakkhaya Suttan*

Jhânatoham bhikkave passato âsavânâni khayam vadâmi, no ajhânato no apassato.

Kaṅca bhikkhave jhânato kam passato âsavânâni khayam hoti?--“idam dukkhan”ti bhikkhave jhânato passato âsavânâni khayam hoti, “ayam dukkhasamudayo”ti bhikkhave jânatopassato âsavânâni khayam hoti, “ayam fukkhanirodhagâmini patipadâ”ti bhikkhave jhânato passato âsavânâni khayam hoti. Evum kho bhikkhave jhânato evum passato âsavânâni khayam hoti (Khu.-1: 265; Itivuttaka).

Bhikkhus I preach the attainment of ariyamagga (the Noble Path), where dhammas of âsava cease, to those who know and see. I do not preach the attainment of ariyamagga to those who know not and see not. (Aham ariyamaggâmam vadâmîti vattam hoti (Itivattaka-Tha-311).

Bhikkhus What dhammas do those individual know and see to have attained the Noble Path where âsava dhammas have ceased?

1. *Bhikkhus Those who know and see as “This is the Noble Truth of Suffering” will*

acquire the *ariyamagga* where all *âsava dhammas* have ceased.

2. *Bhikkus* Those who know and see as “This is the Noble Truth of the cause of Suffering” will acquire the *ariyamagga* where all *âsava dhammas* have ceased.
3. *Bhikkus* Those who know and see as “This is the Noble Truth of the cessation of Suffering” will acquire the *ariyamagga* where all *âsava dhammas* have ceased.
4. *Bhikkus* Those who know and see as “This is the the pactice leading to *Nibbâna* where the Suffering has ceased = Noble Truth of the Path”, will acquire the *ariyamagga* where all *âsava dhammas* have ceased.

Bhikkhus ...only he who knows and sees this way will acquire the Noble Path, where all *âsava dhammas* have ceased (*Khu.-1: 265; Itivuttaka*).

The Openings of Commentary - The First Opening

Jhânatoti jhânantassa. Passatoti passantassa. Yadipi Imâni dve pi padâni ekattâni, byaññhanamevanânañ, evuñ santepi “jhânato”ti ñânlakkhanam uppâya. Puggalam niddisati. Jhânanalakkhanam hi ñânam. “Passato”ti ñânappabhâvuñ upâdâya. Dassanappabhâvuñ hi upâdâya ñânasamingi puggalo cakkhumâ viya viya puggalo cakkhunâ rūpâni, ñâñena vivutte dhamme passati (Itivuttaka-Tha.-310)

Jhânato = only he who knows, *passato* = only he who sees (*Jhânato eva passato evâti evamatthe niyamo icchito. (Sam. Tî-2: 64)*).

Though these two structurally different terms bear the same essence, the term *jhânato* indicates the individual, on the basis of character of his ability to know penetratively the true nature of the objection question. Indeed, *Samâdithi ñâna* (the knowledge of right understanding) possesses the character of knowing penetratively the true nature of the object.

The term *passato* refers to an individual who is capable of seeing the true nature of the object by means of power of knowledge. Indeed, *Sammâditthi ñâna* (the knowledge of right understanding) is endowed with the power of seeing the object in its true nature. As an individual could see the material being (*rûpa*) by physical eye, so a meditator with competent *sammâditthi ñâna* could see the true nature of the Four Noble Truth by the light of wisdom having property of brilliance (*Itivuttaka-Tha.-311*).

The Second Opening of the Documentary

Atha vâ jhânatoti anubodha ñâñena jhânato. Passatoti pativedhañâñena passato (Itivuttaka-Tha.-310).

In other words, *jhânato* refers only to him who knows by *anubodhañâna*. *Passato* refers only to him who knows by *pativedañâna* (penetrative knowledge).

Duvidham hi saccañânam anibidhañânam pativedhañânañca. Attha anubidhañâna lokiyam anussavâdivasena nirodhe magge ca pavuttati. Pativedhañânam lokuttaram nirodhamârammanam katvâ kiccato cattâri saccâni pativijehati (Visuddhi-1-142).
Duvidam hi saccañânam lokiyam lokuttarañca. Lokikam duvidam anubodhañânam paccavekkhanañânañca. Anubodhañânam âdikammikassa anussivâdivesena nirodhe magge ca pavuttati. Dukhe samudaye ca ârammanakarena vasena. Paccavekkheñânam pativaddhasaccassa catîsupi saccam ârammanakarañavasena. Lokuttaram pativedhañânam katvâ cattâri saccâni pavijjhati (Patisam.-1: 342).

In the *santâna* (life continuum) *vipassanâ* exercising monk, who is a worldling, before arriving at *Ariyamagga* (Noble Path), attaining the knowledge of the Noble truth of Suffering and the Noble Truth of Formation is a priority. In these two are

1. *Uggahapativedha* = penetratively understanding by learning the relation between the truth of suffering and of formation.

2. *Paripucchâpativedha* = penetratively understanding by repetitive requisition of the meaning regarding the relationship between the truth of suffering and of formation.

The knowledge of truth (*sacca ñâna*), which penetratively knows the Four Noble Truth, is of two kinds: *lokîsacca ñâna* (knowledge of truth of mundane) and *lokuttarâsacca ñâna* (the knowledge of truth of supra-mundane). Again the *lokîsacca-ñâna* can be of *anubodha ñâna* (knowledge acquired from the predecessors) and *paccavekkhana ñâna* (reviewing knowledge). In the mind of a worldling who has just gained momentum in the practice of meditation (a beginner in meditation in short), the truth of the supra-mundane, such as *asankhatadhâtu* (non-dynamic element), the knowledge of peacefulness, called *nibbâna dhamma* which is the Truth of Cessation, and *Ariya Magga* (Noble Path) which can concentrate on the Noble Truth of Cessation, and the Noble Eight Path. These appear in the meditator by three means, viz., by following the conception acquired by

1. *Anussava* = knowledge acquired from the teachers.

2. *Âkâraparivitakka* = knowledge acquired by presumption that: if there is such a *dhamma* as death, then there must be one where there is no death.”

3. *Dothinijjhânakkhantianugata* = by concentration, by being satisfied = satisfaction on the conception by thinking.

Such a knowledge acquired via the above three means is also called *anubodha-ñâna*, the *anubodha* knowledge (It is the *Anumâma*, the knowledge acquired through the guesswork. This *anubodha* knowledge appears in one by concentrating on *dukkha-saccâ* and *samudayasaccâ* (the Truth of suffering and of formation) as the object of concentration. (It is the knowledge from personal experience, the *paccakkhañâna*). The *paccavekkhañâna* (reviewing knowledge) appears in the Noble Ones, who have penetratively concentrated and cultured the Four Noble Truth by power of concentration on each and every one of the Four Noble Truth. *Pativedhañâna* (penetrative knowledge), the *lokottarasaccâñâna* and element of peacefulness, or the *Nibbâna dhamma* called the *dhamma* of Truth of Cessation is concentrated as the object and penetratively knows the Noble Truth (*Visuddhi*-1: 142; *Patisaṃ*.-*Tha.*-1: 342).

Evamassa pubbabhâge dvîsu saccesu uggahaparîpucchâsavanadâ renasamma-sanâpativedho hoti, dvîsu savanâpativedoyeva. Aparabhage tîsu kiccato pativedho hoti, nirodhe ârammanâpativedho. Tatthâ sabbampi pativedhoñânanam lokuttaram. Savanadharanasammasanañânam lokuttaram. Savanadhanasammasanañânam lokiyam kâmvâvacaram (Abhi.-Tha.-2: 109).

In the life continuum (*santâna*) of a monk, a worldling, who has just gained momentum in the practice of meditation, before arriving at *Ariya Magga*, which is the Noble Truth of Suffering and Noble Truth of Cause, knowledge has to be attained by

1. *Uggahapativedha* = learning the text related to *Dukkhasaccâ* (the Noble Truth of Suffering) and *Samudayasaccâ* (Noble Truth of Cause), and acquiring the knowledge penetratively.

2. *Paripucchâpativedha* = knowing penetratively the meaning of *Dukkhasaccâ* and *Samudayasaccâ* by enquiring repeatedly.

3. *Savanapativedha* = knowing penetratively the meaning of *Dukkhasaccâ* and *Samudayasaccâ* by listening respectfully.

4. *Dhâranapativedha* = knowing penetratively the meaning of *Dukkhasaccâ* and *Samudayasaccâ* by learning by heart.

(These four are the knowledge acquired by being taught and by hearing).

5. *Samasanapativedha* = knowing penetratively by contemplating on the Three characters (*Anicca*, *Dukkha* and *Anatta*) of the *Dukkhasaccâ* and *Samudayasaccâ* as the object. (It is all the Path Knowledge, the method of attaining insight).

These are the five kinds of *pativedha* (penetrations). This *pativedha* is the *dhmma* of good *kamma* of *loki* (mundane) *mahâkusala* (great deed) by *Nirodhasaccâ* and *Maggasaccâ*.

Nirodhasaccam ittham kantaṃ manâpaṃ, maggasaccam

Kantaṃ manâpaṃ (Saṃ.-Tha.-3: 160)

"*Nirodhasaccâ* is a necessary and adorable *dhmma*. so is the *Maggasaccâ*."

By listening this way to the noble ones penetratively. knowledge is acquired = *Savanapativedha* = This only just what you. (Before arriving at *Ariyamagga* = a section on *Pubbabhâpatipadha*).

After *Upacârahana* (preliminary moment) of *Ariyamagga*, there occurs the knowing of *Dukkhasaccâ* analytically (*pariññâkicca*, the analytical function), elimination of *Samudayasaccâ* (the truth of arising), the function of elimination and meditation on the *Maggasaccâ*, the function of meditation. Functionally they are *pariññâpativedha* (penetration analytically), *pahânapativedha* (analytical elimination) and *bhâvanâpativedha* (analytical meditation). At the *Nirodha saccâ* called the non-dynamic element (*asankhatadhâtu*) *nibbâna Arammanapativedha* = objectively knowing penetratively = (*Sacchikîriyapativedha* = knowing penetratively as the object). These *pativedhañâna* (the analytical knowledge) belong to the *lokuttarâ* (supra-mundane).

When culturing *Ariyamagga* (the Right Path) in accordance with ***Pativedhañânam***, all the five of the *Uggahapativedha*, *paripucchâpativedha*, *Savanapativedha*, *Dhâranapativedha* and *Sammasanapativedha* are not to be cultured. Only *Pariññâpativedha*, *Pahânapativedha*, *Bhâvanâpativedha*, *Arammanapativedha* of the supra-mundane are to be cultured. Therefore it has been indicated as — *Sabbampi pativedhañânam lokuttaram* = all *pativedhañâ* belong to *lokuttarâ* (*Mûlatî-2-72*).

In other words the five kinds of analytical knowledge, such as *uggahapativedhañâna* etc., are the basic cause of the supra-mundane analytical knowledge so that these five can also be referred to literally (by way of *phupacara*) as *pativedhañâna*. In this sense, with reference to *sabbampi pativedhañâna*, the knowledge such as *uggahapativedhañâna* etc., can also be concentrated (*Mûlatî-2: 72*).

Only to those who know by *anubodhañāna* and see by *pativedhañāna* the Four Noble Truth do the Buddha expatiates the attainment of the Noble Path (*Ariya Magga*) where all the cankers (*āsava dhamma*) have been eradicated, but not to those who do not know or see in these ways. This is the essence of the meaning of the above documentary. Again the writer has explained in another way.

The Third Opening of The Documentary

Patilomato vā dassanamaggena passato, bhāvanāmaggena jhānato (Itivattaka-Tha-310).

In one way, it means — I only preach the attainment of the Noble Path (*Ariya Magga*), where all the cankers (*āsava dhamma*) have been eradicated, to those who see the *Ariyamagga* by means of reverse *patiloma* (contrast) and to those who know Four Noble Truth by means of the above three *Magga*. I do not preach to those who do not see and know in this way.

The Fourth Opening of the Documentary

Keci pana "ññātatīranapahānapariññāhi jhānato, sikkhapattavipassanāya passato"ti vadanti (Itivattaka-Tha: 310).

I preach only to those who know, by three kinds of analytical knowledge such as knowledge by analysis (*ññātapariññā*), *tīranapariññā* () and *pahānapariññā* (knowledge by analytical elimination), the Four Noble Truth of the mundane, and to those who, have attained peak of the insight knowledge (*Sikkhāpatti vipassanā*) and know the Four Noble Truth of the mundane by this insight knowledge, the attainment of the Noble Path (*Ariya Magga*), where all the cankers (*āsava dhamma*) have been eradicated (*Itivattaka-Tha-310*).

[Note. The three classes of *pariññā* will be treated later. The knowledge of the Four Noble Truth of the mundane via insight knowledge is treated in *Udayabbayañāna* of the Section on *Vipassanā*].

The Fifth Opening of the Documentary

Atha vā dukkhaṃ pariññābhisamayena jhānato, nirodhaṃ sacchikiriyābhisamayena passato. Tadubhaye ca sati pahānabhāvanābhisamayā siddhā eva huntīti catusaccābhisamayo vatto hoti (Itivattaka-Tha: 310).

In still the other way it means, I preach only to those who know *dukkha saccā* by means of *pariññābhisamaya* (condition of congregated knowledge), *samudaya saccā* by means of *pahānabhisamaya* (condition of congregated analytical knowledge of elimination), *nirodha saccā* by *sacchikiriyābhisamaya* (condition of congregated knowledge of concentration), *magga saccā* by means of means of *bhāvanābhisamaya* (condition of congregated knowledge of meditation), the attainment of the Noble Path

(*Ariya Magga*), where all the cankers (*âsava dhamma*) have been eliminated. I do not preach the attainment of the Noble Path (*Ariya Magga*), where all the cankers (*âsava dhamma*) have been eradicated, to those who do not know by these means (*Itivattaka-Tha-310*).

Extracts from *Khadirapatta sutta* and *Kûtâgâ sutta* Dhamma

Yo ca kho bhikkhave evum vadeya "aham dukkham ariyasaccam yathâbhûtam anabhisamacca, dukkha samudayaam ariya saccam yathâbhûtam anabhisamacca, dukkhanirodhagâminam patipadam ariya saccam anabhisamacca, sammâ dukkhassantam karissâm"ti netam thânam vijjhati (Sam.-3: 394; Sam.-3: 383).

Anabhisamaccâti ñhânena anabhisamâgantvâ. Appativijjhitvâti attho. (Sam.-Tha.-3: 330)

Bhikkhus If any one said " Without knowing penetratively, by my own, of the *dhamma* of *dukkha ariya saccâ* (the Noble Truth of Suffering), of the *samudaya ariya saccâ* (the Noble Truth of the Cause of Suffering), of the *nirodha ariya saccâ* (the Noble Truth of the Cessation of Suffering), and of the *magga ariya saccâ* (the Noble Truth of the Path), where all the sufferings have ceased, the *nibbâna*, truly by the right understanding (*sammâ ditthi*), I would acquire freedom from the suffering of the cycle of rebirth", then such a statement is preposterous (*Sam.-3-394; Sam.-3.-383*).

That this statement is absurd has been expatiated by the Buddha in relation to an example. What it means is as follows.

Bhikkhus If any one said "I am going to build a house with its upper storey but without its lower (and foundation) parts." Then there is no way to happen what he has said. Similarly " Without knowing penetratively, by my own, of the Four Noble Truth truly by the right understanding (*sammâ ditthi*), I would eradicate completely the suffering of the cycle of rebirth." Such a statement is a preposterous one (*Sam.-3: 394*).

Again in *Saccasamyutta khadirapatta sutta* (*Sam.-3: 383-384*) too it has been preached as follows.

Bhikkhus If any one said "I will make a cup using leaves of accasia, pine and goose berry to carry water, and I will use them as ear ornament", then what he said is absurd. In the same way" Without knowing penetratively, by my own, of the Four Noble Truth truly by the right understanding (*sammâ ditthi*), I would eradicate completely the suffering of the cycle of rebirth." Such a statement is a preposterous one (*Sam.-3: 383-384*).

In continuation it has been preached once again as:

Yo ca kho bhikkhave evum vadeya "aham dukkham ariyasaccam yathâbhûtam abissamacceya, dukkha samudayaam ariyasaccam yathâbhûtam abissamacceya, dukkhanirodam ariyasaccam yathâbhûtam abissamacceya, dukkha nirodha gâminam patipadan ariyasaccam yathâbhûtam abissamacceya, sammâ dukkhassantam karissâ"ti thânametam vijjhati (Sam.-3:384, 394).

Bhikkhus If any one said " With penetrative knowledge of my own of the *dhamma* of *dukkha ariya saccâ* (the Noble Truth of Suffering), of the *samudaya ariya saccâ* (the Noble Truth of the Cause of Suffering), of the *nirodha ariya saccâ* (the Noble Truth of the Cessation of Suffering), and of the *magga ariya saccâ* (the Noble Truth of the Path), where all the sufferings have ceased, the *nibbâna*, truly by the right understanding (*sammâ ditthi*), I would acquire freedom from the suffering of the cycle of

rebirth", then what he said is the reality (*Sam.-3:384; Sam.-3: 394*).

With an example it was again explained as

Bhikkhus If any one said "I am going to build a house with lower (and foundation) parts first after which its upper storey will be made." Then what he has said will happen (*Sam.-3-394*).

Bhikkhus If any said "I will make a cup using leaves of lotus, dipterocarpus and gwe-tauk (a bitter-tasting leave used in making soup) to carry water, and I will use them as ear ornament", then what he said is a truth (*Sam.-3: 384*).

Bhikkhus In the same way as these examples, if any one said " With penetrative knowledge of my own, of the Four Noble Truth truly by the right understanding (*sammâ ditthi*), I would eradicate completely the suffering of the cycle of rebirth." Such a statement is a reality (*Sam.-3: 383-384*).

Again the Lord has expatiated as follows.

Tasmâ hita bhikkhave "idaṃ dukkhan"ti yogo karaniyo "ayaṃ dukkhasamudayo"ti yogo karaniyo, "ayaṃ dukkhanorodho"ti yogo karaniyo, "ayaṃ dukkhanirodhagâminî patipadâ"ti yogo karaniyo (*Sam.-3: 384; Sam.-3: 394*).

Bhikkhave in this *desanâ*, therefore, you should make effort to know that

1. "This the Noble Truth of Suffering."
2. "This is the Noble Truth of the Cause of Suffering."
3. "This is the Noble Truth of the Cessation of Suffering."
4. " This is the Noble Truth of the Path leading to the *nibbâna*, the Cessation of the Suffering." (*Sam.-3: 384; Sam.-3: 394*).

In these suttan the Buddha has insisted the followers to make effort to understand the Four Noble Truth. Therefore, those who want to escape from the suffering of the cycle of rebirth must be determined to make effort to understand the Four Noble Truth to be able to escape from the recurrent of suffering of rebirth.

The following is the answer to as to how the penetrative knowledge can be acquired of the Four Noble Truth.

Vattasaccâ — Vivattasaccâ

Tattha purimâni dve saccâni vattam, pacchimâni vattam. Tesu bhikkhuno vatte kammathânâbhivesohoti, vivatte natthi abhiniveso (*Abhi.-Tha.-2: 109; Dî-Tha.-3: 160*).

Of these Four Noble Truth the previous Noble Truth of Suffering and Noble Truth of the Cause of Suffering are the *vattasaccâ* (the Truth of Suffering). The Noble Truth of Cessation of Suffering and Noble Truth of the Path, of the later occurrence, are the *vivattasaccâ* (the Truth of Eradication of Suffering, the *Nibbâna*). Of these two, the *vattasaccâ* and *vattasaccâ*, *vivattasaccâ* is the object of meditation (*vipassana* exercise) for the practicing monks = concentration. No meditation = concentration is made on the *vivattasaccâ* as the object of meditation (*Abhi.-Tha.-2: 109; Dî-Tha.-3: 160*).

In accordance with the instructions given by the above Commentaries, the practicing individuals should take the Noble Truth of Suffering and the Noble Truth of the Cause of Suffering of the Four Noble Truths as the object of concentration. Effort must be made to concentrate on these by means of *uggahapativedha*, *savanapativedha* and *dhâranapativedha*, called knowledge by learning, and *sammasanapativedha* referred to as *vipassanâ ñâna* (insight knowledge) to know penetratively = knowledge acquired via practice. Once successful by knowledge acquired from learning, the Noble Truth of Suffering and Noble Truth of Cause of Suffering are cultured and taken to heart by insight knowledge so that the knowledge through practice is attained. Now a further explanation will be made of the Noble Truth of Suffering and the Noble Truth of the Cause of Suffering.

The Doctrine of the Noble Truth of Suffering (The *Dhamma* of *Dukkha Ariya Saccâ*)

*Katamañca bhikkhave dukkham ariyasaccam. "Pañcupâdânakkhandhâ" tissa vacanîyam.
Rûpupâdânakkhandho vedanupâdânakkhandho saññupâpânakkhandho sankhârûpâdânakkhandho viññânupâdânakkhandho. Idam vuccati bhikkhave dukkham ariyasaccam
(Sam.-3: 373; Khandhasuttan)*

Bhikkhus What is the *Dhamma* of the Noble Truth of Suffering? The answer should be *Upâdânakkhandhâ* (the factor of 5-Fold Clinging to Existence). What then are the *upâdânakkhandhâ*? They are *rûpupâdânakkhandha* (the Aggregate of the Matter), *vedanupâdânakkhandhâ* (the Aggregate of the Sensation), *saññupâdânakkhandhâ* (the Aggregate of perception), *sankhârûpâdânakkhandhâ* (the Aggregate of mental formation or reaction) and *viññânupâdânakkhandhâ* (the Aggregate of consciousness). *Bhikkhus* These Five Aggregates are the *Dhamma* of the Noble Truth of Suffering (*Sam.-3: 373; Khandhasuttan*).

According to this *desanâ*, note that *rûpupâdânakkhandha*, *vedanupâdânakkhandhâ*, *saññupâdânakkhandhâ*, *sankhârûpâdânakkhandhâ*, *viññânupâdânakkhandhâ*, referred to as the Five-Fold *Upâdânakkhandhâ* are the Noble Truth of Suffering.

What *Upâdânakkhandhâ* is

*Yam kiñci bhikkhave rûpam atîtânâgatapaccuppannam ijhattam vâ bhahiddhâ vâ olârikam vâ sukhumam vâ hinam vâ panitam vâ dûre santike vâ sâsavum upâdâniyam,
ayam vuccati rûpupâdânakkhandha (Sam.-3: 39; Khandhâsuttan).*

Bhikkhave The root of the object of cankers, *Āsava*, (situated in the 31 Planes), the erroneous craving such as "I, mine, etc." are

1. All the past material factors,
2. All the future material factors,
3. All the present material factors,

4. All the internal material factors,
5. All the external material factors,
6. All the gross material factors,
7. All the delicate material factors,
8. All the ignoble (inferior) material factors,
9. All the Noble material factors,
10. All the distant material factors (far from the intelligence of the meditating individual),
11. All the nearby material factors (nearby the intelligence of the meditating individual).

All these 11 existing as material factors are to be called *rûpupâdânakkhandha* etc. (*Sam.*:-2: 39).

Vedanupâdânakkhandha etc. are also expatiated in a similar way. Therefore, the wrong understanding, which is the root of the object of canker, *Āsava*, such as "I, mine", of the 11 classes of *upâdânakkhandhâ* existing as material factors are the Dhamma of Noble Truth of Suffering. This must be respectfully accepted as is preached by the Buddha.

Included in this *upâdânakkhandhâ* are the Five *Upâdânakkhandha* of Past and of Future. How are they contemplated? By *paccekkha ñâna* (practical knowledge) or *anvaya ñâna* (theoretical knowledge)? The answer is as given below.

Dassanappabhâvum hi upâdâyâ ñâna samñgî puggalo cakkhunâ rûpâni, ñâṇena vivatte dhamme passati (Itivattaka-Tha. 310).

Jânatotivâ vatvâ na jhânanaṃ anussavâkâraparivitakkamattavasena idhâdhippetam, attha kho rûpâni viya cakkhuññânaena rûpâdîni, tesam ca samudayâdike paccekhe katvâ dassananti vibhavesom "passato"ti vuttanti evum vâ ettha atto (Sam.-Tî.-2: 63).

As a man sees the material bodies by physical eye, a meditator sees the *dhamma* of the Noble Truth of Suffering and the Noble Truth of the Cause of Suffering by virtue of insight knowledge called the *paccekkha ñâna*, the ultimate truth of the nature of the object of concentration, which can be visioned in its true nature by the power of knowledge due to right understanding created by *vipassanâ* (meditation). To emphasize the essence of the meaning *passato* is added after preaching as *jhânato (Itivattaka-Tha.: 310; Sam.-Tî.-2: 63).*

[Note. The Noble Truth of Cause of Suffering, which is the true Cause of the Five-Fold Material of Birth of the *dhamma* of the present Noble Truth of the Cause of Suffering based on the Five-Fold Clinging to Existence. And they are part of the material body of the past. It will become clear in the Section on *Samudaya Saccâ*].

If it is so then should the past and future factors be not meditated by means of *anvaya ñâna*? The answer is as follows.

Nayadassanvasena vâ evum vuttam. Pathavanhñi paccuppanadhammâtam udayabbaya disvâ attha atatânâgate nayam neti (Mahâtî.-2: 423).

It can be put in another way by *Nayadassana* (for the purpose of seeing). To begin with, *udayabbaya* (the arising and perishing away) of present factors (*paccupannadhamma*) are exercised by *paccakha* (pactically). The past and future *dhammas* are later practiced in this way (*Pyi. Visuddimagganissaya – 5: 265*).

Care must be taken of the fact that in taking *udayabbaya* of the present *dhammas*, the following are to be included.

1. *Paccayato udayabbaya* (founded on arising and perishing away). Because of the distinct causes such as ignorance, craving, attachment, causative factors, action etc., the resultant five material factors etc. of the Five-Fold Material Factors are clearly formed. The arising and perishing away due to distinct causes such as ignorance, craving, *upâdan*, *sankhâra* and *kamma* ceasing by nature of *anuppâdanirodha*, the resultant five material factors come to cease by nature of *anuppâdanirodha*.
2. *Khanato udayabbaya* (momentary arising and perishing away) = momentary formation and dissolution of the five resultant five-fold material factors. In another way — [*Sappaccayanâmarûpapvasena tilakkhanam âropetvâ (Ma.-Tha.-1: 281)*]. Arising and perishing away of the cause and result referred to as *udayabbaya*.

Hence the resultant Five *upâdânakkhandhâ* are the *dhamma* of the Truth of Suffering. The causes *avijjâ*, *tahnâ*, *upâdan*, *sankhâra* and *kamma* are the *dhamma* of the Truth of Cause of Suffering. The two kinds of *udayabbaya*: *paccayato udayabbaya* and *khanatoudayabbaya*, of the Truth of Suffering and Truth of the Cause of Suffering seen by means of *paccakha* called *vipassanâ dhamma ditthi* (right understanding of insight). When visioned in this way, the past and future are contemplated in a similar way by *anvaya ñâna*. This is the answer to the above query.

Abhiññan and Vipassanâ **(Power and Meditation)**

1. A statement that past can be concentrated by *pubbenivâsânussati abhiññan* (higher wisdom of remembrance of one's former state of existence),
2. A statement that the future can be concentrated by *anâgata ñâna* (knowledge yet to come), which is a part of *dibbacakkhu abhiññana* (the Heavenly eye).

These two statements are acceptable on the basis of factual substance. The fact that the past and future (the Five Aggregate) can be contemplated by *vipassanâ ñâna* (insight knowledge) is not satisfactorily acceptable. With regard to the latter, *Sammâsambuddha* (the Perfectly Enlightened Buddha) himself has expounded in the opening of the doctrines as follows.

*Yehi ti keci bhikkhave samanâ vâ byamanâ vâ anekavihitam pubbenuvâsam
anussaramânâ anussaranti, sabbete pancuppâdhânakkhandhe anussaranti etesam vâ
aññataram (Khajjaniya suttam).*

***Pubbenivâsanti idam na abhiññâvasena anussaranam sandhâya vattam, vipassanâ-
vasena pana pubbenivâsam anussarante samayabyâmane sandhâyetam vuttam.
Tenevâha "sabbete pañcuppâdhânakkhandhe anussaranti etesam vâ aññasaran"ti.***

Abhiññāvasena hi samanussarantassa khandhāpi upādhānakkhandhāpi pannattīpi ārammanam hoti yeva. Rūpanyena anussarantīti evum hi anussaranto na aññam kañci sattam vā puggalam anussaranti, atīte pana niroddham rūpakkhandhāmeva anussaranti. Vedanādisupi eseva nayo (Sam.-Tha.-2: 266).

Vipassanāvasenāti etarehi rūpavedanādayo anussāritvā “Pubbepāham evum vedanā ahosiñti atītānam rūpavedanādipam paccuppannehi visesābhavadassanā vipassanā, tassā vipassanāya vasena (Sam.-Tī.-2: 235).

Bhikkhus If samana and byamana reminisce along a series material body or bodies of the past, they can do so by virtue of their knowledge. Those samana and byamana who can reminisce, by virtue of their knowledge, can do so of all the Five-Fold Material Factor or each one of these (Sam.-2: 71; Khajjaniya sutta).

In using the term *pubbenivāsa* (reminiscent of the past) in this text, the Buddha does not mean the remembrance of of the previous life by power of *pubbenivāsānussatiabhiññāna* (reminiscent of the former birth). If the Buddha, however, does mean *pubbenivāsānussatiabhiññāna*, then *pubbenivāsa* has been used referring to *samana* (a monk or one who has eradicated defilements) and *byamana* (a brahmana). It is because of this that the Buddha expounded as:

“Sabbete pañpādānakkhandhe anussaranti etesaṃ vā añātaraṃ.”

"The *samana* and *byamana* who can reminisce by virtue of the order of the Five-Fold Material Factors and each of these individually, can do so by virtue of knowledge." The reason for this preaching is as given below:

To the *samana* and *byamana* who can reminisce the material factors of previous birth by virtue of *pubbenivāsānupana abhiññāna*

1. The Five-Fold Material Bodies included in the supra-mundane *dhamma*.
 2. The Five-Fold Clinging to Existence not included in the supra-mundane *dhamma*,
 3. The body-related racial characters, physical features, nutrient, *sukha* (mental ease), *dukkha* (suffering) etc., and
 4. The perception of various names
- are the object of *pubbenivāsānussati abhiññāṇā*.

The Buddha, on the other hand, does not expatiate that these above four factors can be reminisced orderly. The Lord only indicates that the Five-Fold Clinging to Existence or any one of these Five of the previous birth can be reminisced. Therefore, the Buddha does not mean can be made of the material factors of the former birth by means of *pubbenivāsānussati abhiññāṇā*. The Buddha only means that *Paramattha dhamma sabhāva* (the nature of the ultimate *dhammas*) can be reminisced by *vipassanā ñāna* (insight knowledge). What it all means is that *rūpa*, *vedanā*, *saññā*, *sankhāra*, *viññāṇā* etc., which have ceased in the past, can be recollected by the insight knowledge (*Sam.-2: 71; Sam.-Tha.-2: 266*).

Vipassanāvasena = Power of Vipassanā

After *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇā* of the present have been recollected = being analytically concentrated — "In the long past life also, I have had *rūpa*,

vedanâ, saññâ, sankhâra and *viññañ*" — these past factors were similar to those of the present. There is *vipassanâ ñâna* which can vision the fact, such as "In the long past life also, I have had *rûpa, vedanâ, saññâ, sankhâra* and *viññañ*", that there is no difference between the past and the present *rûpa, vedanâ, viññañ* and *sankhâra*. This means that the material factors that existed in the past can be recollected in order (*Sam.-Tî.-2: 235*).

These are the evidences from the doctrines indicating the differences between the powers of *pubbenivâsanussati abhiññâ* and *vipassanâ ñâna*, are to be concentrated and can be concentrated by virtue of *vipassanâ ñâna*. Now in continuation, rules and regulation followed by people of olden days by means of which past and future factors are meditated will be presented.

Notes from *Anusaya Suttan*

Then Râhulâ approached the Buddha, paid homage, get seated at an appropriate place, and put to the Lord the following question.

My Lord In what way should one know and and see so that the clinging "I" = wrong view, the attachment "mine" = *tahnâ* (craving), latent boastfulness = conceit, would not occur in the body living or non-living and arising signs together with *viññâna*?

The the Buddha instructed as follows.

*Yam kinci Râhula rûpam atîtânâgatapaccuppanam ajjâtam vâ bahiddhâ vâ olârîka vâ sukhuman vâ hîtanam vâ panîtam vâ yam dure santike vâ, sabban rûpam "netam mama, nesohamasami, na meso attâ"ti evametam yathâbhutam sammappaññâya passati. Yâkâci vedanâ. R. Yâkâci saññâ. Yekeci sankhâra. Yam kinci viññânam atîtânâgata paccuppanam ajjattam vâ bahiddha vâ olârîkam vâ sukhumam vâ hînam vâ panîtam vâ yam dure santike vâ, sabbam viññânam "netam mama, nesohasmi, na neto attâ"ti evametam yathâbhutam sammappaññâya passati. Evum kho Râhula janato evum passato imasam ca saviññânake kâye bahiddhâ ca sabbanimittesu ahañkâra mamañkâra mânâsayâ na huntîti (*Sam.-1: 444*).*

1. Râhulâ That all material things of the past and future, which occur internally or externally, which are coarse = *olarika*, which are subtle = *sukhuma*, which are inferior = *hîna*, superior = *panita*, which are far = *dure*, near = *santika* are seen and known as = "*Netam mama, nesomahasmi, na meso attâ*."

= This material body is not I, this material body is not I. This material body is not mine or not myself. By means of *vipassanâ ñâna* (insight knowledge) and *Magga ñâna* (Path knowledge) these are seen precisely as they truly are.

2. Feeling = That all Suffering R.
3. Perception = That all perceptions R.
4. Formation = That all the arising of mind and mental factors R.
5. Conscious Mind = That all the cognitions R.

Râhulâ Only in those who know and see in this way the internal, the external, living and non-living and arising signs of perception of I = the wrong view, clinging like mine = *tahnâ*, latent boastfulness = conceit will not arise (*Sam.-1: 444; Anusaya suttan*)

Netam mama nesoha masmi na meso attâti samanupassâmiti aniccam dukkham

anattâtisamanupassâmi (Ma.-Tha.-4: 232; Channovâda suttan atthakathâ).

In accordance with the opening of the Commentary, note that meditation on the five *upâdânakkhandha* (the Five-Fold clinging to the Existence) of the past and future as the object - *netam mama, nesohamasmi na meso attâ* - and meditation on the general characters such as *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self) as the object are the same. In so meditating, the five-fold clinging to existence of the present, past and future as object are all included in concentrating on these five. In meditating on the five-fold *upâdânakkhandhâ*, existing as 11 classes, the question arises as to which *ñâna* (knowledge) is involved, *paccakkha ñâna* or *anvaya ñâna*. See the following Athakathâ (Commentary) Tikâ (Book of Meaning) opening for the answer.

Sammappaññâya passati saha vipassanâya maggapaññâya sutthu passati
(*Sam.-Tha.-2: 197; Anusaya Suttan Atthakathâ*).

Samma. R. passatîti pubbâbhâge vipassanâne na sammasanavasena, maggalakkhane abhisamaya vasena sutthu attapaccakkhana ññânaena passati (Sam.-Tî.2: 181).

Sammappaññâyapassati = vision by the right knowledge means vision by insight knowledge and Noble Path knowledge (*Sam.-Tha.-2: 197*).

In *vipassanâ* prior to the Noble Path, the Five-Fold Clinging to Existence, existing as 11 classes, as the object are analytically concentrated. By virtue this concentration the impermanent, suffering and non-self characters of the five-fold *upâdânakkhandhâ* are seen penetratively by one's own self through the right insight vision called *attapaccakkha ñâna*. In the case of Noble Path moment (*ariyamaggakhana*), the five-fold *upâdânakkhandhâ*, existing as 11 classes, and which are the Truth of Suffering, contemplated via *kicca ditthi* (via penetrative understanding) penetrative knowledge of *priññâbisamaya* (analytical understanding) by virtue of which *ariya magga sammâditthi* (right understanding of the Noble Path) called *attapaccakkha ñâna* (acquired practical knowledge) the *upâdânakkhandhâ* are seen penetratively. (The penetrative knowledge without infatuation. By rejection of *moha* (dullness) which prevents the understanding the Truth of Suffering) (*Sam.Tî.-2: 181*).

N.B. The insight knowledge, which has the ability to mentally culture the the factors of

Five-Fold Clinging to Existence as the object, has been explained as ***attapaccakkha ñâna***. When the factors of impermanence, of suffering and of non-self of the presently cultured *dhammas* have been accomplished, the *dhammas* of the past and future, but are not presently cultured, can also be meditated in the same way by means of *anvaya ñâna*.

Notes from Mahârâhulvâda Suttan

Once Râhulâ,, following the Buddha, went into the town of Savatthi for alms reception. Râhulâ, who was interested in becoming the elder son of the King Cakkavatta, was admonished by the Buddha.

"Yaṃ kinci Râhula rūpaṃ atītânâgatapaccuppannaṃ ajjattaṃ vâ bahiddhâ vâ olâka vâ sukhumaṃ vâ hīnaṃ vâ panītaṃ vâ yaṃ dure santike vâ, sabbam rūpaṃ 'netam mama, nesohamasmañ, na neso attâ'ti evumetaṃ yatthâbhutaṃ sammappaññâya dathaabbam"
(*Ma.-2: 84*).

Râhulâ That all material beings of the past and future, which occur internally or externally, which are coarse = *olarika*, which are subtle = *sukhuma*, which are inferior = *hîna*, superior = *panita*, which are far = *dure*, near = *santika* are seen and known as = "*Netam mama, nesomahasmi, na meso attâ.*" "This material body is not I, this material body is not I. This material body is not mine." (= concentrated as *anicca*, *dukkha* and *anatta*). Meditate the truth in this way by right *vipassanâ ñâna* (*Magga paññâ* or the Path knowledge) (*Ma.-2: 84*).

It has been instructed to concentrate on the *vednâ*, *saññâ*, *sankhâra* and *viñañ* of the four material body in a similar way (*Ma.-2: 84*).

Here too all the *paccakkha ñâna*, called *vipassanâ sammâditthi* and *ariya magga sammâditthi* are mentally cultured via *sammappaññâya*. At the time when the Buddha expounded *Mahârâhula suttan*, Râhulâ was a laity only 18 years of age. It must be noted that, because of this condition, it was instructed that in concentrating on the Five-Fold Clinging on the Existence (the five *upâdânakkhandhâ*) existing as the past, the future and the present etc. of 11 classes attempt must first be made to arrive at *attapaccakkha ñâna* called *vipassanâ sammâ ditthi*.

Notes on *Anattalakkhana Suttan*

In scriptures in Pâli are many doctrines instructing to meditate on the past and future *upâdânakkhandhâ*. From among these doctrines, some will be extracted from the *Anattalakkhan Suttan* which will be most relevant and familiar to you.

The Buddha explained to *sotapana* (those who have entered the stream), and being nominated as *pañcavaggî* (a company of five) about the impossibility of the five corporeality to follow one's own wish called *avasavattanattha* (powerless to obligate one's wishes) = the nature of *anatta* (non-self). After this explanation, question and answer on the five corporeality in the form of *anicca*, *dukkha* and *anatta* individually. When the Company of Five (*pañcavaggî*) have presented that the five corporeality are only the *dhammas* of *anicca*, *dukkha* and *annata*, the Buddha instructed the object of mental culture as follow.

Tasmâ tîha bhikkhave "Yam kiñci rūpam atîtânâgatapaccuppanam ajjattam vâ bahiddhâ vâ olârikam vâ sukhumam vâ hînam vâ yam dure vâ santike vâ, sabbam rūpam mama, nesohasmi, na neso attâ"ti evametam yatthâbhutam sammappaññâya datthabham (*Sam.-2: 56*).

Bhikkhus the Five Aggregates are only the *dhammas* of *anicca*, *dukkha* and *anatta* and, therefore, in this teaching (doctrine of the Buddha) my sons, meditate on the following in their true nature by *vipassanâ paññâ* and *magga paññâ*.

All the *dhammas* of the material things of the past, future and present, all the internal factors occurring inside your life continuum, and those that occur external to you, coarse and subtle material factors, inferior and superior factors, all the far and nearby material factors, existing as 11 classes.

These are mentally cultured "*netam mama, nesohasmi, na meso attâ*" as

1. This material body is not mine (= as suffering)

2. This material body is not I (= as impermanence)
3. This material body is not myself (as non-self) (*Sam.*-2: 56).

In the 4-Fold Mental Factors (the *Four Namakkhandhâ*), such as *vedanakkhandhâ* (the Aggregate of Feeling) etc., are also instructed by Buddha to be meditated in a similar way.

In this way the Five Aggregate of the past and future are included in *vipassanâ* exercise as described in the *desanâ* of this *Anattalakkhana Suttan*. In accordance with these instructions, the members of *pañcavaggiya* (refers to the her Three Path High Factors for members *pañcavaggiya*) arrived at *attapaccakkha ñâna*, referred to as *magga sammâditthi ñâna* by meditating on the five *upâdânakkhandhâ* (which always follows *desanâ* knowledge) existing as 11 classes by virtue of exercise in *vipassanâ*. Because of this exercise these members, who are named *pañcavaggiya*, in the wake of accomplishment of *Anattalakkhana Suttan* attained the *Arahatta Phala* (Fruit as the attainment of the last and highest stage of the Path).

Imasmiñ ca pana vayâkaranasmiñ bhaññâmâne bhikkhunam anupâdhâya âsavehi cittâni vimussinsu (Sam.-2: 56).

Only the meaning of *Anattalakkhana Suttan*, but not the verse, was expatiated to the members of *pañcavaggiya* and they were not attached to the five *upâdânakkhandhâ* any more by the wrong understanding of I, mine, etc. but released from *âsava* totally (*Sam.*-2: 56).

Instruction of the meditation on *anicca*, *dukkha* and *anatta* alternately in the form of question and answer is referred to as *Teparivattadhamma desanâ*. Hundreds of similar *Teparivattadhamma desanâ* are present in the Buddha's doctrine. Most of these are found in *Khandhavaggasamyut*. The Buddha, the compassionate and the completely enlightened, has repeatedly instructed these, and those practicing individuals who are willing to acquire *nibbâna dhammas* should obediently follow these instructions.

At this instant, of the Four Noble Truth described in *Āsavakkhaya Suttan*, *Dukkha Ariya Saccâ* (the Noble Truth of Suffering has been explicitly explained. Now again (*Samudaya Ariya Saccâ*) the Noble Truth of Arising of Suffering will be dealt with.

Samudaya Ariya Saccâ

(The *Dhamma* of the Noble Truth of Arising of Suffering)

In the *Abhihammâ* (*Abhi.*-2: 211-215) *Saccavibañ* of *Vibañ Pâli*, the Buddha has expatiated

1. *Tahnâ* (craving) as the Truth of Arising,
2. *Tahnâ* together with all the *kilesa* (defilements) as the Truth of Arising,
3. *Tahnâ*, *kilesa* together with all *akusala* (ill deeds) as the Truth of Arising,
4. All the factors of *akusala*, and *alobha* (disinterestedness), *adosa* (amity) and *amoha* (non-delusioned) = the three factors of primary *kusala* (good deeds) which are the root of all *âsava* factors and which make all beings go round and round in the cycle of rebirth as the Truth of Arising,

5. All that is *akusala* and the *kusala* which is the root of factors which make all beings go round and round in the cycle of rebirth as the Truth of Arising.

The Truth of Arising (*samudaya saccâ*) has been classified by five methods in this way. Referring to this *desanâ Sammohavinodanî Atthakathâ* and *Visuddhi Magga Atthakathâ* have explained as follows.

Tattha yasmâ kusalâkusalakammamî avisesena samudayacassanti saccavibañge vattam
(*Abhi.-Tha.-2: 185; Visuddhi-2: 216*).

= All the *kuso* (good deeds) and *akuso* (bad deeds) are indicated as *cetanâ* (volition), *cetanâsampayuttadhamma*, especially in general as *samudaya saccâ* (Truth of Arising), by the Buddha in *Saccavibhañ Pali* text (*Abhi.-Tha.-2: 185; Visuddhi-2: 216*).

In such doctrines as *Vibañ and Dhammacakka* (Wheel of the Doctrine) the *tahnâ* (the craving) has been admonished as *samudaya saccâ*. This was made so to give as an example by extracting a fact in the direction of explanation being given. A mature seed, with its moisture and starch contents still intact, will grow into a plant of its own kind when planted in a soil with necessary factors like water, soil, favorable weather and light. So also with the support of *tahnâ* (craving) a life would result, the kind of life which corresponds to the action of *kuso* (good deeds) or *akuso* (bad deeds). A burnt seed is depleted of its moisture and starchy contents, and the power to grow into a plant is lost. So too the life of noble individuals, in whose material and mental continuum the *kuso* and *akuso* accompanied by *tahnâ* called *kilesa* (defilement) once resided, will no longer be able to come into being. Therefore, in the arising of a life, called the Truth of Suffering, the primary directing force for such a life and such and such object of attachment are the primary cause. That is the reason why the Buddha expatiated that primarily *tahnâ* is the Truth of Suffering. The same applies to Nos. 2, 3, and 4 mentioned above.

The fifth method (of the above mentioned), in which all *kuso* and *akuso* (good and bad deeds) actions are indicated as the Truth of Suffering, is the method of *Nippadesa* (separately) by the Truth of Suffering are completely treated without leaving a trace untouched. Again in *Añgutthora Pali, Tikanibatti, Titthâyatana Suttan*, the Lord has expounded as follows.

Notes from *Titthâyatana Suttan*

Katamañca bhikkhave dukkhasammudayaam ariyasaccam, avijjâpacayâ sankhâra, sankhârapaccayâ viññânam, viññânapaccayâ nâmarûpam, nâma rûpapaccayâ salâyatana-paccayâ phasso, phassapaccayâ vedanâ, vedanâpaccayâ tahnâ, tahnâpaccaya upâdânam, upâdânapaccayâ bhavo, bhavapaccayâ jâti, jâtipaccayâ jarâmaranam soka parideva dukkha domanassupâyâsâ sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti. Idam vuccati bhikkhave ariyasaccam (Am.-1: 178).

Bhikkhus What is *Samudaya Ariya Saccâ* (the Noble Truth of Arising) that causes the *dukkha* (suffering)? Because of *avijjâ* (ignorance) *sankhâra* is formed. Because of *sankhâra*, *viññâna* (concept) is formed. Because of the concept mind and material factors are formed. Because of the formation of the mind and material factors *salâyatana* (sense as the object) is formed. Because of *salâyatana* formation *phassa* (touching or contact) is formed. Because of *phassa vedanâ* (feeling) is formed. Because of formation of *phassa tahnâ* (craving) is formed. Because of *tahnâ upâdana* (grasping)

is formed. Because of grasping a life is formed. Because of life formation birth results. Because of birth *jarâ* (ageing), *marana* (death and decay), *soka* (grief), *pariveda* (crying), *dukkha* (suffering), *domanassa* (mental pain), and *upâyâsa* (turbulent factors) come into existence. In this way the nature of the cause and of formation of a multitude of *dukkha*, which are non-*sukha*-inducing make their appearance. Bhikkhus The nature of this cause-result relationship = *Paticca samuppâda* (the Causal relationship) should be called the Noble Truth of Causes of Arising which is the cause of suffering (*Am.-1: 178*).

A meditator, who wish to be relieved of the cycle of rebirth, must try to vision penetratively the four *Ariya Saccâ* (the Four Noble Truth) by *sammâ ditthi ñâna* (the knowledge of right understanding). He should not forget that among these Four Truth are also included the cause-result relationship the *Paticca samuppâda* which is the truth of *samudaya saccâ* (the Truth of Arising).

How the *Saccâ* (Truth) is Cultured in the Character of *Paticca sammupâda*

*Tattha ayasmâ kusalâkusalakammañ avisesena samudayasaccanti saccavibañge vuttam, tasmâ avijjâpaccayâ sankhârâti avijjâya sakhârâ dutiyasaccappabhavum dutiyasaccam, sankhârehi viññânam dutiyasaccappabhavum pathamasaccam. Viññânâdîhi nâmarûpâdîni vipâkavedanâpariyosânâni pathamasaccappabhavum pathamasaccam, vedanâya tahnâ pathamasaccappabhavum dutiyasaccam, tahnâya upâdânâni dutiyasaccappabhavum dutiyasaccam, upâdânato bhavo dutiyasaccappabhavum pathamadutiyasaccadvayam. Bhavato jâti dutiyasaccappabhavum pathamasaccam, jâtiyâ jarâmaranam pathamasaccappabhavum pathamasaccanti evum tâvidam **saccappabhavato** viññâtabbam yathâraham (Abhi.-2: 185; Visuddhi-2: 216-217).*

In *Saccavibañ Pâli* all the *kuso* and *akuso* functions, which are created (*cetanâ*, *cetanâ*-related *sampayutta dhamma* etc., are not particularly differentiated), are generally expounded by the Buddha to be *samudaya saccâ* too. Therefore, when the 12 classes of *paticca samuppâda* (the causal relationship), are categorized by way of *saccâ* (the Truth)

Avijjâ, *sankhâra*, *tahnâ*, *upâdana*, *kammabhava* are the groups of *samudaya saccâ*. It is the *dutiya saccâ* (the second truth *dhamma*).

Viññâna, *nâmarûpa*, *saḷayatana* (the sense as object), *phassa* (contact), *vedanâ* (feeling), *upapattibhava* (resultant way of next life) such as *jâti* (birth), *jarâ* (ageing) and *marana* (death and decay), which are the factors of *vipâka vatta* (functions of the effects of one's action) are all grouped as *dukkha saccâ* (the truth of suffering). This is *pathama saccâ* (the first truth). In short, note these in this way.

In the case of *avijjâ paccayâ sankhârâ* (ignorance based on mental formation), the *avijjâ* (ignorance) is the *samudaya saccâ*, so also is the *sankhâra*. Therefore, all the factors of mental formation, formed due to *avijjâ*, are the *avijjâ* called *samudaya saccâ*, from which originated the *sankhâra* referred to as *samudaya saccâ*. This is said to be the *dutiya saccâ* of the *dutiya saccâ* origin.

In the case of *sakhâra paccayâ viññânam* (*sankhâra* based on cognition), the *sankhâra* is the *samudaya saccâ*, and *viññânam* is the *dukkha saccâ*.

In the case of *vedanā paccayā tahnā* (*vedanā* based on craving), *vedanā* is the *dukkha saccā*. Craving is the *samudaya saccā* (the truth of arising). *Tahnā* derived from the *vedanā* is the *dutiya saccā* (second truth) originating from the *pathama saccā* (the first truth) (= *dukkha saccā*).

In the case of *tahnā paccayā upādānam* (craving based on *upādāna*) *Tahnā* as well as *upādāna* are *samudaya saccā*. Therefore, *upādāna* derived from craving is the *dutiya saccā* (= *samudaya saccā*) from which originated the *dutiya saccā* (*samudaya saccā*).

In *upādāna paccayā bhavo* (life based on *upādāna*) *upādāna* is *samudaya saccā*. The *kammabhava* (sensual existence) is the *samudaya saccā*. The *upapattibhava* (life due to rebirth) is *dukkha saccā*. Therefore, life derived from attachment is the *dutiya saccā* (= *samudaya saccā*) from which originated the *pathama saccā* *dutiya saccā*.

In *bhava paccayā jāti* (the rebirth based on *bhava*) *bhava* = *kamma bhava* is the *samudaya saccā*. *Jāti* is the *dukkha saccā*. Therefore, rebirth derived from the sensual existence is *dukkha saccā* (= *samudaya saccā*) on which *pathama saccā* has its origin.

In the case of *Jati paccayā jarāmaranam* (ageing and decay based on rebirth), *jāti* as well as *jarāmaranam* are the *dukkha saccā*. Therefore, *jarāmarana* (ageing and decay), which arises due to *jāti* is the *pathama saccā* (= *dukkha saccā*) from which originates *pathama saccā* (= *dukkha saccā*) (*Abhi.Thā.-2: 185; Visuddhi-2: 216-217*).

According to these expositions *avijjā, tahnā, upādāna, sankhāra* and *kamma* are all *dhammas* of *samudaya saccā*. *Viññāṇa, nāma, rūpa, salāyatana, phassa, and devadanā* are groups *dhammas* of *dukkha saccā*. These are to be understood this way.

Atīte hetavo pañca, idāni phalapañcakam.

Idāni hetavo pañca, āyatam phalapañcakam (Abhi.-Thā.-2: 182; Visuddhi-2: 214).

In accordance with the above opening of the doctrines which, with reference to *Patisambhidā Magga*, have described, and have to be noted as

1. When sensual existence was created, the five causes cultured in the past, such as *avijjā, tahnā, upādāna, sankhāra* and *kamma*, which are the truth of arising due to which the five present results, which are the truth of suffering, such as *viññāna, nāma, rūpa salāyatana, phassa, vedanā* etc, have appeared vividly.
2. The five present causes, such as *avijjā, tahnā, upādāna, sankhāra* and *kamma*, cultured in the present existence, which are the truth of arising due to which the five future results which are the truth of suffering, such as *viññāna, nāma, rūpa salāyatana, phassa, vedanā* etc, will also appear vividly.

As a man would see the physical objects via consciousness by way of sight, so would a meditator endowed with *vipassanā sammāditthi ñāṇa* (the insight knowledge of right understanding) see the nature of the present results due to the past causes, and future results because of the present causes. The above **Upanisa Suttan** *athakathā tīkā* and **Āsavakkhaya Suttan** *athakathā* have explained how a meditator can see the nature the causal relationship of the past causes and present results, the present causes and the future results by *paccekka ñāṇa* (paractical knowledge) called the *vipassanā sammāditthi ñāṇa*.

The Buddha has also admonished in Āsavakkhaya Suttan that if nature of formation of *dukkha saccā* due to *samudaya saccā* as the cause cannot be appreciated by *sammāditthi ñāna*, the *Ariya Magga* (the Right Path), where *dhammas* of *āsava* have been abolished, cannot be attained. Therefore those, who are willing to acquire *nibbāna* appreciated via *Ariya Magga ñāna* and *Phala ñāna* (the Path and Fruit knowledge), must try to penetratively know the fact that *dukkha saccā* is formed due to *samudaya saccā*. Put in another way, *samudaya ariya saccā* (Noble Truth of Arising of Suffering) as the cause of *dukkha samudaya ariya saccā* should be penetratively appreciated in its entity. Following the attainment in this way of penetrative appreciation by practical knowledge, meditate on the *dhammas* of the past and future, which are *aditha* (not of present), by *anvaya ñāna* (theoretical knowledge).

The Power of Ñāna-kkhanikakamma (Various Unstable or Momentary Causes)

Among the five-fold causes of the past, which are the basic causes of the present existence, five *paccuppanbhava paṭisandhe khandhā* (the five-fold materials of the present rebirth) etc., *kammabhava* (active or sensual life) = *kamma* also is one of the factors. This *kamma*, by virtue of *ñāna-kkhandhā*, is the cause of *kamma dhammas* which can be of help in formation of *vipāka khandhā* (result of one's action). Since the causative factors and the resultant factors appear at different period of time, (different temporary factors formed on the basis of *kamma*) *ñāna-kkhanikapaccayakamma* = from the moment of the present resultant factors different *kamma* factor of the causes which have occurred at different moment. Then the question is "When did this *kamma* factor of the cause make its appearance?. The answer is as given follows.

Kammapaccayenāti anekānampi kappakotīnam matthake attano phalam uppādeton samatthena nānākkhanikakammapaccayenāti attho. Kusalākusalañhi kammaṃ attano pavattikkhane phalaṃ na deti. Yadiyadeya. Yaṃ manusso devalokūpagamā kusalakammaṃ karoti, tassānubhāvena tasamañyeva khane devo bhavēya. Yasamañ pana khane avijjamānampi kevalaṃ katattāyeva dittheva dhamme upapajje vā pariyāye avasesapaccayasamāyoge sati phalaṃ uppādeti niruddhāpi purimasappādikiriyaṃ viya kālantare pacchimasippādikiriyaṃ. Tasmā nānākkhanikakammapaccayoti vuccati (Abhi-Tha.-3: 374; Pathāna atthakathā).

What *kammapaccaya* (formed by *kamma* as the cause) means is that, in not a single but even in tens of millions of worlds, actions that have been made in the previous life, and which could bring forth one's own results by virtue of *ñānākkhanikakammapaccaya* (results of the different kinds momentary factors formed by *kamma* as the cause) could be of supporting cause.

Reason. The *kusala and akusala kamma* (the good and bad deeds) in the forming stages, as *upāda-thī-bhaṅga khana* (arising-static-perishing away moments), are not powerful enough to give rise to resultant factors. If these two momentary deeds could give rise to the resultant factors, then a wordling would cultivate *kusala* (good deed) which the cause for arriving at the heavenly abode. If so, by virtue of that good deed, the wordling would attain a heavenly being during that cultivating moment. But it was not to be so. The possibility is that the deed has been cultivated at that moment. During that cultivating moment, the good deed of the other moments do not as yet exist as *upāda-thī-*

bhaṅga. But because the good deeds have been acquired as the sole action:

1. If that *kamma* happens to be *ditthadhammavedanīya* action (the result that is to be suffered during the present existence) — that has to be visualized during *paccuppan bhava* (the present life)
2. If that *kamma* happens to be *upapajjavedanīya* action (the result that is to be suffered during the second life adjacent to the present one) — that occurs during the second life immediately following the present life
3. If that *kamma* happens to be *aparāpariyavedanīya* action (the result that has to be suffered during neither the present nor second but the consecutive lives starting from the third onwards, then —

If it happens to be *kusala* (good deed) - or *gatisampatti*, *upadhisampatti*, *kāla-sampatti*, *akusala* (bad deed), and if they conspicuously combined with the remaining causes such as *gatisampatti*, *upadhisampatti*, *kālasampatti*, then there can be a resultant factor (see *Abhi.-Tha.-2*: 421).

The way it happens is this. What has been learnt in early days would of assistance and helpful to the present learning, though the time period of the two are different. In the same way, culture of volition called *kamma* may not give rise to result at that instant, but would of helpful to produce result only in the later moments. Therefore, *ñāṇākhānika* = the *cetanā* (volition) from moment of appearance of result to respective moments (of different moments) resultant formations (*Abhi.-Tha.-3*: 374; *Pathāna Athakathā*).

DUKKHA SACCĀ AND SAMUDAYA SACCĀ (The Truth of Suffering and of Arising of Suffering)

The five *upādānakkhandhā* which existed as 11 classes of the past, future and present etc. are the *dukkha ariya saccā* (Noble Truth of Suffering) and have clearly been explained above. Now once again *samudaya saccā* will be explained.

On the basis of *samudaya saccā* as the true cause of the five *upādānakkhandhā* of present existence, if the *tahnā* (attachment) is taken as *samudaya saccā* by method of *padhāna*, then that *tahnā* has to be analyzed as to when it did happen to occur.

*Rûpârûpaṃ pañcakkhandhā, taṃ hoti dukkhasaccam, taṃ samudhāpikā purimatahnā
samudaya saccam.*

The *nāma rūpa* are the five corporeality. Those five corporeality are the truth of suffering. The (*tahnā*) craving that has been cultured during previous existence, which can cause the truth of suffering, is the *samudaya saccā* (*Abhi.Th.-2*: 68-69).

As explained above, if *avijjā*, *tahnā*, *upādāna*, *sankhāra* and *kamma*, or *sankhāra* and *kamma* cultured surrounded by *avijjā*, *tahnā* and *upādāna* are taken as being based on *samudaya saccā*, as explained with reference to *patisambhidā magga pāli - atīte hetavopaṅca* etc.- and in accordance with these opening of the doctrines - this *samudaya saccā* is also a fact cultivated during the former life.

For the purpose of logical reasoning, a further explanation will be made. As it is clear that because of the *samudaya saccā* as the cause, *dukkha saccā* has resulted. In these cause and result phenomena, consideration should be made as to which comes first,

the cause or the result. If a meditator accepts the fact that the *samudaya saccâ* as the cause occurs at a moment different from that of the resultant *dukkha saccâ*, i.e. each has its own moment of formation. The difference in their formative moments by virtue of *ñāṇākkhanikakamma*, the cause *samudaya saccâ* which can give rise to *dukkha saccâ* as the resultant are evident. If this assumption is accepted, i.e. because of the cause *samudaya saccâ*, the resultant *dukkha saccâ* has arisen for it is due to the cause that the result has occurred, then one of the doors on the path to *nibbâna* would have opened for the meditator.

In considering the five past phenomena, keep *kamma* as the prime factor which can be raised by virtue of *ñāṇākkhanika kamma*. Because that *kamma* is of *ñāṇākkhanika kamma* kind, if the fact that *samudaya saccâ* is first formed in of wake which the *dukkha saccâ* appears as the resultant is accepted, then consider once again which is formed first, the *samudaya saccâ* or *dukkha saccâ*.

Talking of a man on his present life, at the moment of commencement from a female gamete inside his mother, the three corporeality *kalâpas*, such as *kâyadassaka kalâpa*, *bhâvadassaka kalâpa*, *hadyadassaka kalâpa*, and 30 classes of corporeality, and if being a *tihita* individual, then there will be 34 species mind and mental properties.

These 34 *nâma* (mental) properties are as follows.

1. Conscious mind = *viññâṇa* = 1 *somanssahagutta ñânasampayutta mahâvipâta citta*,
2. Thirteen of *cetasikka* (Mind and metal properties) known as *aññasamâna* (both bad good ways),
3. Nineteen of *sobhanadhârana cetasikka* connected with all the *sobhancitta*,
4. One *Paññañdare cetasikka*.

Making up 34 in all.

Included in this 34 are

1. *Vedanâ* (suffering) is the *vedanakkhandhâ* (aggregate of sensation/suffering)
2. *Saññâ* (perception) is the *saññâkkhandhâ* (aggregate of perception)
3. The remaining 31 are the *sankhârakkhandha* (aggregate of mental formation)
4. Consciousness = *viñâna* is the *viñânakkhandhâ* (aggregate of consciousness).

The 30 kinds of *rûpa* (corporeality) are the *rûpakkhandhâ* (aggregate of matter) and 34 kinds of *nâma* are four kinds *nâmakkhandhâ* (aggregate of mind), coming to a total of five *khandhâ* (five aggregate of matter). They are the *upâdânakkhandhâ* (the five aggregate as object of clinging). These five aggregates are *sankhittena pañcupâdânakkhandhâ* (*Saṃ.-3: 369*). In accordance with the expression in *Dhammacakkyâ desanâ* they are the groups of *dukkha saccâ dhammas* (truth of suffering). For a human being (a worldling), therefore, it is the *dukkha saccâ* which has to come first in the present life.

If that *dukkha saccâ* is the result of *samudaya saccâ*, as indicated in the *desanâ*, the cause-resultant relationship phenomenon, in which *samudaya saccâ* comes first and *dukkha saccâ* later if considered from point of view of *nāṇākkhanika kamma*. If this can be accepted, then *samudaya saccâ*, the cause of *dukkha saccâ*, then that *samudaya saccâ* does not belong to the present existence but that which has been cultured in one of the previous life. And a meditator can easily accepted this explanation.

If the *samudaya saccâ*, surrounded by *avijjâ*, *tahnâ*, *upâdâna*, were cultured during the past life, the question is which past life. The answer is that it might be one of the two:

1. *Upapajjavedanîya kamma*,
2. *Aparapariyavedanîya kamma*.

Suppose the *kamma* is *upapajjavedanîya kamma*, then it was the *kamma* which was cultivated during the first past life. If it is the *aparapariyavedanîya kamma*, then it was the *kamma* cultivated during the second or third past or one earlier than these two. Be it the *upapajjavedanîya kamma* or *aparapariyavedanîya kamma*, a meditator should concentrate, by *samâditthi ñâna* called *paccekkha ñâna*, on that *kamma* named *samudaya saccâ*, or due to that *kamma* named *samudaya saccâ*, there appear in this present existence the *patissandhe* (rebirth) and the five *upâdânakkhandhâ* (the five aggregate of clinging to existence) etc. as the resultant *dukkha saccâ* (the truth of suffering). Only by knowing and seeing this way can *ariya magga* (Noble Path), where all the factors of *âsava* (fetters) have completely been abolished, be attained as the Buddha has expatiated in Upanissa Suttan.

If that *kamma* named *samudaya saccâ* were *aparapariyavedanîya* kind of *kamma*, then concentration by *paccekkha ñâna* should be made in such a way as to penetratively know the fact that this *kamma* was cultivated during the second past life etc. Cultivation of this past *kamma* would have to made via *samâditthi ñâna* referred to as *paccekkha ñâna*. Contemplation on this is explained in more details in section on Ahâra Suttan of Paṭicca samuppâda in Nibbânagâminipatipadâ Vol. 3).

If you cannot agree, because of your own belief called *âdânaggâhî*, with the fact that the *kamma* which has been practised and cultured at a certain life in the past resulted in the five *patissandhe khandhâ* (five-fold aggregate of rebirth) of the present life. Then the followings will also have to considered again as to whether or not they are required.

1. For *Sammâsambodhi Bodhisattas* four *asankkheyya* and 100 thousands of worlds
2. For *Paccekabuddha Bodhisattas* two *asankkheyya* and 100 thousands of worlds
3. For *Aggasâvaka Bodhisattas*, one *asankkeyya* and 100 of thousands of worlds
4. For *Mahâsâvaka Bodhisattas*, a hundred of thousands of worlds

For those respective period of time each has spent in practising and cultivating in *dhammas* of perfection named *abhinihâra* (resolve to become a buddha) by a way leading to *bodhi ñâna* (knowledge of enlightenment) in the hope of acquiring it. The reason is the rejection of the fact that because of *kamma*, called *samudaya saccâ*, of the previous existence the present *dukkha saccâ*, called five *upâdânâkkhandhâ* (the five-fold aggregate of clinging for existence) have resulted. This rejection is as good as not accepting *kamma* and its resultant formation. The failure of accepting this *kamma*-result correlation is doomed to have committed a dangerous great blunder of *ditthi* (wrong view) called *ahetikaditthi* (an opinion without a moral condition), *akiriyaditthi* (non-performing opinion) and *natthikaditthi* (a sceptic opinion). It is similar to going down *niyataditthi* (destiny of wrong view), the drain of great depth self-confidently.

It is true that *tahnâ* is the *samudaya saccâ*. The present *tahnâ*, the *samudaya saccâ*, however, is not the cause of the present five *patissandhekkhandhâ* (the five aggregate of rebirth).

If the assertion that the present *dukkha saccâ* is the result of the cause *samudaya saccâ* is accepted then, as indicated in the above doctrines, you can try to wish for a life in heavenly sovereignty by performing a good deed. If it is true that the cause of present *dukkha saccâ* is the present *samudaya saccâ*, then your wish will be fulfilled instantly. But it was not so. In a similar way, you carry out a meritorious deed and wish for being free from becoming aged, from suffering, death and decay. If the appearance of *dukkha saccâ* as a result of the *samudaya saccâ*, both of the present, were indeed the truth, your wish for not becoming aged, no suffering, no death and decay would be fulfilled in no time. But it has never happened. Similarly, a sixty-year old may wish for rejuvenating into a very good looking 16-year old by performing meritorious deeds. If the cause-result relation of the present *samudaya saccâ* and the present *dukkha saccâ* were, in fact, true then a very handsome 16-year old would have appeared immediately. But however much you made wishes by performing good deeds, you never become a handsome 16-year old. You will still be aged, haggard, never going back to your youth and remain old. As a matter of fact, if the present *dukkha saccâ* were truly the result of the present *samudaya saccâ* by conducting meritorious works and the wishes fulfilled, then there will no more be the aged and ugly, those who are suffering, and those who are short-lived.

What the above descriptions, with examples, really mean is this. If a meditator is aware of just the present *samudaya saccâ* and the present *dukkha saccâ*, then he is not able to know the nature of formation of the *dukkha saccâ* as the resultant of the cause *samudaya saccâ*. It is because clearly it is due to the *samudaya saccâ* cultivated during the past existence that the present *dukkha saccâ* has resulted, and that which is cultivated during this life cause the *dukkha saccâ*, such as the five *patisandhekhandhâ* etc., of the coming existence will be formed as a result. It has been mentioned in Upanissa Suttan and Āsavekkhaya Suttan, as expounded by the Buddha that without the penetrative knowledge, acquired via *paccekkha ñâna*, in oneself of the truth of *dukkha saccâ* appearing as a result of *samudaya saccâ*, *ariya magga ñâna* (knowledge of noble path) cannot be attained.

If a meditator does not meditate, by *paccekkha ñâna*, on the past then he can in no way know, by means of *paccekkha ñâna*, the *sankhâra kamma* called *samudaya saccâ* surrounded by *avijjâ*, *tahnâ*, *upâdâna* cultivated at a certain previous existence. Why? Because he did not. If the *samudaya saccâ* cultivated during certain previous life is not penetratively seen by means of *paccekkha ñâna*, then the meditator cannot know, by *paccekkha ñâna*, the appearance of the present *dukkha saccâ* as a result of the past *samudaya saccâ*. The Buddha has expatiated that if the formation of the present *dukkha saccâ*, such as the five-fold aggregate of rebirth etc., caused by the past *samudaya saccâ* cannot be penetratively seen by *paccekkha ñâna*, then *âsava*-free *ariya magga* cannot be acquired. In the same way, if a meditator does not meditate, by *paccekkha ñâna*, on the future, then he can in no way know, by means of *paccekkha ñâna*, the *sankhâra kamma* called *samudaya saccâ* surrounded by *avijjâ*, *tahnâ*, *upâdâna* cultivated during the present existence. Why? Because he did not. The Buddha did not expatiate that if the formation of the future *dukkha saccâ*, such as the five-fold aggregate of rebirth etc., caused by the present *samudaya saccâ* cannot be penetratively seen by *paccekkha ñâna*, then *âsava*-free *ariya magga* can be acquired.

Similarly, if a meditator does not concentrate on the future, then he cannot see the future *dukkha saccâ* penetratively, via *paccekkha ñâna* (pactical knowledge) called the *sammâditthi ñâna* (the right understanding), as the result of the present *samudaya saccâ*. Why? Because he did not concentrate on the future. The Buddha did not teach that without knowing penetratively by *paccekkha ñâna* called *sammâditthi ñâna* the formation of future *dukkha saccâ* because of the present *samudaya saccâ*, one can attain the *ariya magga* where *âsavas* have been abolished.

Therefore, to know penetratively by *paccekkha ñâna* the appearance of the future *dukkha saccâ* as a result of the present *samudaya saccâ*, a meditator has to start by cultivating on the past and future corporeality by the *paccekkha ñâna*.

The *samudaya saccâ* cultivated during the past existence are just the parts of aggregate of the past. The present *dukkha saccâ* derived from the past *samudaya saccâ* are also just the part and parcel of the present aggregate. What has been cultivated as *samudaya saccâ* in the present existence and which would become the future *dukkha saccâ* are the parts of future aggregate.

A further explanation will make these statements become clearer. Among the past phenomena or of the *samudaya saccâ* cultured in the past *avijjâ, tahnâ, upâdâna* etc. are *kilesa vatta* (functions of lust), *sankhâra-kamma* are the *kamma vatta* (functions of one's action). The five *patisandhe* etc. (the five aggregate of rebirth) of human being which is the *kusalavipâka vatta* phenomenon (result of the function of good deed) and the *sankhâra kamma* which can give rise to *kammaja rūpa* (material quality born of *kamma*) are just the *kusala sankhâra kamma*.

Here *avijjâ, tahnâ, upâdâna* etc. are not the factors which can give rise solely to the *avijjâ, tahnâ* and to *upâdâna*. They are formed accompanied by the relative *cetasikka* (mind and mental properties). For the *putthujana* (worldling) generally they occur naturally as mind-derived greediness. If it is the *lobhamû* (the root of greed), the *somanassasahagutta* (formed with feeling of joy), *ditthikatasampayuta* (associated with recently seen) *sankhârîka citta* (mind associated with *sankhâra*), then in each of these *akusala citta* (mind associated with bad deed) there will be 20 mental factors of mind and mental properties. These are as follows.

<i>Somanassasahagutta dithigatasampayutta lobhamû asankhârîka citta</i>	– 1
<i>Aññasamânaceticikka</i>	– 13
<i>Moha ahirika anuttappa uddhicca</i> called <i>akusalasâdhâranacetacika</i>	– 4
<i>Lobha + ditthi</i>	– 2
Total	20

In each of the respective *jocittakkhana* will be 20 mind and mental factors. Because of the presence of factors which have the potential of giving rise to *patissandhe* as a result (rebirth as a resultant), they are the *manodvârikahovîthi* (mental phenomena of mind-door processes) mental phenomena. In this *citta* (mind) + *ceticikka* (mind and mental properties) = mental factors –

1. *Vedanâ* is the *vedanakkhandhâ*,
2. *Saññâ* is the *saññakkhandhâ*,

3. Remaining (17) *cetacikka* are *samkhâkkhandhâ*,
4. (*Lobhamû*) *Viññâna ñâna* is the consciousness of *viññânakhandhâ*,

summing up to a total of four *nâma khandhâ* (mental factors)

5. The 54 kinds of the material factors nominated as *sasambhârahadaya* together with the *hadaya vatthu*, which form the base of these mental factors, are *rûpakkhandhâ* – totaling as the five *khandhâ* (the five aggregate). (see meditation *Rûpakammathâna* for number these 54 kinds).

These past four mental aggregate which are called the *kilesavatta* (functions of the *kilesâ*) are parts of the past aggregate resulting from the five *upâdânak-khandhâ* correspondingly, called the *vipâkavatta* (function of the effects of one's action). These existed in the past as the five *bhavañkhandhâ* etc., called the *manodvâra*.

Again, the *sankhâra-kamma*, if confined to the worldling, the basic cause of the five aggregate which existed as *tihittasomanassa patisandhe* of a good man, has existed as the *tihittasomanassa patisandhe* in the past. And his present *sankhâ-kamma* are the result of those cultivated in the past. These *kamma* may either be *upapajjanîya kamma* or *aparâpariyavedanîya kamma*.

Cetanâham bhikkave kammañ vadâmi, cetayitvâ kammañ karoti kâyena vâcâya manassâ (Am-2-363; Abhi.- 4: 290).

In such *desanâ* (doctrines), the Buddha has expounded *cetanâ* (volition) as the the prime factor for *kamma*. Therefore, in accordance with *sankhâra-kamma*, *cetanâ* should primarily be taken as the prime factor.

Cetanâsampayuttadhammânañ pana kammabhâvo kammacatukkena dipito (Abhi.- Tha.- 1: 131).

In accordance with the opening of *Athâsâlinî athakathâ*, *cetanâ*, which is the *cetanâsampayutta dhamma*, and the corresponding *citta cetasikka sampayutta* factors are also indicated in the *Añguttora catukkanipâta Bujjañga Suttan (Am.-1:559)* by the Buddha to be the *kamma*. (see that Suttan for detail).

For that reason, *cetanâ* and its corresponding *cetanâsampayutta dhamma* are to be taken with reference to *sankhâra-kamma*. The *sankhâra-kamma*, which are the basic causes of the five aggregate of the *tihittasomanassa patisandhe* of a good man existing as *tihittasomanassa patisandhe*, are also the *somanassasahagutta ñânasampayutta mahâkusala cetanâ* and the *cetanâsampayutta dhamma*. There are 34 categories of *kusala cetanâ* and *citta cetacikka*. They are as follows.

<i>Somanassasahagutta ñânasampayutta kusala citta</i>	-	1
<i>Añsamâna cetacikka</i>	-	13
<i>Sobhanasâdhârana cetacikka</i>	-	19
<i>Paññañdare cetacikka</i>	-	1
Total		34

In these 34 mental factors

1. *Vedanâ* is the *vadanakkhandhâ*,

2. *Saññā* is the *saññakkhandhā*,
3. The remaining 31 are the *sañkhârakkhandhā*,
4. *Somanassasahagutta ñânasampayutta mahâkusala citta* is *viññânakkhandhā*,
5. Material bases of these mental factors are *rûpakkhandhā*,

When added together they come to be the five *khandhā* (the five aggregate).

These *sankhâra-kamma* are the factors which have the force to produce the five *paccuppana patisandhe* etc., which are *vipakavatta dhamma*, and for which they are just the *manodvârîka jovîthi* (mind-door based process of apperceiving) mental processes.

Each *jocittakkhana* has 34 mental factors.

Kâmâvacara kusalassa kammassa katattâ upacitattâ (Abhi.-1: 104).

According to these *desanâ*, the *manodvârîka jovîthi* too have occurred not only once but many times. They are the groups of *kammavatta dhamma*. These *kammavatta dhammas* also are parts of the past aggregate which had appeared based on the five *bhavañkhandhā* etc. of *upâdânakkhandhā* called *vipâkavatta* during the past life.

The *kilesavatta*, *kammavatta* and *vipâkavatta* mentioned above, which are the the past five aggregate, and a practicing meditator must already have cultured these in the first place. He must have analytically concentrated these via *paccakkha ñâna*. Further he must already have analytically cultured, by means of *paccakkha ñâna*, all these five *patisandhekahndhā* etc. of the *vipâkavatta dhammas* which had appeared due to the *kilesa vatta* and *kammavatta* factors.

Only after having cultured these by this kind analytical knowledge can one be able to analytically culture, as a step further, the fact that the past *kammavatta* appeared due to the past *kilesavatta*, and because of these past *kammavatta* that the present five *patisandhe* aggregate are formed.

If, however, the basic causes of the present *vipâkavatta* which are the past *kilesavattakhandhā*, the past *kammavatta khandhā*, and their bases the past *vipâkavattakhandhā* are not cultivated at all, not concentrated at all, and not seen penetratively by *paccakkha ñâna* at all, the meditator would have accumulated a multitude of unknown factors. Then this meditator will not have acquired the penetrative knowledge of the fact that the past *kamma vatta* was caused by the past *kilesavatta* and the present *vipâkavatta* caused by the past *kamma vatta*. Because of the *samudaya saccâ* cultivated in past the present five aggregate etc. of *patisandhe*, called *vipâka vatta dukkha saccâ*, are distinctly formed, and if these are not known penetratively by *paccakkha ñâna*, then the *ariya magga* where the all *âsava* factors have been annihilated will not be attained, as expounded by the Buddha.

Again, there are *kilesa vatta* and *kamma vatta* called *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra* and *kamma* being cultivate presently. These *kilesa vatta* and *kamma vatta* are the cause for the future *vipâka vatta* factors. If you, as a meditator, cultivate the *kâmâvacara*, *mahâ kusala*, *sankhâra-kamma* in anticipation of becoming a monk in the future life, then you have committed the following errors.

1. The nature of wrong consciousness as a monk is an ignorance,
2. The clinging to a monk's life is the *tahnâ*,

3. Mentally attached to the monk's life is an *upâdâna*,

And these are the three *kilesa vatta*. Suppose you are still existing at the stage of *rihitputhujana*. Then these factors of *kilesa vatta* are groups of *lobhadithi* in general. If you have happily made a wish, then there will 20 species of mind and mental properties as the wish was conditioned by *somanassa vedanâ*. They are the the four *nâma khandhâ* (mental aggregate). Their material bases are the *rûpakkhandhâ*. When added together they come to be the five aggregate.

Again, the *sankhâra kamma* called the *kamma vatta*, if they are of *somanassaha gutta*, *nana sampayutta*, *tihitta kâmvâvacara kusala* kind, then there will be 34 species of mind and mental properties. They are the four *nâma khandhâs*. Their material bases are the *rûpakkhandhâ*. When added together they amount to be the five aggregate.

As mentioned in Patisambhidhâ Pâli *Edha paripakkattâ âyatanânam* (*Patisam.*: 50),

according to which these *kilesa vatta* and *kamma vatta* are the groups of *dhamma* can arise when the *indriye* (control principle) has matured. These *kilesa vatta*, *kamma vatta*, and *jhocitta* which have the potential to give rise to the (future birth), are the groups of *nâma dhamma* which lie within the process of *manodvârîka jovîthi*.

Let us say a noble meditator is a 60-year old. Suppose also that he had wished for the life of a monk by performing good deeds throughout his life time. If so, then the *kilesa vatta* and *kamma vatta* have taken place before attaining the age of 60, and if he continues such a wish even after arriving at 60 years of age, these *dhammas* can still occur. These *dhammas* can appear only if they are based on the *vipâka vatta*, which are the five *bhavañkhandhâ* etc., called *manodvâra*.

As these *kilesa vatta* and *kamma vatta* are the causes of future *vipâka vatta*, this *kamma* can an *âcinna kamma* (practiced *kamma*). It may also be *âsanna kamma* (near cause). Suppose you are a *chânâlâbhî* (intelligent) individual longing for the life of a *bhyammâ* in stead of wishing for a monk's life, and the *jhâna* you have attained still lingers on to the time of death, then the cause of future *bhyammâ*'s life or *bhyammâ*'s *khandhâ* may be *garuka kamma* (bent on *kamma*).

If it is the *âcinna kamma*, then this *âcinna kamma* might have been one that was practiced before attaining the age of 60. Or it may be the *âcinna kamma* that is going to be cultured after 60 and prior to death. The knowledge which can analytically appreciate and culture *nâma* (mind) and *rûpa* (matter), called *nâmarûpa pariccheda* (analytical knowledge of mind and matter), the nature of relationship of the present resultant and the past cause, and of the future result and the present cause etc. which can be cultured by virtue of *paccayapariggaha nâna*, and the *vipassanâ ñâna* (insight knowledge) by means of which the five *upâdânakkhandhâ* can be concentrated as the characteristic object, and the *cetanâ* (volition) conditioned by these knowledge are said to be the *vipassanâ cetanâ*. This *vipassanâ cetanâ* called the *vipassanâ kamma* can also be *âcinna kamma*.

Ettha "no ce bhikkhave ceteti no ca pakappeti, atha kho anusseti"ti evum bhagavatâ dutiyanaye pubbabhâge bhavanibbattaka kusalâkusalâyûhanam, pakappanañca vinâpi bhavesu dithâdînavassa yogino anussayapaccayâ vipassanâcetanâpi patisadhijanakâ

hoti (Sam.-Tī.-2: 83).

In accordance with the Samyuttatīkâ opening with reference to Cetanâ Suttan, the *vipassanâcetanâ* = the *vipassanâ kamma* also have the potential to form *patīsandhe* (rebirth).

Āyatim patīsandhiyâ paccayo hotīti sankhârûpakkhâsampayuttakammasa balvattâ teneva sugatipatisadhiyâ dīyamânâya abhinandanasañkhâto lobhakilesa anâgate kâmvacarasugatipatisandhiyâ paccayo hoti. Yassamâ kilesasahâyaṃ kammaṃ vipâkaṃ janeti, tassamâ kammaṃ janakapaccayo hoti, kilesa upatthambhaka paccayo (Patisam.- Tha.-1: 250).

Āyatim patīsandhiyâ paccayo hoti = the *citta* (mind) which follows the *sankhârûpa ñâna* of the *puthujana* (worldling) is indicated by *Patisambhidhâ Pâli (Patisam.- 60)* to be cause of the future *patīsandhe* (rebirth). What it means of is this. If the *vipassanâ kamma*, conditioned by *sankhârûpakkhâ ñâna*, is powerful, and if this *vipassanâ kamma* itself causes the *sugatipatisandhe* as a result, then *abhinandha dhamma* called *lobha kilesâ*, and which has the affinity for *sankhârûpakkhâ ñâna*, will in future be the cause of the *kâmvacara sugati patīsandhe*. The *vipassanâ kamma*, in combination with *lobha kilesâ*, will directly result in *vipâka* resultant. Therefore, the *vipassanâ kamma* is the *janaka* cause giving rise to direct a result. *Upatthambhaka dhamma*, supported by *kilesâ kamma*, is the causative factor (*Patisam.-Tha.-2: 250*).

Therefore the *âcinna kamma*, which is about to give a result, is the kind of *kamma* that frequently occurs in a time span from maturation of *indares* to the time prior to death. Since it is this kind of *kamma*, it is a *dhamma* called *addhâpaccuppana* among the three classes of present.

If this *âcinna kamma* is indeed going to give a result in future, then the meditator must first concentrate on this *kamma* by *samâditthi ñâna* called *paccakkha ñâna*. It should be noted that this is the kind of *kamma* that will go on appearing any time throughout the duration of life.

Again if the *âsanna kamma*, which is cultured just before death, has the chance to truly produce future *patīsandhe* etc. which is the *vipâka vatta* as a resultant, then endeavour is made to penetratively see this *kamma* by means of *samâditthi ñâna* called *paccakkha ñâna*. It must, however, be noted that, since *âsanna kamma* is cultured just prior to death, it unlike the *kamma* presently cultivating on the cause and result prevailing at the present period.

Again if the meditator is *chânalâbhî* individual and if the *mahagutakusala*, called the *garuka kamma*, is definitely about to give a result, then this *kamma* must be cultured and seen penetratively by *samâditthi ñâna* called *paccakkha ñâna*.

After this *kamma* has been cultured, *vipâka vatta*, which are the the future five *patīsandhekkhandhâ* etc. are cultured and seen penetratively via *samâditthi ñâna* called the *paccakkha ñâna*. Only after cultivating this way, the following has to be cultured.

Due to *sankhâra kamma*, surrounded by *avijjâ, tahnâ, upâdana*, referred to as the *samudaya saccâ*, acquired during the present, the nature of the appearance of groups of

dukkha saccâ which are the future five *patisandhekkhandhâ* called *vipâka vatta dhammas* are visualized penetratively and cultured by *samâditthi ñâna* called the *paccakkha ñâna*. (For detail on the way of culturing see section on Paticcasamuppâda).

If the meditator is still not satisfied with the statement that the appearance of the future *dukkha saccâ* due to the cause of the present *samudaya saccâ* can be cultured by *paccakkha ñâna*, then go through the opening of the doctrines given below.

Ñânasamañgî puggalo cakkhumâ viya cakkhunâ rūpâni, ñâṇena vivatte dhamme passati
(*Sam.-Tha.-2:49; Upanisasuttan*).

Dassanappabhâvum hi upâdâya ñâṇa samañgî puggalo cakkhumâ viya puggalo
cakkhunâ rūpâni, ñâṇena vivatte dhamme passati (*Itivuttaka.-Tha.: 310; Āsavekkhaya*
Suttan).

Janatoti vâ vatvâ na jânanam anussavâkârapaviritakkamattavasena idhâdhippetam, atha
kho rūpâni viya cakkhuññâṇena rūpâdâni tesam ca samudayâdike paccakhe katvâ
dassananti vibhâvetun "passato"ti vuttanti evum vâ ettha attho (*Sam.-Tî.-2: 63*).

As a man could see a variety of material bodies with his physical eyes, so would a meditator, endowed with *vipassanâñâna*, see the *paramatthasabhâva* object in its very true nature by virtue of knowledge acquired through *vipassanâ* he is exercising. Through the light shone by the knowledge acquired while exercising on *vipassanâ*, he would see the following.

1. The five *upâdânakkhandhâ* such as *rûpa-vedanâ-saññâ-sankhâra-viññana*,
2. The distinctness of the causes such as *avijjâ, tahnâ, upâdâna, sankhâra, kamma* etc. = because of these distinct causes the nature of *samudaya* (arising) of distinct result such as the five *upâdânakkhandhâ*; the nature of the formation these *upâdânakkhandhâ* distinctly as *upâda* which is the *nibbatti* character,
3. Cessation, at the time of *arahatta magga*, of the causes such as *avijjâ, tahnâ, upâdâna, sankhâra, kamma* etc. by means of *anuppâdanirodha* (non-reappearable cessation) = because of cessation via non-returnable means, the cessation of the resultant five *upâdânakkhandhâ* by *parinibbânacuti* (released from death and rebirth), and the nature of this release, perishing away of these five *upâdânakkhandhâ* called *viparinâmalakkhanâ* (character of *dhamma* subject to change) which is of the nature of *nirodha* (= said to be *uppânirodha*).

This means to say that the above can be seen by means of *vipassanâ samâditthi* (*vipassanâ* insight). This knowledge is not a speculation based on what has been told by predecessors, called *anussava* knowledge = not the kind of knowledge handed down from the previous ones. It is not a knowledge acquired by speculation based on the appearance and speculation such as "this might be it" = not the kind of knowledge acquired by *âkâra-parivitakka* (careful consideration) (= *uppâdanirodha*, a sudden, unusual event of cessation) (*Sam.-Tha.-2: 49*).

Again, within the three moments of the past, future and present lie the five *upâdânakkhandhâ* designated as cause *khandhâ* and resultant *khandhâ* also are the objects on the characters of which the concentration has to be made by means of the *vipassanâ*

samâditthi ñâna called *paccakkha ñâna*. (This does not mean all the past factors all along the circle of past existence, nor all the future factors of the circle of future life). In this contemplation will be included the following.

The five *kilesa vatta khandhâ* and the five *kamma vatta khandhâ* reckoned as the past five causes, the five *bhavañ khandhâ* etc. of the past five *khandhâ*, which are the base of the *kilesa vatta* and *kamma vatta*.

Because of the past five causes the present five *patisandhe khandhâ*, the five *bhavañ khandhâ* etc., which are the present five *upâdânakkhandhâ*, have appeared clearly, and based on these have appeared the five *kilesa vatta khandhâ* and the five *kamma vatta khandhâ* have appeared.

Because of these present causes such as *kilesa vatta* and *kamma vatta* would in future appear the resultants like the future five *patisandhe khandhâ* etc. of the future five *upâdânakkhandhâ*.

If you are still not contented with the above statements, the peruse the following sermons given in the doctrines.

Yam kañci Râhula rûpam atîtânâgata paccuppanam. R. Sabbam rûpam "netam ma ma, nesohamassami, na meso attâ"ti eva metam yathâbhûtam sammappapaññâya passati (Sam.-1: 444).

Yam kañci Râhula rûpam atîtânâgata paccuppanam. R. Sabbam rûpam "netam ma ma, nesohamassami, na meso attâ"ti eva metam yathâbhûtam sammappapaññâya datthabbam (Ma.-2: 84).

Tassamâ hita bhikkhave ... Yam kañci rûpam atîtânâgata paccuppanam. R. Sabbam rûpam "netam ma ma, nesohamassami, na meso attâ"ti evametam yathâbhûtam sammappapaññâya datthabbam (Sam.-2: 56).

Sammappapaññâya passatîti saha vipassanâya sulu passati (Sam.-Tha.-2: 197).

Samma. R. passatîti pubbabhâge vipassanânñânena sammasanavasena, maggakkhane abhisamayavasena sulu atta paccakkhena passati (Sam.-Tî.-2: 181).

The Buddha has instructed Râhula and the five *vaggiya* to concentrate on the five *upâdânakkhandhâ*, which existed as the past, future and present etc. of 11 kinds, as *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self), and to contemplate on their true nature by means of *vipassanâ paññâ* and *magga paññâ*, called *sammappaññâ* (true wisdom). Here the indication is restricted to concentration by *vipassanâ ñâna*. The essence of these book of doctrines are as given below.

Sammappaññâya passati In *vipassanâ*, which is prior to *ariya magga*, the past, future and present *upâdânakkhandhâ* are taken as object of concentration, by virtue of which the impermanence, suffering and non-self of these *upâdânakkhandhâ* are truly acquired by *vipassanâ sammâditthi*, called *attapaccakkha ñâna* (*Sam.-Tha.2: 197; Sam.-Tî.-2: 181*).

This is the end of explanation on the *samudaya sacca*. If you are still unsatisfied, then go through the following passages extracted from *desanâ*.

Extracts from Mahânîdâna Suttan

Gambhîro câyam ânanda paticcasamuppâdo gambhîrâvabhâso ca. Etassa cânanda dhammassa ananubodhâ appativedhâ evamayam pajâ tantâkusalajâtâ kulaganthikajâtâ muñjapabbajabhûtâ apâyam duggatim vinipâtam sansâram nâtivattati (Dî.-2: 47; Sam.-1: 318).

Ananubodhâti ñâtapariññâvasena anubujjhanâ.

Appativedhâti tîranappahânapariññâvasena appativijjhanâ. (Dî.-Tha.- 2: 88).

Ânandhâ The logic of this *paticcasamuppâda* (causal relationship) deep. And because of its depth it appears apparently deep to one's mind. *Ânandâ* this causal relationship should be appreciated by *ñâtapariññâ* (intelligently known) called *anubodha-ñâna* (perceptual knowledge). If not appreciated accordingly then no one will know the attainment of the *magga* (Path) and *phala* (Fruit) by way of *tîranapariññâ* and *pahânapariññâ*, called the *pativedha ñâna* (penetrative knowledge). Because of such an ignorance the living beings are entangled in worldly affairs not unlike *muja* and *pabbaja* grasses (these grass are used as feet wiper, which after being used for a long time, become torn and worn out so that neither beginning nor end would be made out). It is similar to a nest of female weaver bird. They will be struggling in a tangle of worldly affairs in the rounds of rebirth. They would not able to escape from the rounds of *apâyaduggati* (an unhappy existence) to which they fallen in disarray and without any hope or expectation and the rounds of *sugati* (a happy existence) besides *apâya* (Dî.-2: 47; Sam.-1: 318).

With reference to the above Mahânîdâna Suttan, the Commentaries have made the following recommendations.

Iduñhi gambhîrato agâdham, nânâyaggahanato dûrabiyânam, ñânâsinâ samâdhipavarasilâyam sunisitena —

Bhavacakkhamapadâletvâ, asanivicakkamiva aniccanimmathanam.

Samsârabhayamatîto, nakoci supinantarepayatti (Abhi.-Tha.-2: 189; Visuddhi-2: 221).

This logic of *paticca samuppâda* (causal relationship) is deep, and because being deep, there can be no support. Particular methods of this relationship are complex like an inaccessible thicket of bushes, and difficult to escape from it. Without breaking through these factors of causal relationship, which have the property of torturing the worldling, by virtue of *samâditthi*, no one has escaped even in the dream from these catastrophic phenomena (Abhi.-Tha.-2: 189; Visuddhi-2: 221).

A meditator who is truly longing for *nibbâna* must make effort to analytically and penetratively understands the nature of causal relationship by means of *ñâtapariññâ* called *anubodha ñâna*, *tîranapariññâna* called *pativedha ñâna* and *pahânapariññâ*, all referred to as the three *pariññâna*.

Anubodhâ appativedhâ = failure again and again to know by *anubodha ñâna*, failure to know the attainment of fruit of the Path penetratively is doomed to encounter the state of being lost and the rounds of rebirth which one cannot overcome. The Buddha, being sympathetic and merciful towards the living beings, has himself

expatiated this by his knowledge of *desanâ*. Therefore, those who wants to be free from rounds of existence must make effort to know this factor analytically and penetratively by the three *pariññâ pañâ* called the *pativedha* understanding. It is not be attempted to know by speculation called *anumâna* (knowledge by inference) understanding, nor is it the knowledge imparted by the teachers. This will have to be well understood.

Since the suffering from the rounds of rebirth can only be escaped if the logic of *paticca samuppâda* is understood analytically by the three *pariññâ*, these three *pariññâ* will be dealt with in continuation. The *pariññâ* associated with the *paticca samuppâda* is of two kinds: *lokîpariññâ* (*pariññâ* of mundane) and *lokuttarâpariññâ* (*pariññâ* of supra-mundane). The *lokîpariññâ* again is of three different kinds: *ñâtapariññâ*, *tîranapariññâ* and *pahânapariññâ*. In the *lokuttarâpariññâ* also are *ñâtapariññâ*, *tîranapariññâ* and *pahânapariññâ*. Now these *pariññâ* will be described.

The Three Kinds of Lokîpariññâ

Ñâtapariññâ — If *lakkhana-rasa-paccuppathâna-patathâna* of the *paticca samuppâda* characters of *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, *tahnâ*, *upâdâna*, *bhava*, *jâti*, *jarâmarana* etc. can be digested and concentrated, then that knowledge is *nâmarûpapaticcheda ñâna*. (for the way to cultivate see section on Lakkhanâdicatukka).

Again if the formation of *sankhâra* due to *avijjâ*, of *viññâna* due to *sankhâra*, of *nâma-rûpa* due to *viññâna* etc. of the nature of causal relationship can be seen penetratively via knowledge by one's self, then that knowledge is the *paccayapariggaha ñâna* (knowledge of discerning cause and effect).

These two *nâma-rûpapariccheda ñâna* (knowledge that discerns mentality and corporeality as two separate groups) and *paccayapariggaha ñâna*, the knowledge which can understand analytically the *sankhâra* states, and which should be understood, as the object of *vipassanâ ñâna* are **ñâtapariññâ**.

Tîranapariññâ — The features of *paticca samuppâda* such as *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa* etc. are

- A. to understand by knowledge the fact that formation is followed by destruction and it is *anicca* (the impermanence)
 - B. to understand by knowledge the fact that the effects of formation and destruction are always torturing, a feature of *dukkha* (suffering) and it is the *dukkha*,
 - C. to understand by knowledge the fact that in essence what has been formed is not an indestructible material *atta* (self), but a feature of *anatta* (non-self), the *sammasana ñâna* and *udayabbaya ñâna* which can investigate and determine *anicca* as, *dukkha* as *dukkha*, and *anatta* as *anatta*,
 - D. ***paccayato udayabbaya ñâna*** which can see the distinct results, such as of the *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, etc. which form the aggregate of the *vipâka vatta*, due to distinct causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc.;
- paccayato udayabbaya ñâna*** which visualize that fact that because of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* of the *arahatta magga* which have ceased by nature of *anuppâda nirodha*; ***paccayato vayadassana ñâna*** which is able to visualize the

fact that because of such a kind of cessation, the *viññāna*, *nāma-rūpa*, *salāyatana*, *phassa*, *vedanā*, etc. which form the aggregate of the *vipāka vatta* have come to cease completely by nature of *anuppāda nirodha*; ***khanato udayadassana ñāna*** which can recognize the *nibbattilakkhanā* which is the formation of salient features *paticca samupāda*; ***khanato vayadassana ñāna*** which can appreciate perishing of these features of *paticca samupāda* by nature of *vaya* called *viparināmalakkhanā*

[Note. These *paccayato udayadassana ñāna*, *paccayto vayadassana ñāna* are the *paccayto udayabbayadassana ñāna*. The *khanato udayadassana ñāna*, *khanato vayadassana ñāna* are the *khanato udayabbayadassana ñāna*].

These two *sammasana ñāna* and *udayabbaya ñāna* are termed ***ūranapariññā***. This is wisdom by virtue of which *anicca*, *dukkha* and *anatta*, the phenomena of *paticca samuppāda* are known by investigation, determination and analysis.

Instructions of the *Patisambhidā Magga Pāli*

To meditate on the features of *paticca samupāda* by *udayabbayanupassanā ñāna* the *Patisambhidā Magga Pāli* has instructed as given below.

Jâtā avijjâ paccuppanâ, tassâ nibbattilakkhanam udayo, viparimānalakkhanam vayo, anupassanâ ñānam. R. Jâto bhavo paccuppanno, tassa nibbattilakkhanam udayo, viparimānalakkhanam vayo, anupassanâ ñānam (Patisam.- 52).

1. The *paramattha dhamma sabhāvalakkhanā* (*dhamma* of the ultimate truth specific character) in the making, called *paramattha attabhāva* (the ultimate truth of individuality) still acquiring, *avijjâ* within the three moments of *upāda-thi-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *avijjâ* which is the present, the *nibbattilakkhanā* is the formation = *udaya*. *Viparināma lakkhanā* (features subject to change) is destruction = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna* (knowledge of meditating on the arising and dissolution of the object).

2. The *paramattha dhamma sabhāvalakkhanā* (*dhamma* of the ultimate truth specific character) in the making, called *paramattha attabhāva* (the ultimate truth of individuality) still acquiring, *sankhāra* within the three moments of *upāda-thi-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *sankhāra* which is the present, the *nibbattilakkhanā* is the formation = *udaya*. *Viparināma lakkhanā* (features subject to change) is dissolution = *vaya*. The ability to repeatedly concentrate on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna*.

[Note. If these *avijja* and *sankhāra* are the causes of *Paccuppanna patisandhe* and the five *khandhas* etc. of the *vipākavatta*, then these two are the groups of the *dhammas* of the past according to the statement *avijjâ sankhârâ atīto addhâ*. The *vipassanā ñāna* which can discern them during their *upāda* (arising stage) and during their *bhañga* (disappearing stage) has been expounded by the Buddha to be the *udayabbayānupassanā ñāna*. These *dhammas* have existed during the past period as *upāda-thi-bhin*. These *dhammas*, while existing within the three general characters, are also called the *paccuppanna dhammas*. Note also that the same applies to the *dhamma* of *Paticca samuppāda* given below].

4. The *paramattha dhamma sabhâvalakkhanâ* (*dhamma* of the ultimate truth specific character) in the making, called *paramattha attabhâva* (the ultimate truth of individuality) still acquiring, *viññâna* within the three moments of *upâda-thî-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *viññâna* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* (features subject to change) is dissolution = *vaya*. The ability to repeatedly con-
template on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

[Note. *Ye tâva âcariyâ mahâvihâravâsinova yathâ viññânam, evum ñâmarûpam, salâyatana, phassa, vedanâ, paccayam, paccayuppannañca sasantatipariyâpannam dîpanto vipâkameva icchanti (Mahâtî.-2: 323).*

From aspects of *suttana*, in culturing the *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, and *vedanâ*, the *mahâvihâravâsî* would like to include the *vipâka vatta* of the causes and results during formation only (*Mahâtî.-2: 323*).

In accordance with this opening acquire the *vipâka vatta* and *nâma-rûpa* by *vipâka viññâna* based on the *nâma-rûpa* to come and on *viññâ*. In this *viññâ-nâmarûpa* are included all the *vipâka vatta*, *viññâna* and *nâma-rûpa* which can be formed at any stage from *patisandhe* (birth) to *cuti* (death). This is the *addhâ paccuppanna* (a present period from the birth consciousness to the death consciousness) *dhamma* among the three kinds of *paccuppanna*. Here is an advice for you gentleman. Suppose you are going to live for a hundred years. Suppose again that you are at present 60 years old. Then your *patisandhe viññâna* and *nâma-rûpa* have appeared during the past 60 years and the *cuti viññâ* and *nâma-rûpa dhammas* will only have a chance to appear in the remaining 40 years. And it has been expatiated that these *vipâka vatta dhammas*, which can make their appearance at any time from birth to death, are also *paccuppanna dhammas*. From point of view of *addhâ*, these all *addhâ paccuppanna dhammas*, but if viewed from *khana paccuppanna* (momentary present) point these *dhammas* have the chance to arise during the past, future or the present as the case may be. No matter when these *dhammas* arise, be it during their formation or going to be formed, they are only of the *upâda-thî-bhañga* (arising, static and dissolution) phenomena. If you are discerning on these *dhammas* by means of *udayabbayâ nupassanâ ñâna*, concentrate on them during their arising *upâda* and during their dissolution *bhañga*.]

4. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *nâma-rûpa* within the three moments of *upâda-thî-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *nâma-rûpa* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly contemplate on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

5. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *nâma-rûpa* within the three moments of *upâda-thî-bhañ* is — *cakkhâyatana* (eye-base sense), *sotâyatana* (ear-base sense), *ghânâyatana* (nose-base sense), *jhivâyatana* (tongue-base sense), *kâyâyatana* (body- or skin-base sense), *manâyatana* (mind-base sense) — the *salâyatana* which also is *paccuppanna dhamma*. The initial stage of the formation of *salâyatana* which is the present, the *nibbattilakkhanâ*

is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly contemplate on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*. (This *salâyatana dhamma* also can arise at any time from conception to the whole life time of a worldling).

6. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *phassa* called *cakkhusamphassa* (reaction of the eye), *sotasamphassa* (reaction of the ear), *ghânasamphassa* (reaction of the nose), *jhivâsamphassa* (reaction of the tongue), *kâyasamphassa* (reaction of the skin/body) and *manosamphassa* (reaction of mind) etc. , within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma* (the present state). The initial stage of the formation of *phassa* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly contemplate on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

[**Note.** This *phassa* also is a *dhamma* that can come into being throughout the life time whenever the door, the object and *viññâna* become associated, giving respective results. Suppose a meditator has taken the *cakkhusamphassa* as an object and discern on its arising and perishing away as the character by means of *udayabbayânupassa ñâna*. Then this *cakkhusamphassa* is just a kind of *dhamma* associated with *cakkhu viññâna*. It is included in *cakkhu dvâra vîthi* (eye door thought process consciousness). It is the *ahita vipâka nâma dhamma* (a mental property of bad *kamma*-formation). The *udayabbayânupassanâ ñâna* concentrating on this *phassa* is *mahâkusala manodvârîka jovîthi* (the great moral mind-door thought process consciousness). (This statement refers only to a yogi, a blessed worldling, who is in the prime of his *udayabbaya ñâna* possession). The *cakkhu dvâra vîthi* and the *manodvârîka jovîthi* are not simultaneous processes. One occurs after another. In the same way, the *cakkhusamphassa* and *udayabbayânupassanâ ñâna* are not the *dhammas* that would occur in one *cittakkhana* (thought moment) in association with one another. Let alone a *cittakkhana*, these two *dhammas* would not arise in association even within one thought process.

Dve pana phassâ vâ vedanâ vâ saññâ vâ cetana vâ cittâni vâ ekato uppajjanakâni nâma natthi, ekekameva uppajjati (Ma.-Tha.-4: 60).

Within a thought moment no two *phassa*, nor *vedanâ*, nor *saññâ*, nor *cedanâ*, nor *citta* can arise simultaneously; it is natural that only one can occur at single a time (*Ma.-Tha.-4: 60*).

Therefore when *cakkhusamphassa* is arising by way of the *upâda-thî-bhañga*, the *udayabbaya nupassanâ ñâna*, included in *mahâkusala manodvârîka vipassanâ jovîthi*, has not yet appeared via *upâda-thî-bhañga*. Again when this *udayabbaya nupassanâ ñâna*, which is concentrating on the *cakkhusamphassa* as *upâda-thî-bhañga* is arising, the *cakkhusamphassa* is not the kind of *dhamma* which still remains arising by *upâda-thî-bhañga*. It is so because no two different consciousnesses can appear within the duration of a *cittakkhana*. This *udayabbayâ nupassanâ ñâna*, however, can meditate on and see the *cakkhusamphassa* during its *upâda* (arising) and *bhañga* (dissolution) stages. Hence the Patisambhidhâ Magga Pâli has expounded as follow.

Jâto phasso paccuppanno, tassa nibbattilakkhanam udayo, vipariññâmalakkhanam vayo,

anupassanâ ñâna (Patisam.: 52).

(For its translation see No. 6 above).

Because *udayabbayâ nupassanâ ñâna* and the object *cakkhusamphassa* cannot arise within a single *cittakkhana*, while *udayabbayâ nupassanâ ñâna* is in existence as *upâda-thî-bhañga* the *cakkhusamphassa* cannot be present as *upâda-thî-bhañga*. Care must be exercised in the fact that the *paccuppanna* here does not necessarily means the popular *paccuppanna* of daily use.]

7. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *vedanâ* such as *cakkhusamphassajâ vedanâ* (suffering), *sotasamphassajâ vedanâ*, *ghânasamphassajâ vedanâ*, *jhivâsamphassajâ vedanâ*, *kâyasamphassajâ vedanâ* and *manosamphassajâ vedanâ* etc., within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma*. The initial stage of the formation of *phassa* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly concentrate on the *udaya* and *vaya* is the *udayabbaya nupassanâ ñâna*.

8. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *tahnâ* such as *rûpatahnâ* (craving of form), *saddatahnâ* (craving of sound), *ghanda tahnâ* (craving of smell), *rasa tahnâ* (craving of taste), *pholabba tahnâ* (craving of touch) and *dhamma tahnâ* (craving of mental phenomena) etc., within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma*. The initial stage of the formation of *tahnâ* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

[**Note.** The object of concentration by *udayabbaya nupassanâ ñâna* is the *tahnâ*. It is the *akusala dhamma*. The *udayabbayâ nupassanâ ñâna* that appears in the *santâna* (continuum) of yogis of a worldling status is the *kusala dhamma*. The *kusala* and *akusala dhammas* do not arise simultaneously within a period of *cittakhana*. It must be noted that these two are not the kind of *dhammas* that occur at the same time. However, this *tahnâ* has the chance to appear at any time throughout *addhâ paccuppanna* existence whenever the conditions prevail. The *udayabbatâ nupassanâ ñâna* possesses the ability to exercise *vipassanâ* concentration on the *tahnâ* during its *upâda* and *bhañga* phases.]

9. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the corresponding *upâdana* such as *kâmuupâdana* (clinging to sensual form), *ditthupâdana* (clinging to wrong view), *sîlabbatupâdana* (clinging to ceremonial observances), *attavâdupâda* (clinging to one's own personality) etc., within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma*. The initial stage of the formation of *upâdana* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

Upapattihetubhûtam kammam kammabhavo. Kammâbhinibbattâ khandhâ upapattibhavo
(*Visuddhi-2: 208; Abhi,-Tha.-2: 177*).

Upapattibhvuppattiyeva jâti (Mahâtî.-2: 334)

With reference to the above stanza life is of *kammabhava* (sensual existence) and *upapattibhava* (process of becoming). The *kamma*, which is the cause of *upapattibhava*, is the *kammabhava*; the aggregates which arise as a result of this *kamma* are the *upapattibhava*. The rising of this *upapattibhava* is the *jāti* (the future life). If the period of *paccuppanna* is taken to present the midway, then the *kammabhava* is *addhā paccuppanna*, the *upapattibhava* called the *jāti* represents the time to come. This *bhava* will again be described as two separate kinds.

Jāto bhavo paccuppanno, tassa nibbattilakkhanam udayo, viparināmalakkhanam vayo, anupassanāñānaṃ (Paṭisam.: 52).

10 (A) The *paramattha dhamma sabhāvalakkhaṇā* in the making, called *paramattha attabhāva* still acquiring, the *kammabhava*, within the three moments of *upāda-thī-bhaṅ* is the *paccuppanna dhamma*. The initial stage of the formation of *kammabhava* which is the present, the *nibbattilakkhaṇā* is the formation = *udaya*. *Viparināma lakkhaṇā* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna*.

(B) The *paramattha dhamma sabhāvalakkhaṇā* in the making, called *paramattha attabhāva* still acquiring, the *upapattibhava*, within the three moments of *upāda-thī-bhaṅ* is the *paccuppanna dhamma*. The initial stage of the formation of *upapattibhava* which is the present, the *nibbattilakkhaṇā* is the formation = *udaya*. *Viparināma lakkhaṇā* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna (Paṭisam.: 52).*

It must be noted that in the above Patisambhidā Magga Pāli all the *paṭicca samuppāda* factors from *avijjā* to *upapattibhava*, called *jāti*, have been equally treated as the *paccuppanna dhamma*. But if a breakdown is made on a temporal basis, if the present period is taken to represent the mid-period, then

1. *Avijjā* and *sankhāra* are the *dhamma* groups of the first past period.
2. *Viññāna, nāma-rūpa, salāyatana, phassa, vedanā, tahnā, upādāna, and kamma-*
3. *bhava* are the *dhamma* groups of the present period.
4. The *upapattibhava*, named the *jāti*, is the *dhamma* group of the future period.

All these *dhammas* have been expatiated to be the *paccuppannadhamma*. It must be noted that this expatation means the *paccuppannadhamma* involved in *udayabbayanupassanā ñāna*.

Now what it means is this. In discerning on these *paṭicca samuppāda* features via *udayabbayanupassanā ñāna*, arising *upāda* and dissolving *phases bhaṅga* of these features must be mentally captured by virtue of this *ñāna*. These *dhammas*, during *upāda* and *bhaṅga* phases, are *paccuppanna dhammas*. Now go on to the following opening of the book of doctrines.

Jātanti nibbattam patiladdhattabhāvum. Ayam hi jātasaddo khanattayasamaṅgitam sandhā vutto — "yedhammā jātā bhūtā"tiādīsu viya, na atītam —

*"Ye te jātā, na te santi, ye na jātā, tattheva te.
Laddhattabhāvā no bhaggā, teva santi sabhāvato"ti —*

Ādisu viya. Nāpi jātātā mattam, "yam tam jātā bhūtam sañkhat" antādisu viya. Tenāha "jātā rūpā paccuppannā" anti. Paccuppannarūpaṃ nāma jātāṃ khaṇattayapariyāpannati attho (Mahāṭī.-2: 419).

Jāta is an *attabho* (a form) that come into being and which can be acquired. (The *attabho* is said to have attained when *paramattha dhātu*, the ultimate element, that has materialized via *upāda-thī-bhaṅga* into distinct form).

This *jāta-saddā* has been expatiated as follows.

Ye dhamma jātā bhūtā — (*Abhi.-1: 213*). These *dhammas* are really formed and distinctly so. As explained in the texts, with reference to *upāda-thī-bhaṅga* called *khaṇattayasamaṅgī* = the state of being complete with all the three *khanas* (moments), it is expounded as *jātā rūpā paccuppannā* (*jātā, avijjā, paccuppanna*) etc. in the *Patisambhidhā Magga Pāli*.

"Ye te jātā na te santi. R. Teva santi sabhāvato = These *dhammas* have already arisen, hence these past *dhammas* are no longer present. Those which have not arisen yet are the future *dhammas* and are not present yet. The *dhammas* which have materialized via *upāda-thī-bhaṅga* into distinct form is the *paramattha dhātu*, which have not dissolved yet, but still in existence. These are the only *dhammas* which are still present as *sankhata paramattha sabhāva* (ultimate reality produced by specific actions). In such cases *jāta saddā* is expatiated as not referring to past *dhammas*.

"Yam tam jātā bhūtam sankhatam (Dī.-2: 119; Sam.-3: 141). A resultant *dhamma* has appeared, and distinctly so. This is the result of combined actions of the causes. That *dhamma* will dissolve and cannot be wished not to do so."

In these doctrines, *jātasaddā* is expounded to be just the formation = *jātamatta*. In this stanza *jātā rūpā paccuppannā*. R. *Jātā avijjā paccuppannā* etc., the *jātasaddā* does not even instruct *jātamatta* = the nature of just the formation. What is instructed is that it is complete with the three *khanas* (moments) such as *upāda-thī-bhaṅga* called *khaṇattayasamaṅgī*. Therefore what it means that — *jātā rūpā paccuppannā* = the present corporeality, *jātā avijjā paccuppannā* = the present *avijjā* is the *dhamma* included in the three moments as *upāda-thī-bhaṅga* (*Mahāṭī. 2: 419*). This should suffice to apprehend *paccuppanna dhamma* in section on *udayabbayā nupassanā ñāna*. But this not all there is to it. In *Āhāra Suttan* desanā of *Nidānavaggasamyutta Pāli* instruction was oriented towards past factors. Therefore, meditation can be made on the causal relationship, *paticca samuppāda* of the consecutive pasts. For instance see the following to note.

1. *Avijjā, sankhāra* (*dhamma* groups of second past period).
2. *Viññāna, nāma-rūpa, salāyatana, phassa, vedanā, upādāna, kammabhava* (*dhamma* groups of the first past).
3. *Jāti, jarāmarana* (*dhamma* groups of the *paccuppana* period).

This has to be understood. (For concentration on a broader base see Sections on *Paticca samuppāda* and *Udayabbayā nupassanā ñāna*).

This *Udayabbayā nupassanā ñāna* also is the *Tīraṇapariññā*. The above descriptions made in association with the characters of *Paticca samuppāda*, which are –

1. *Ñâtapariññâ* called *Nâma-rûpa pariccheda ñâna*, *paccaya pariggaha ñâna*,
2. *Tîranapariññâ* called *Sammasana ñâna*, *Udayabbaya ñâna*.

Suppose you want to analyze as to whether these *pariññâ ñâna* are *paccakkha ñâna* or *anvaya ñâna*. Then examine the following extracts from Samyutta Pâli, Athakthâ Tîkâs.

Virâgampâham bhikkave saupanisam vadâmi, no anupanisam. Kâ ca bhikkave virâgassa upanisâ. "Nibbidâ"tissa vacanîyam. Nibbidampâham bhikkave upanisam vadâmi, no anupanisam. Kâ ca bhikkhave nibbidâya upanisâ, "yathâbhûtañânadassan"anatissa vacanîyam (Sam.-1: 268; Upanisa Suttan).

Nibbidâti nibbdâñânâ. Etena balavipassanam dassati. Balavipassanâti bhayatûpathâne ñânânam âdinavânupassane ñânânam muncitukamayatâñânânam sankhârûpekkhâñânânti catonnam ñânânam adhivacanam. Yathâbhûtañânadassananti Yathâsabhâvabhâvajânânasankhâtam dassanam. Etena tarunavipassanam dassati. Tarunavipassanâ hi balavipassanâya paccayo hoti. Tarunavipassanâti sankhârapariccheda ñânânam kankhâvitarane ñânânam sammassane ñânânam maggamagge ñânânti catonnam ñânânam adhivacanam (Sam.-Tha.-2: 50).

Paccakkhakaranattena ñâtapariññâ tîranapariññâ ca gahitâ hoti (Sam.-Tî.-2: 65).

Bhikkhus I preach to you that the Arahattamagga, where *râga* (lust) has been eradicated, arise because of the cause. I do not preach to you that it arises with cause. What is the cause of the Arahattamagga? It is the *nibbidâ ñâna* (knowledge of aversion) which has become wearied of worldly life. Bhikkhus I preach to you that the *nibbidâ ñâna*, which have had enough of this life, also arises due to the cause. I do not preach to you that it has arisen without a cause. Then what is the cause of knowledge of getting enough of the worldly life, the *nibbidâ ñâna*? It is the *yathâbhûtañânadassana*, the knowledge of vision by power of which the nature of truth of *sankhâras* are appreciated (*Sam.-1: 268; Upanisa Suttan*).

Nibbidâñâna — *Bhayatûpathâna ñâna* (the knowledge that concentrate on the fear), *âdinavânupassanâ ñâna* (the knowledge that realizes evil consequence), *muncitukamayatâ ñâna* (knowledge and *sankhârûpekkhâ ñâna* the four kinds of knowledge called powerful *bhalavavipassanâ ñâna*. This *bhalavavipassanâ ñâna* is said to be the *nibbidâ ñâna*. This *nibbidâ ñâna* is the very cause of attaining the *arahatta magga*.

Yathâbhûtañânadassana — This is the knowledge which has the ability to understand the true nature of the *Sankhâras*. *Tarunavipassanâ* is the *vupassanâ ñâna* in its early (or immature) stage. (1) *Sankhârapariccheda ñâna* referred to as the *nâma-rûpapariccheda ñâna*, (2) *Kankhâvitarana ñâna* referred to as the *paccayapariggaha ñâna*, (3) *Sammasana ñâna*, (4) *Maggâmagga ñâna* referred to as *udayabbayâ nupassanâ ñâna* — these four are the ***tarunavipassanâ*** = *vipassanâ ñâna* in its early stage. Now this *tarunavipassanâ* is the very cause of *balavavipassanâ* (*Sam. Tha.-2: 50*).

In ***Yathâbhûtañânadassana ñâtapariññâ*** called the *nâma-rûpapariccheda ñâna* and *paccayapariggaha ñâna*, *tîranapariññâ* called the *sammasana ñâna* and the *udayabbayânupassanâ ñâna* with referecne to which the meaning of *yathâbhûtañâna-*

dassana has been given in the atthakathâ. Because of the nature of the concept that they have the ability to have clear vision of the *sankhâra dhammas* called *dukkha saccâ*, *samudaya saccâ* etc. by means of *paccekkha*, the *ñâtapariññâ* and *tîranapariññâ* are taken from aspect of *yatthâ-bhûtadassana* to give the meaning (*Sam.-Tî.-2: 65*).

In accordance with the above Pâli Atthakathâ Tîka note as follows.

1. *Nâma-rûpapariccheda ñâna* which is the knowledge that can discern the corporeality and mentality of *paticca samuppâda* as two separate groups,
2. *Paccayapariggaha ñâna* which is the knowledge that can discern on the nature of the cause and its consequences separately as *paticca samuppâda* factors which occurs again and again,
3. (i) *Paccayato udayavaya*, (ii) *Khanato udayavaya* of these *paticca samuppâda* characters — the two kinds of features called formation and dissolution, the *udayavaya* and the true nature of their being *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self) which can be visualized mentally by *sammasana ñâna* and *udayabbayâ nupassanâ ñâna* — these are the *paccekkha ñâna* (the practical knowledge).

If so, the question arises as to whether cannot these *paticca samuppâda* characters be concentrated by means of *anvaya ñâna* (reviewing knowledge). This can be answered based on the following.

*Nayadassanavasena vâ evum vuttam. Pathmañhi paccuppannadhammânam
udayabbayam disvâ atha atîtânâgate nayam neti (Mahâtî.-2: 423).*

In other words — it is stated by *nayadassa* in this way. In the first place discern on the *udayabbaya* of the *paccuppanna dhammas* (the present *dhammas*), following which concentrate on those of the past and future in a similar way (*Pyî.-Visuddhimagga nissaya -5: 165*).

Note. After culturing *paccuppanna dhamma* indicated in this *udayabbaya ñâna*, and *udayabbaya* of these *paccakkha dhamma* by means of *paccakkha ñâna*, meditate on the *dhammas* of the past and future following this way.

Ñâtapariññâ and *tîranapariññâ* which are associated with the characters of the *paticca samuppâda* have been treated, and now *pahânapariññâ* will be described in continuation.

Pahânapariññâ — The meditation on the dissolution only of the three general characters, taken alternately as objects, of the *paticca samuppâda* are the knowledges from *bhañga ñâna* to higher order *vipassanâ ñâna*. These are called ***Pahânapariññâ*** because it enables one to analytically to know that has to known and relieving momentarily from factors of *kilesâ* that have to be eradicated, the states of *anicca*, *dukkha* and *anatta*, which are the characters of *paticca samuppâda*. These are the three *lokupariññâ*.

In Patisambhidâmagga Pâli (*Patisam.- 55*), the list of objects of concentration by knowledge of *bhañgâ nupassanâ ñâna* have been counted from *avijjâ* (ignorance) to *jarâmarana* (ageing, decay and death) of the characters of *paticca samuppâda*. So a meditator should concentrate on these characters of *paticca samuppâda* by the knowledge

of *bhañgâ nupassanâ ñâna*. In the exercise of *viapssanâ* via *bhañgâ nupassanâ ñâna*, the objects on which the *vipassanâ* is made, the characters from *avijjâ* to *jarâmarana* are the ***sampatidittha sankhâra dhammas***. The *avijjâ* etc. which have escaped concentration by *bhañgâ nupassanâ ñâna* are the ***sampatiadittha sankhâra dhammas***. These *sampatiadittha sankhâra dhammas* are explained as — *aditthampi atitâgatam* — etc. (Mahâtî.-2: 442). The following instruction is directed to exercise *vipassanâ* concentration on the past and future, which are *sampatiadittha sankhâra dhammas*, by means of *anvaya ñâna*.

Atha vâ so evum viriyatto yathâdittham sankhâratam, tathâ aditthampi anvayañânavasena nirodheti, no samudeti. Nirodhatova manasikaroti. nIrodhamevassa passati, no samudayanti attho (Visuddhi-2: 279).

Evumvirattoti evum bhañgânupassanâsârena viratto. Yathâ dittham sampati sankhâragatam nirodheti norodham manasikaroti, aditthampi atitânâgatam anvayañânavasena yathâ idam etarahi, evum itarepîti anuminanto nirodheti manasikatassâpi nirodham karoti. No samudeîtîti ettâpi eseva nayo, no samudayam manasikarotîti attho (Mahâtî-2: 442)

Ñâtañca ñâtañca ubhopi vipassati (Visuddhi-2: 278)

Because the *dhammas* such as *avijjâ* to *jarâmarana* in *paticca samuppâda* are the object to exercise *vipassâ* meditation on via *bhañâ nupassanâ ñâna*, they are the ***ñâta***. The knowledge which is concentrating on these *ñâta dhammas* is ***ñâna***. In *bhañgâ nupassanâ ñâna* a meditator has to meditate on the dissolution of the *ñâta* taking it as the object. The dissolution of these *ñâta dhammas* too are taken a object and meditate on it. And these are the *pativipassanâ* and is the kind of knowledge which takes both *ñâta* and *ñâna* as object in concentrating. These *ñâta* and *ñâna dhammas* are referred to as the *sankhâra dhamma*.

As the meditator always follows the *bhañgâ nupassanâ ñâna* way, and who is free of attachment *râga* (by being able to be deflected for a considerable duration from), can take to heart the followings which appear at the commencement of practically visible knowledge--

1. The *ñâta dhammas* from *avijjâ* to *jarâmarana*,
2. The *ñâna dhammas* called *vipassanâ ñâna* which is discerning on the perishing away of these *ñâta dhammas*.

In the same way as taking these *dhammas* to heart, the *sampati adittha* which has been meditated, not visualized and therefore has not appeared at the commencement of practically visible knowledge = the *sampati anupatthita* (those from *avijjâ* to *jarâ maana*) so should the past and future *sankhâra dhammas* be taken, by means of *anvaya ñâna*, as to be perishable. In such meditation, the present *sankhâra dhammas* as well as the past and future *sankhâra dhammas* are comparatively taken as objects and the nature of their cessation taken to heart, but not the *samudaya* (arising) of their's. It means that these *dhammas* are taken from view point of cessation = only cessation is taken to heart. The concentration is made on the nature of their cessation, but not their *samudaya* (*Visuddhi - 2: 279; Mahâtî.-2: 442*).

Them Three Lokuttara Pariññâ

At the end of *lokîpariññâ pañâ* called *vipassanâ* knowledge the *ariyamagga dhamma* distinctly appears taking *asankhata dhātu* (absolute element), element of freedom (from the worldly affairs) the *nibbâna dhamma* as the object. This *ariyamagga dhamma* knows penetratively the respective defilements that have to be absolutely eradicated and *asankhata dhātu*, element of freedom, and *nibbâna dhamma* by the *samuccheda* (abandoned defilements permanently). Therefore, the *ariyamagga dhamma* is definitely named *pahâpariññâ*.

Ariyamagga dhamma is the vision of the object penetratively = to the *asankhata dhātu*, the element of freedom the *nibbâna dhamma* objectively via *Āramanapatideva*. In knowing so support is acquired by the force of *ārammanapativeda* of the *asankhata dhātu*, the element of freedom the *nibbâna dhamma*. Because of such a support the *moha dhamma* (bewilderment factor), which is a hinderance to knowledge of the Four Noble Truths, is completely eradicated. By this eradication acquirement of the knowledge of the Four Noble Truths is simultaneously attained. The knowledge of the Four Noble Truths by way of *kiccāsiddhi* (acquired knowledge) is called *asammohapativeda*. Then the *ariyamagga dhamma* knows the *Nirodha Saccâ* (Truth of Cessation of Suffering) by virtue of *ārammanapativeda*. By virtue of *asammohapativeda* the *Dukkha Saccâ* (the Truth of Suffering), the *Samudaya Saccâ* (the Truth of Arising) and *Magga Saccâ* (the Truth of the Path) are known. Because of knowing this way, the *ariyamagga dhamma* has completely acquired the knowledge of *dukkha saccâ* and *samudaya saccâ*, called *paticca samuppâda* features, and the nature of inter-relationship among these features. Viewed from these aspects the *ariyamagga dhamma* also is known as *ñâtapariññâ*.

Again this *ariyamagga dhamma* also annihilates completely the *moha* (delusion) which hinders the appreciation of the *anicca*, *dukkha* and *anatta* factors. By annihilating so, the characters of the *paticca samuppâda* named *dukkha saccâ* and *samudaya saccâ*, referred to as *rûpa-nâma-cause-consequence* = *sankhâra dhammas*, and the function of investigating and analysing these *dhammas* by *kiccāsiddhi* are simultaneously accomplished. Therefore, when viewed from this aspect *ariyamagga dhamma* can also be nominated as *tiranapariññâ*. These are the three *lokuttarapariññâ*.

Only if the relationship of the cause and consequences, *paticca samuppâda*, are penetratively known by one's self via the *lokîpariññâ* and *lokuttarapariññâ*, of three each, called the *attapaccakkha ñâna*, can this knowledge be called knowledge by *anubodha ñâna* and *pativedha ñâna*. One can escape from *apâya* (miserable existence), *samsâra* (rounds of rebirths), *dukkha* (suffering) and *samsâra vatta dukkha* (suffering due to one's action) besides *apâya*, only if the *dhammas* of the *paticca samuppâda* are penetratively known by one's self via *attapaccakkha ñâna*. There never has been an instance, even in the dream, where any one escaped from the *samsâra vatta dukkha* without knowledge of visualizing, by *anubodha ñâna* and *pativedha ñâna* called the *attapaccakkha ñâna*, the *dhammas* of the *paticca samuppâda*. This is all there is to the extracts from the above Mahânidâna Suttan.

In discerning via *sammâditthi ñâna*, by a *yogâvacara* individual (a meditator), on *paticca samuppâda dhammas*, formation of *sankhâra* due to *avijjâ*, formation of *viññâna* due to *sankhâra* etc. are not the only objects to concentrate on, but also on the process of

cessation of *sankhâraloka*, such as the cessation of *sankhâra* due to cessation of *avijjâ*, the cessation of *viññâna* due to cessation of *sankhâra*. It was instructed to do so by the Buddha himself in Kiccâna Suttan and other Suttanas (see *Sam.-1*: 257 etc.).

The formation *udaya* of the *sankhâra* is said to be **Lokasamudaya**, and its dissolution *vaya* the *lokanirodha*. In another way, the process of formation of *sankhâra* due to *avijjâ*, and the formation of *viññâna* due to *sankhâra* also is called **Lkasamudaya**, and also **Anulomapaccayâkâra**. The complete cessation of *avijjâ* due to *arahattamagga* = **asesaviraga**, non-reappearable cessation = cessation by nature of **Anuppâdanirodha** due which the resultants of *sankhâra* etc. ceased completely = **asesaviraga** = dissolution by means of non-reappearable cessation etc. of the process of cessation of *sankhâraloka* is also the **Lokanirodha**, and also called the **Patilomapaccâkâra**.

These *lokasamudaya*, *lokanirodha* which are arising and perishing away of the *sankhâra* and *anulomapaccâkâra* = *anulomapaticca samuppâda*, *patilomapaccayâkâra* = philosophy of *patilomapaticca samuppâda*, and when these are concentrated what would be the results? Should a meditator be contented with what has been handed down from the predecessors? Should one be meditating speculatively by means of *anvaya ñâna* only? To these questions, the following is the answer extracted from Kiccânagotta Suttan.

Extract from *Kiccânagotta Suttana*

Once the Buddha was staying in the City of Sâvatthi. Then the Venerable Kiccânagotta approached the Buddha, took a seat at an appropriate place, and after paying homage, enquired of the Buddha a right answer to his query. My Lord it has said that the right view = *sammâditthi*, the right view = *sammâditthi*. Now what is the right view = *sammâditthi*? In answer to this query, the Buddha sermon *desanâ* nominated as the Kiccânagotta Suttana. The following are some extracts from this *suttana*.

Dvayanissito khâyam kiccâna loko yebuñyenaattitañceva natthitañca. Lokasamudayam kho kiccâna yathâbhûtam sammappañâya passato yâ loke natthitâ, sâ na hoti. Lokanirodham kho kiccâna yathâbhûtam sammappañâya passato yâ loke atthitâ, sâ na hoti. Upayupâdâbhinivesavinibbandho khvâyam kiccâna loko yebuñyena, tañcâyam uyupâdânam cetaso adhithânam abhinivesânusayam na upeti na upâdiyati "attâ me"ti. "Dukkameva uppajjânam uppajjati, dukkham nirujjhatî"ti na kañkhati na vicikicchati, aprarpaccayâ ñânamevassa ettha hoti. Ettâvatâ kho kiccâna sammâditthi hotîti (Sam.-1: 257-258).

Sammappaññâya passatoti sammappaññâ nâma vipassanâ maggapaññâ, tâya passantassâti attho (Sam.-Tha.-2: 31).

Appica lokasamudayanti anulomapaccayâkâram. Lokanirodhanti patilomapaccayâkâram. Lokanissaye passantassâpi hi paccayânam anucchedena paccayuppanassa anucchedam passato yâ natthîti ucchedadithi uppajjeya, sâ na hoti. Paccayanirodham passanassâpi paccayanirodhena paccayuppananirodham passato yâ

atthi sassatadithi uppajjeya, sâ hoti ayappamattha attho (Sam.-Tha.-2: 31).

Aparappaccayâti na aparappaccayena, aññassa apattiyâyevâ attapaccekkhaññânamevassa ettha hoti. Ettâvatâ kho kiccâna sammâditthi hoti evum sattasaññâya pahinattâ etthakena sammâdassanam nâma hoti missakasammâditthiñ âha (Sam.-Tha.-2: 32).

Ayampîti na kevalam khanato udayavayanîharananayo, atha kho paccayato udayavayanîharanayopi (Sam.-Tha.-2: 37).

Na parappaccayenâti parassa asaddahanena. Missakalmmâditthiñ âhârati nâma-rûpa-paricchedato patthâya sammâditthâyâ vuttattâ lokiyalokuttaramissakam sammâditthiñ avoca (Sam.-Tha.-2: 38).

Kiccâna All the santient beings mostly are clinging to the fact that (the belief that self always remains as self) one's form is everlasting, and that (self has a limit) there is a time when self exists not any more (a view called *sassatadittihî ucchedadittihî*).

Kiccâna He who sees, by *vipassanâ ñâna* and *magga ñâna*, the nature of the cause of arising and of resultant formation in its true perspective of the *sankhâra loka*, there does occur such a thing as non-existence in such a person (a clinging to the belief that the self lost its existence one the living being died).

Kiccâna In *sankhâra dhammas* the clinging such as "mine, mine", attachment by craving = *tahnupaya*, attachment to the view of "the assume I" = *ditthupaya*, strong attachment = *upâdana* (clinging), deep rootedness = *abhinivesa* (adherence to one's belief) factors mostly wrapped the santeint beings around.

This Noble One, my disciple, do not adhere to, clings to nor cultivate in his citta these adherence = *upaya*, the strong clinging = *upâdan*, as the the assume I.

He does not have wrong belief nor wrong thought such as "***Dukkhameva uppajjamânam uppajjati, dukkham nirujjhamânam nirujjhati = If something formed, it the suffering that is formed, if cessation occurs, then it is the dukkha which does cease***".

Aparapaccayâ ñâmamevassa ettha hoti = This disciple does not depend upon others to have acquired such belief. He knows by him self by virtue of the *Attapaccekkha ñâna*. *Kiccâna* This much will suffice to have the right view = *sammâditthi* (*Sam.-1: 257-258*).

Lokasamudaya — Lokanirodha

Arising and Cessation of Mundane

Formation of *sankhâra* due to *avijjâ* and of *viññâna* due to *sankhâra* called the process of formation of called the mundane *sankhâra* = *anulomapaccayâkâra* = *anulomapaticca samuppâda dhamma* is called ***Lokasamudaya***. *Nibbattilakkhanâ* called *upâda* (arising) of the characters of the *paticca samuppâda*, such as *avijjâ*, *sankhâra* - etc. is also called the ***Lokasamudaya***.

Absolute dissolution (by way of *asesavirâga* and *anuppâdanirodha*) of *avijjâ* is due to *arahattamagga*. Because of this dissolution, by means of the non-reappearing cessation, the resultant *sankhâra* ceases (by way of *asesavirâga* and *anuppâdanirodha*) completely by non-reappearing cessation which is the process of dissolution of *sankhâra*

= *patilomapaccayâkâra dhamma* = *patilomapaticca samuppâda dhamma* is also referred to as **Lokanirodha**. The dissolution of *avijjâ*, *sankhâra*, etc., which are the characters of *paticca samuppâda* and which are subject to change called *viparinâma lakkhanâ*, are also termed **Lokanirodha**.

If stated with reference to Patisambhidâ Pâli, *avijjâ*, *tahnâ*, *upâdana*, *sankhâra*, *kamma dhammas* etc. for which *sanmudaya saccâ dhamma* as their cause clearly arises = clearly present. Due to this the cause *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedana* etc. referred to as the resultant five clinging aggregates, the *dukkha saccâ* (the truth of suffering), has clearly formed. These are all called the **Lokasamudaya**.

Avijjâ, *tahnâ*, *upâdana*, *sankhâra*, *kamma* etc., with *samudaya saccâ dhammas* as the cause, ceased absolutely because of the *arahattamagga* (via the *asesavirâga*, *anuppâdanirodha*), by means of a non-reappearable dissolution. Due to such a cessation the resultant *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedana* etc. called the five clinging aggregates which are the truth of suffering ceased (via the *asesavirâga*, *anuppâdanirodha*) through a process of non-reappearable cessation, are also called **Lokanirodha**. The dissolution of the five clinging (or dissolution of the cause and consequences) by means of *viparinâma lakkhanâ* is also the **Lokanirodha**.

When the noble disciple, the follower of the Buddha, discerns on the formation and process of formation, of cessation and its process by *vipassanâsammâditthi ñâna*, he would know that —

Dukkameva uppajjamânam uppajjati, dukkham nirujjhamânam nirujjhati = If it arises, then it is the *dukkha* which arises; if it ceases, then it is the *dukkha* which ceases. In him there is no doubt, no scepticism.

As explained above *avijjâ*, *tahnâ*, *upâdana* called the *kilesavatta dhamma* (the factors of recurrent of defilements) are just the *upâdânakkhandhâ* (clinging aggregates). The *sankhâra – kamma*, referred to as *kamma vatta* (recycle of action), are also just the *upâdânakkhandhâ*. So are the *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedana* etc., which are the *vipâkavatta dhammas*. These *upâdânakkhandhas* are — *sankhittena pañcuppâdânakkhandha dukkhâ* (*Dî.-2:243; Ma.-1: 82; Ma.-3: 292; Abhi.-2” 105*), in accordance with *desanâs*, only the *dukkha dhammas* which are being tortured by the phenomena of arising and perishing all the time.

It is expatiated as “if it arises, it is the *dukkha* which arises; if it ceases, it is the *dukkha* which ceases” and the meditator understands this arising and the process of arising, and ceasing and the process of ceasing of the *sankhâraloka* by *sammâditthi ñâna* and *maggasammâditthi ñâna*. In understanding the arising and its process, dissolution and its process of the *dukkha* referred to as *lokasamudaya* and *lokanirodha*, which kind of knowledge is involved, the *paccekkha ñâna* or *anvaya ñâna*? See the following for the answer.

Aparapaccayâ ñânamevassa ettha hoti (*Sam.-2: 32*).

Aparapaccayâti na parappacayena, aññassa apattiyâyetvâ attapaccekkhaññânamevassa ettha hotîti (*Sam.-Tha.-2: 32*).

In accordance with the opening of the Pâli text, this is not the kind of knowledge that ends up in individuals who acquired it by words of mouth from his predecessors. The Buddha expounded that, in fact, “In this case the disciple does not depend on others, he understands it by his self via *attapaccekkha ñâna* (practical knowledge). Therefore, this understanding is the knowledge of *attapaccekkha ñâna*.

In this Suttana, the Buddha has expatiated with reference to the combination of these *lokî* and *lokuttara sammâditthi* which are the *vipassanâsammâditthi* called the *lokî-sammâditthi* and *lokuttarasammâditthi* called *maggasammâditthi*.

Nâma-rûpaparicchato patthâya sammâditthiyâ vattattâ lokiyalokuttaramissakam sammâditthim avoca (Sam.-Tî.-2: 38).

As the Buddha has sermoned *sammâditthi ñâna* (knowledge of right understanding) starting from *nâmapariccheda ñâna* (knowledge that discerns the corporeality and mentality as two separate groups), the *sammâditthi*, the combined *lokîlokuttara*, has been said to have indicated in this suttana (*Sam.-Tî.-2: 38*).

This *sammâditthi* is the *catusaccasammâditthi* (the right understanding of 4-fold noble truth). These are the right understanding of the truth of suffering, the right understanding of the truth of origin of suffering, the right understanding of the truth of the cessation of suffering, and the right understanding of the truth of Path. The Buddha has instructed this knowledge of right understanding as *attapaccekkha ñâna* in Kiccânagutta Suttan. The same explanation has been given in the Atthakathâ (book of meaning). That the Buddha has expounded from the *nâma-rûpapariccheda ñâna* to *catusaccaditthi* called the *attapaccekkha ñâna* has again been indicated by the teachers.

In *Nibbânagâminipatipdâ* also, the followings have been written in accordance with the instructions given by the Buddha’s doctrines, Atthakathâ and Tikâ.

1. Concentration on corporeality called *rûpakkhandhâ* by *attapaccekkha ñâna* to discern penetratively until *paramatta* is attained has been described in section on Rûpakammatthâna. (Vol. I).
2. Concentration on corporeality called *rûpakkhandhâ* by *attapaccekkha ñâna* to discern penetratively until *paramatta* is attained has been described in section on Nâmakammatthâna. (Vol. II).
3. The process of origin of *sankhâra loka*, called the *lokasamudaya*, which is the *anulomapaccayâkâra = anuloma paticcasamuppâda dhammas*, and concentration on these made by *attapaccekkha ñâna* to discern penetratively until *paramatta* is attained has been described in section on Paticcasamuppâda. (Vol. III).
4. Culturing of the *sankhâra dhammas* by way of their *lakkhana* (character), *rasa* (taste), *paccuppatthâna* (manifestation), and *padatthâna* (proximate cause) has been described in section on Paticcasamuppâda. (Vol. IV).
5. Discerning penetratively of formation and its process, cessation and its process of these *lokasamudaya* and *lokanirodha* is has been described in section on Vipassanâ. Especially in Udayabbayânupassanâ ñâna section, they are given under the names ***Samudayadhammânupassî Section***, ***Vayadhammânupassî Section*** and ***Samudayavayadhammânupassî Section***. (Vol V).

6. *Vipassanā* exercise on the *adittha* past and future *sankhāra* (which do not belong to the present) *anvaya ñāna* has been described in section on Udayabbayānupassanā. (Vol. VI).

What *Anvaya Ñāna* Is

Included in the knowledge of *catusaccasammāditthi ñāna* is *dukkha saccā* named the five-fold *upādānakkhandhā* which are meditated so as to attain *paramatta* which understands penetratively by means of *sammāditthi*, which understand the *samudaya saccā* penetratively = *sammāditthi* which penetratively understands the formation of *dukkha saccā* because of *samudaya saccā*. *Vipassanā ditthi* penetratively knows the true facts of the impermanence, of the suffering and of arising to a stage of *khanikanirodha* (momentary cessation). The dissolution of the *samudaya saccā dhammas* by means of *anuppādanirodha* due to which *dukkha saccā dhammas* cease by way of *anuppādanirodha* is understood penetratively by *vipassanāditthi*. The discerning *lokīmagga dhamma* referred to as *vipassanā ñāna* (insight knowledge); the knowledge of *vipassanāditthi* that penetratively understands the facts of *anicca*, *dukkha* and *anatta* of these *lokīmagga dhammas*; the *maggasammāditthi* which penetratively understands *asanñkhata dhātu*, *nibbāna dhātu* referred to as *nirodha saccā* by *ārammanapativedha*; the knowledge of *maggasammāditthi* that penetratively understands *dukkha saccā*, *samudaya saccā* and *maggā saccā dhammas* by means of *asammohapativedha* etc. are all *sammāditthi ñāna* and are instructed by the Buddha to be *Aparappaccaya ñāṇa* = *Attapaccakkha ñāṇa*. The Atthakthā, Tikā also have explained in a similar way. If so a question arises as to whether or not an *anvayañāna* is involved in these *catusaccasammāditthi ñāna*. The following will answer this question.

Dhamme ñānanti ekapativedhavasena catusaccadhamme ñānam catusaccabbhantare nirodhasacce dhamme ñānañca, yathāha “tattha katamaṃ dhamme ñānam, catūsu maggesu catūsu phalesu ñāna”nti (Abhi.-2: 341; Tī.-Tha.-3: 202).

Anvaye ñānanti cattāri saccāni paccekkhato disvā yathā idāni, evum atītepi anāgatepi imeva pañcakkhandhā dukkhasaccam, ayameva tahnā samudayasaccam, ayameva nirodho nirodhasaccam, ayameva maggo maggasaccanti evum tassa ñānassa anugatiyam ñānam (Tī.-Tha.-3: 202).

Anvaye ñānanti anuaye ñānam, dhammañāssa anugamane ñānam, paccavakkhanānānassetam nāmaṃ (Saṃ.-Tha.-2: 62).

Dhammañāna — *Ariyamagga ñāna* penetratively knows, taking the *dhamma* of *nibbāna*, the *nirodha saccā*, as the object by way of *ārammana pativedha* which bears a meaning as the penetrative knowledge. By annihilation of *moha* which hinders the understanding of the truths such as *dukkha saccā*, *samudaya saccā*, and *maggā saccā*, acquired the penetrative knowledge by virtue of *asammohapativedha*. *Ariyaphala ñāna* (the Noble Fruit Knowledge) understands these, by taking the *dhamma* of *nibbāna*, *nirodha saccā*, via a penetrative knowledge of *asammohapativedha*. Seeing and knowing this way, *ariyamagga ñāna* included in the 4-fold *ariyamagga* and the *ariyaphala ñāna*, included in the 4-fold *ariyaphala*, are all called the *dhamma ñāna*.

Anvaya ñâna — *Anvaya ñâna* sees the Four Noble Truths penetratively and presently via *paccekkha ñâna* (practical knowledge). In a similar way this knowledge knows “in the past as well as in future, only these five *khandhas* (5-fold clinging aggregates) are the *dukkha saccâ*, only the *tahnâ* is the *samudaya saccâ*, only the *nirodha nibbâna* noble *dhamma* is the *nirodha saccâ*, and only the eight *maggañ* are the *magga saccâ*.”

In this way *anvaya ñâna* is the kind of knowledge that always follows the *dhamma ñâna* (*Ti.-Tha.-3: 202*).

Anvaya ñâna is a knowledge which is formed corresponding to *dhamma ñâna*. A knowledge which always follows the *dhamma ñâna*. The name *anvaya ñâna* is the name of ***paccavekkhana ñâna*** (reflective knowledge) (*Sam.-Tha.-2: 62*).

Therefore, note that ***paccavekkhana ñâna*** which arises corresponding to *dhamma ñâna* referred to as the *ariyamagga ñâna*, *phala ñâna* = a reviewing knowledge is called the ***anvaya ñâna***. In *lokuttarâcatusaccâsammâditthi ñâna*, note that *anvaya ñâna* is not included. This is all about the *anvaya ñâna*, a knowledge that always follows *lokuttarâ ariyamagga ñâna* and *phala ñâna*.

The *Anvaya Ñâna* that always follows the *Vipassanâ Ñâna*

Nâma-rûpaparicchedato patthâya sammâditthiyâ vuttattâ lokiyalokuttaramissakâm sammâditthi avoca (*Sam.-Ti.2: 38*).

As explained above by the teacher, the Buddha has preached the *sammâditthi ñâna* starting from *nâmaparicche-da ñâna* and because of this there also is *anvaya ñâna* which always follows *vipassanâ ñâna* named *lokîcatusaccasammâditthi ñâna*. As the *anvaya ñâna*, which always follows the *ariyamagga ñâna* and *phala ñâna*, is just only the reflective *paccavekkhana ñâna*, and is not included in *lokuttara catusaccasammâditthi ñâna*. Similarly *anvaya ñâna*, which always follows the *vipassanâsammâditthi ñâna* referred to as *lokîcatusacca sammâditthi*, is just only a kind of *paccavekkhana ñâna*. It is not included in *lokî catusaccasammâditthi ñâna*. It is because *lokî catusaccasammâditthi ñâna* has been described as *aparappaccaya ñâna* by the Buddha in *Kiccânagutta Suttana*, and this ***aparappaccaya ñâna*** explained as ***attapaccekkha ñâna*** by *atthakathâ*.

See *Nibbânagâminipatipadâ Vol. I* in sections on *Vipassanâ*, *Udayabbayânupassanâ* for clarity of the Four Noble Truth during period of *lokîvipassanâ*. Similarly for discerning on the past and future *sankhâra* by *anvaya ñâna* which always follows the *vippasanâ sammâditthi ñâna* is given in section on *Vipassanâ*, *Udayabbayânupassanâ*, *Bhañgânupassanâ*.

Lokîcatusaccasammâditthi

The Buddha has critically analyzed the Eight *Maggañ* *Dhamma* in sections on *Dhammânupassanâ*, *Magga saccâ* of *Mahâsatipatthâ Suttâna*. Among these eight, *Sammâditthi* has been classed as four groups.

Katamâ ca bhikkave sammâditthi. Yam kho bhikkave dukkhe ñânam, dukkha-samudaye ñânam, dukkhanirodheñânam, dukkhanirodhagâminiyâ ñânam. Ayam vuccati bhikkhave sammâditthi (*Ma.1: 88*).

Bhikkhus What is *sammâditthi*? Bhikkhus ... The following four knowledges are the *sammâditthi* (*Ma.1: 88*).

1. The knowledge that recognizes the *dukkha saccâ*.
2. The knowledge that recognizes the *samudaya saccâ* which is the cause of *dukkha*.
3. The knowledge that recognizes the *nirodha saccâ* of *dukkha*.
4. The knowledge that recognizes the *magga saccâ* which is leads to *Nibbâna* where *dukkha* has been eradicated (the practice leading to the Path for attainment of *Nibbâna*).

Discussion of Early Great Mathera

In this *satipatthâna desanâ* the Buddha has discussed on eight-fold *maggañ* and treated each analytically in the section on *magga saccâ*. On this fact there had been a discussion, called *dhammasâkicchâ* among the great matheras. The discussion on the practice of *satipatthâna* on the eight *maggañ* classes in *Mahâsatipatthâna Suttana* was focussed upon as to whether

1. *Pubbâsatipathânamagga* = is the *lokîsatipathâna* to be practiced prior to attaining the *ariya magga* or
2. Has it been sermoned as combined *lokîlokuttara* called *missakamagga*.

The mathera *Tipitkacûlanâga* said it is *pubbâgasatipatthâna magga* = the *satipatthâna magga* which has to be fulfilled prior to acquiring *ariya magga*. The *Tipitakacûla mathera*, the teacher of *Tipitakasûlanâga* mathera, has indicated *missakamagga* as the *pubbâgasatipatthâna magga*, a combination of both *lokîsatipatthâna magga* and *lokuttarasatipatthâ magga*. But *Tipitakasûlanâga* mathera, as a student replied that it is the *pubbâgasatipatthâna magga*, and the teacher repeatedly said it is the *missakamagga*. Because of this repeated sermon by the teacher, the student does not prevent him from doing so but has to remain quiet.

Later *Tipitakacûla mathera*, in an attempt to find the right answer, recited the *Mahâsatipatthâna Pâli* and found in its conclusion that the Buddha has admittedly state the right answer.

Yo hi koci bhikkhave ime cattaro satipatthâne evum bhâveya satta vassâni .. (Ma.-1: 90)

Bhikkave If a certain meditating monk meditated on the 4-fold *satipatthâna*, as I have instructed, for seven years (... he could attain either *arahatta magga* or, if there still are remnant *kilesâ, anâgâmi magga*). When he arrived at this stanza, he came to realize what the right answer is.

Lokuttaramaggo upajjivâ satta vassaâni titthamâno nâma natthi (Ma.-Tha.-1: 235).

Lokuttarâmagga is not going to remain throughout the seven years' duration
(*Ma.-Tha.-1: 235*).

The Buddha decisively expounded as “the *missaka magga* I have mentioned is not attainable in the *Mahâsatipatthâna Suttan*, but only the *pubbâgasatipatthâna magga* is, as *Culanâga* has realized” (*Ma.-Tha.-1: 235*).

In this *pubbâsatipatthâna magga* are included the four kinds of *sammâditthi ñâna* too. These four are the kinds of knowledge that a meditator must have exercised

and acquired before arriving at the the *ariya magga*.

1. The five-fold *upâdânakkhandhâ*, existing as the past, future, present, *ejjatta*, *bahiddha*, *olârîka*, *sukhuma*, *hîna*, *panîta*, *dûra*, *santika*, of 11 kinds, is the *dhammas* of *dukkha saccâ*. The *attapaccakkha ñâna*, which can penetratively visualize this *dukkha saccâ*, is the *sammâditthi*, which has the ability to understand in the *dukkha saccâ* via the knowledge of *dukkhe ñâna*. The meditator must have acquired this *sammâditthi* before attaining the *ariya magga*. By acquiring these knowledge in this way, the factors of the *dukkha saccâ dhamma* can be visioned penetratively by virtue of *sammâditthi ñâna* called ***attapaccakkha ñâna***. Now the meditator is on the path leading to the *nibbâna*. Note that in this *dukkha saccâ* group are included the past and future five-fold *upâdânakkhandhâs*.

2. The *upâdânakkhandha*, *kilesavatta*, *upâdânakkhandhâ* and *sankhâra-kamma* called *kamma vatta upâdâbakkhandhâ*, headed by *avijjâ*, *tahnâ*, *upâdâna* and which are the causes of five-fold *paccuppan patisandhekhandhâ* etc. of five-fold *upâdânakkhandhâ*, are, in accordance with the *dhamma – atîte hetavo pañca –* etc., the *upâdânakkhandhâs* of the past period. Again, *kilesa vatta upâdânakkhandhâ*, *kammavatta upâdâdankkhandhâ* cultivated in the present life, the causes due to which there will appear resultant *upâdânakkhandhâ* termed *jâti* (*jarâmarana*) are the *idâhi hetavo pañca*, *âyatim phalapañca desanâ*, and according to which they are just the *upâdânakkhandhâ* of the future period.

The conspicuous resultant formation of five-fold *paccuppannavipâkavatta vipâka vatta upâdânakkhandhâ* due to the past *upâdânakkhandhâ* called *kilesavatta kammavatta* as the cause, and because of culture of *kilesavatta kammavatta upâdânakkhandhâ* in the present period has resulted in *vipâkavatta upâdânakkhandhâ* to come, are to be known penetratively by oneself. ***Attapaccakkha ñâna***, which penetratively visualizes these, is the *sammâditthi ñâna* which enables one to see the cause of *dukkha saccâ* in accordance with *dukkhasamudaye ñânam*. The meditator must have already acquired this *sammâditthi ñâna* view before attainment of *ariya magga*.

In such an endeavour should one employ *anvaya ñâna* which sees by speculation, or by *attapaccakkha ñâna* which sees penetratively oneself? See the following.

Aparapaccayo ñânamevassa ettha hoti (*Sam.-1: 258*).

Aparappaccayâti na aparappaccayena, aññassa apattiyâyevâ attapaccakkhañânamevassa ettha ahotîti (*Sam.-Ttha.2: 32*).

According to this doctrine, it is not to be tried by *anvaya ñâna* which sees by *anumâna* speculative vision. It is not the knowledge handed down from one's teacher nor that received from others. The endeavour must be made by ***attapaccakkha ñâna*** which is seen penetratively by oneself.

According to ***Āhârasuttana*** (*Sam.-1: 253*) *desana* method, the knowledge can be oriented toward the past it is possible to discern on *paticca samuppâda*, the cause-result relationship. (For a detail description see section on *Paticca Samuppâda*). (It does not necessarily mean to discern on all samsâric circus).

3. *Attapaccakkha ñâna* which can discern on the formation of resultants *vipâkavatta upâdânakkhandhâ* from causes *avijja. tahnâ, upâdâna, sankhâra, kamma* etc. is **Paccayato udayadassana ñâna**. Because *janaka* factors, which can directly give rise to the *upâdânakkhandha*, can be discerned penetratively by the knowledge *paccayato udayadassana ñâna*, **samudaya saccâ** becomes clear (*Visuddhi-2: 267*).

4. Because of the *arahattamagga*, the causes like *avijja. tahnâ, upâdâna, sankhâra, kamma* etc. have ceased by nature of *asesavirâga* and *anuppâdanirodha* in such a way that they are non-returnable, non-reappearable. Due to this cessation the future *khandhâs* also ceased by non-returnable dissolution after *khandhaparinibbâna* (passing away of the aggregates). The knowledge that can recognize this kind of cessation is **paccayato vayadassana ñâna**. Combination of the *paccayato udayadassana ñâna* and *paccayato vayadassana ñâna* is the **udayabbayadassana ñâna**.

Here too, for a meditator at worldling stage and when the *udayabbaya ñâna* is in force the time to attain *ariyamagga* and to enter *parinibbâna* will just be the future. This future may either be the future of the present existence, any one life that is to come. A meditator must attempt to acquire the knowledge that understands penetratively, by himself through *attapaccakkha ñâna*, the fact that because of the cessation of causes via *anuppâdanirodha*, the resultant aggregates cease by way of *anuppâdanirodha*. The meaning of this *anuppâdanirodha* is the **lokînirodhasaccâ dhamma**. Because of the penetrative vision of the dissolution of derived resultants due to cessation of the causes by way of the *anuppâdanirodha*, the *nirodha saccâ dhamma* becomes clear by virtue of *paccayato vayadassana ñâna* (*Visuddhi-2: 267*).

The knowledge that can discern the formation of the cause *upâdânakkhandha* and the resultant *upâdânakkhandha* is the *khanato udayadassana ñâna*. The **dukkha saccâ** becomes clear because of penetrative vision of *jâtidukkha* (suffering of rebirth), the formation of *upâdânakkhandhas* by means of knowledge of *udayadassana ñâna*. The knowledge that can discern the dissolution of these *upâdânakkhandhas* is the *khanato vayadassana ñâna*. As the *khanato vayadassana ñâna* penetratively understands the *maranadukkha*, the incessant dissolution of *upâdânakkhandhas*, even the **dukkha saccâ** become clear (*Visuddhi-2: 267*). These are the knowledges that understand the formation of *dukkha* of the *upâdânakkhandhas*, called the *dukkha saccâ*. The *khanato udayadassana ñâna* and *khanato udayadassana ñâna*, when combined, become **khanato udayabbaya dassana ñâna**.

The above two kinds of *udayabbayadassana ñâna* vision referred to as *paccayato udayabbayadassana* and *khanato udayabbaya dassana* are the *vipassanâditthi*. This *vipassanâditthi*—*paccayato udayabbaya* and *khanto udayabbaya*, called the two *udayabbaya* of the *sankhâra dhammas*, can momentarily eradicate the *sammoha dhammas* which hinder visualizing these two. It is, therefore, the *lokîsaccâ dhammas*. Because of the knowledge of vision by these two *udayabbaya ñâna* the **lokîmagga saccâ dhamma** becomes clear in the continuum of a meditator (*Visuddhi-2: 268*).

By *Arûpasattaka vipassanâ* method of meditation – when the past *manodvârîka vipassanâjovîthi nâma dhamma*, called pre-*citta*, can be discerned by post-*citta* called later *vipassanâ manodvârîka vipassanâjovîthi nâma dhamma*, and when *vipassanâ ñâna*,

called *ñâna* = *manodvârîka vipassanâjovîthi nâma dhamma* can be discerned again by *bhâñgânupassanâ*, the *lokîmagga saccâ dhamma* becomes apparent. (For the method of meditation see section on Vipassanâ meditation).

This is how four-fold *lokîsaccâ* is acquired by means of *vipassanâditthi* during exercising the *lokîvipassanâ*. This *vipassanâditthi* called *attapaccakkha ñâna* is one of the eight-fold *lokîmaggañ dhamma*. In *Mahâsatipatthâna Suttana* the Buddha has instructed to acquire *pubbagasatipatthâna magga* prior to attaining *ariya magga*.

A meditator might have wondered if there have ever been disciples who have penetratively visioned *lokasamudaya* and *lokanirodha dhammas* by *sammâditthi ñâna*, called *paccakkha ñâna*, after exercising along the line of these instructions. If so, then go through the extracts from *Mahâtahnâsañkhaya Suttana* given below.

Extracts from *Mahâtahnâsañkhaya Suttana*

Bhûtamidanti bhikkhave passathâti. Evum bhante. Tadâhârasambhavuntî bhikkhave passathâti. Evum bhante. Tadâhâranirodhâ yam bhutam, tam nirodhadhammanti bhikkhave passathâti. Evum bhante (Ma.-1: 236).

Sammappañâyâ passatoti idam khandhapañcatam jâtam bhûtam nibbattanti yâthâvasarasalakkhanato vipassanâpaññâyâ sammâ passantassa. Pañâyâ sudîthanti vuttana-yeneva vipassanâpaññâyâ sutthu dittham (Ma,-Tha.-2: 207).

Bhikkhus Do you ever discern, by *vipassanâsammâditthi ñâna*, that this five-fold *khandhas* (5-fold aggregates) have appeared clearly?, asked the Buddha.

We do, my Lord, reply the bhikkhus.

Bhikkhus Do you ever discern, by *vipassnâsammâditthi ñâna*, that this 5-fold aggregate appear as a result of the causes that clearly exist?, ask the Buddha.

My Lord, we do, reply the bhikkhus.

Bhikkhus Do you ever discern that the resultant *khandha* possesses the nature of cessation by *anuppâdanirodha* because the causes cease by way of *anuppâdanirodha*? Ask the Buddha.

We do, my Lord, reply the bhikkhus (*Ma.-1: 326*).

These *bhikkhus* penetratively know the fact that *sankhâra* is formed because of *avijjâ* formation, and because of *sankhâra*, *viñâna* is formed, etc. of the processes of the *sankhâraloka* referred to as *anuloma paccayâkâra* = *anulomapaticca samuppâda*, the nature of the *lokasamudaya*, because of *arahatta magga* of *avijjâ* the nature of the *asesavirâga* = the nature of absolute and non-returnable cessation by way of the nature of *anuppâdanirodha*. (For a broader description, see (*Ma.-1: 327*).

With regard to attaining the vision of *vipassanâ sammâditthi ñâna*, the Buddha has made many questions to these bhikkhus. From among these question and answers, some which are relevant are given.

Questions and Answers

The Bhuddha ask the Bhikkhus If you have indeed acquired knowledge and sight this way “ do you say the Buddha, as our teacher, is respectable, and with due respect to the Bhuddha we state this way?”

No, our Lord, we do not state this way, was the answer from the Bhikkhus.

Bhikkhus If you have indeed acquired knowledge and sight this way, do you state that “the Buddha as a *samana* has expatiated this way, and we the *samana* have said this way?”

No, our Lord, we do not state this way.

Bhikkhus If you have indeed acquired knowledge and sight this way, do you relay these to other teachers?

No, our Lord, we do not.

Bhikkhus If you have indeed acquired knowledge and sight this way, could these be, in essence, from the discipline and *kotuhala maṅgalā* of many *samana* and *byahmana* ?

No, our Lord, it could not be.

Nanu bhikkhave yadeva tuhmâkam sâmam ñâtam sâmam dittham sâmam viditam, tadeva tuhme vadethâti. Evum bhante (Ma.-1: 332).

Sâmam ñâtanti sayam ñânena ñâtam. Sâman ditthanti sayam paññâcakkhunâ dittham. Sâmam viditanti sayam vibhâvitam pâkatam katam (Ma.-Tha.-2: 209).

Sayam ñânena ñâtanti paraneyatam muncivâ attano eva ñânena yâthâvato ñânam. Evum bhûtañca sayam paccakkhanto dittham nâma hotîti âha “sayam paññâcakkhunâ dittha”nti. Sayam vibhâvitanti tehi bhikkhûhi tassa atthassa paccattam vibhûtabhâvum âpâditam (Ma.-Tî.-2: 227).

Bhikkhus Do you mean knowing and seeing by your self by means of *Sammâditthipaññâ cakkhu* (knowlwdge by eye of right understanding) called *attapaccakkha ñâna*?

Yes, our Lord, we do.

Bhikkhus ... *Sadhu* = good. Bhikkhus With this *dhamma*, which you can see by yourself, which can bringforth benefit any time, which is an ideal to demonstrate to others, which should be maintained within your body and mind, which only the learned individuals can know and appreciate, I have directed you, my sons, to the *nibbâna* (to have approached the *nibbâna*). Bhikkhus This is the *dhamma*, which you should discern; it can bring-forth benefit any time; it is demonstrable to others to exercise; it should be maintained with one’s body and mind; only the learned individuals can know and appreciate. In this way I have preached to you. I preach this *dhamma* with reference to the fact that you have distinctly know by own (*Ma.-1: 332*).

Sampati Dittha Sankhâra, Sampati Adittha Sankhâra

After going through various explanations given above, and if the meditator understands and contended with, he will also agree with the the division of the past and future *sankhâra dhammas* into two classes as given below.

Among the characters of the *paticca samuppâda dhammas* from the *avijjâ* to *jaramarana* are included the *dhamma* groups of the past period, of the future and of the present. Similarly among the *samudaya dhamma* groups are included the past causes called *dhamma* groups of the past period, of the future and of the present. A meditator should partly acquire the knowledge of the characters of the *paticca samuppâda* and the nature of interrelationship among these characters relative to meditator's *pâramî ñâna*. This knowledge is acquired by *vipassanâ sammâditthi ñâna* called the *attapaccakkha ñâna*.

Again according to method of *saccâdesanâ* – among the *dukkha saccâdhamma* groups are included resultants of the past, future and the present referred to as *dhamma* of the past period, of the future period and of the present period. In the same way, among the *samudaya saccâ dhamma* groups are included the past cause referred to as past period *dhammas*, the present cause referred to as the present period *dhammas*, and for those who are still continuing the infinite rounds of rebirth, the future cause referred to as future period *dhammas*.

In the accounts of *lokînirodhasaccâ* are included the future *dhamma* groups for the one who is going to pass away in the present life, and later future *dhamma* for the one who is going to pass away in any one of the future lives. The *lokîmagga saccâ dhamma* is the process of *vipassanâ manodvârîka jovîthi* dictated by the practising *vipassanâ sammâditthi ñâna* and is therefore the *dhamma* groups of the present period. The *sâvakas* should have tried to discern penetratively the four-fold *lokîmagga saccâ* in part, before arriving at the *ariyamagga* with their corresponding *pâramis* via *attapaccakkha ñâna*, referred to as *vipassanâ sammâditthi ñâna*, which occur prior to *ariyamagga*.

The above mentioned past, future (and present) *sankhâra dhammas* discerned via the *attapaccakkha ñâna*, referred to as *vipassanâ sammâditthi ñâna*, are the ***sampati dittha sankhâra dhammas***. The journey through the sasâric circus is too long for a *sâvaka* to have discerned these *dhammas* completely. Those *dhammas* that have not been discerned by the *attapaccakkha ñâna*, referred to as *vipassanâ sammâditthi ñâna*, are the ***sampati adittha sankhâra dhammas***. A meditator who has completed discerning the *sampati dittha sankhâra dhammas*, can do so in a similar way for the past and future *sampati adittha sankhâra dhammas* by knowledge of *anvaya ñâna*. It must be noted that this *anvaya ñâna* is the knowledge not included in *vipassanâ sammâditthi ñâna*, called *attapaccakkha ñâna*, but a kind of ***paccakkhan ñâna*** that always follows the *vipassanâ ñâna*.

Only if the past, future and present *sankhâra dhammas* are taken to be of two classes as *sampati ditthi sankhâra* and *sampati aditthi sankhâra*, can the solution can be made. If all the past and present *sankhâra dhammas* are blindly accepted as discernible by *anumâna* only by *anvaya ñâna*, then the expatiations in relation to the penetrative knowledge by the *vipassanâ sammâditthi ñâna*, called *attapaccakkha ñâna* of the nature

of the relationship of the *paticca samuppâda*, and of four-fold *lokîsaccâ*, would be of no meaning. The learned may sometimes have overlooked the fact.

If the division of the past and future *sankhâras* into the past and future *sampti dittha* and *sampti adittha sankhâras* cannot be accepted, then the following expressions from Patisambhidhâ Magga Pâli.

Jâtâ avijjâ paccuppannâ, sattâ nibbatilakkhanam vayo, anupassanâ ñânam. R. Jâto bhavo paccuppanno, tassa nibbatilakkhanam udayo, viparinâmalakkhanam vayo, anupassanâ ñânam (Patisam.- 52).

[Even *paramatthadhammasabhâvalakkhanâ*, called the material body formation clearly as *upâda-thî-bhañga*, is said to have attained *patiladdhattabhâva = attabho*.]

The *paramatthadhammasabhâvalakkhanâ* while in its formative stage, called *avijjâ* which is (one's own form) still attaining is the *paccuppanna dhamma*. The *sañkhatalakkhanâ* which should be taken arising stage of *avijjâ* is the *udaya = arising*. The *sankhatalakkhanâ* which is taken as deterioration is the perishing away = noted as the *vaya*. The *nupassanâ* knowledge of concentration on the *udaya* and *vaya* time and again is the *udayabbayânupassanâ ñâna. R.*

The *paramatthadhammasabhâvalakkhanâ* while in its formative stage, the *bhava*

(called *kammabhava + upapattibhava*) still attaining, is the *paccuppanna dhamma*. The *asañkhatalakkhanâ*, which can be taken as the arising stage of that *bhava* is the arising = noted as the *udaya*. The *sankhatalakkhanâ* which is taken as deterioration is the perishing away = noted as the *vaya*. The *nupassanâ* knowledge of concentration on the *udaya* and *vaya* time and again is the *udayabbayânupassanâ ñâna (Patisam.- 52).*

If a breakdown is made of the characters of the *paticca samuppâda* with the *paccuppanna bhava* in the middle, then *avijjâ, sañkhâra dhammas* etc. are the *dhamma* groups of the past period. *Upapattibhava* referred to as *jâti* is the *dhamma* groups that belong to the future period. The *viññâna, nâma-rûpa, salâyatana, phassa, vedanâ, tahnâ, upâdâna* and *kamma bhava* are all *dhamma* groups belonging to the present period.

These *dhammas*, however, are *dhammas* that have arisen, arising, and still to arise as *upâda-thî-bhañga*. These *dhammas* are still included in the three *khanas* of *upâda-thî-bhañga* duration, and still static in these three *khanas*. And during these three periods the *paramatthadhammasabhâvalakkhanâ* referred to as the *paramattha* material body, the *attabho*, are momentarily acquired and therefore termed as the *paccuppanna dhamma*.

What it really means is this. It is true that *avijjâ* is the *dhamma* of past period. It has then existed clearly in the form of *upâda-thî-bhañga*. While existing so during that period, that *avijjâ* is referred to as the *paccuppanna dhamma*. When the meditator discerns this *avijjâ* via *udayabbayânupassanâ ñâna*, he must concentrate on, and acquire, the arising phase *upâda* and perishing phase *bhañga* of this *avijjâ*. If one can concentrate on the arising and perishing away of the *avijjâ*, then that *udayabbayânupassanâ ñâna* is referred to be concentrating on the *avijjâ* of the present period. Note that the same applies the concentration on the characters of the *paticcasamuppâda* during remaining three periods. In connection with this *paccuppanna dhamma* the great teacher of the

doctrine opened as follows. It has been translated by Pye Sayâdaw.

*Nayadassanavasena vâ evum vuttam. Pathamahñi paccuppannadhammânam
udayabbayam disvâ atha atîtânâgate nayam neti (Mahâtî.-2: 423).*

In another way — by nayadassana it means this way. To begin with acquire the *udayabbaya* by *paccakkha*, and later the same applies for the past and future periods (Pyî.- Visuddhi Nissaya – 5: 165).

What Patīccasamuppāda Dhamma Is

This cause-result relationship = *paticca samuppāda dhamma* was not created by the Buddha himself. Whether or not the Buddhas, named *tathāgata* (one who has found the truth), have appeared in this *loka* (world), this causal relationship = *paticca samuppāda dhamma* will still exist in this world. But only when *sammāsambuddhas* (the perfectly enlightened ones), named *tathāgata*, have appeared in this world expounded the cause-result relationship = *paticca samuppāda dhamma*, the sentient beings have the chance to know it (Sam.-1: 246. See Paccaya Suttan).

Suppose the Buddha has not appeared in this world, or the Buddha has appeared but sentient beings have not the chance to listen to his teaching, or they have did have the chance but were under the influence of such extreme beliefs as *sassataditthi* and *ucchedaditthi*, then they would not be able to understand the *patīccasamuppāda dhamma*.

This cause-result relationship = *patīccasamuppāda dhamma* have deep meaning. It is hard to understand. To the Venerable Ānanda, who expressed *patīccasamuppāda* to be simple and shallow, was cautioned by the Buddha as “Māhevum Ānanda māhevum Ānanda, my young brother Ānanda do not say this way, Ānanda do not say this way.” (*Dī.- Sam.- 2: 47; Sam.-1: 318*).

However hard and deep it may be, the *patīccāsamuppāda dhamma* will have to be clearly and analytically understood by *attapaccakkha ñāna* and *sammāditthi ñāna* etc. of the three *pariññā*. Without penetratively understanding this way escape from vicious rounds of rebirth, ageing, suffering, the death and recurrent of rebirths. Without the knowledge of the cause-result relationship = *patīccasamuppāda dhamma*, no one should be recognized as *samanabyāmana* (see *Sam.- 1: 255 – 256*).

The Buddhas, who have arisen, arising and going to arise know the this *paticca samuppāda dhamma* analytically, and that is the reason why they are able to have arisen, still arising and going to arise. As long as the sentient beings are ignorant of the *paticca samuppāda dhamma*, they will be under influence of the *sassataditthi* and *ucchedaditthi* and will still be bounded by miserable suffering. Therefore, those who want to escape from various *sansāravatta dukkhas* must try to penetratively understand the *paticca samuppāda* via *sammāditthi ñāna* called *attapaccakkha ñāna*. This has many times been advised in *Nidānavaggasamyutta desanas* (see *Sam.-1: 257; Kiccānagutta Suttana* etc.).

Tadanvaya Dhammas in Patisambhidāmagga Pāli

*Aniccato manasikaroto adhimokkhabahulassa sandaṇḍariyam ādhipateyam hoti,
bhāvanā cattāraṇḍariyāni tadanvayā honti, saha jātapaccayā honti, aññamaññapaccayā*

honti, nissayapaccayâ honti, sampayuttapaccayâ honti, ekarasâ hoti, ekarasatthena bhâvana, yo sammâpatipanno, so bhâveti, natthi micchâpatipannassa idariyabhâvanâ. Dukkhatto mansikaroto passaddhibahulassa samâdhiñdariyam âdhipateyam hoti. R. Anattato mansikaroto vedabahulassa paññidariyam âdhipateyam hoti. R. (Patisam.245-246).

Tadanvâyâ hontîti tam anugâmini tam anuvattinî honti (Patisam.-Tha.-2: 161).

The *sankhâra dhammas* taken to heart as *anicca*, and the determination as *anicca* = in individual with high *adhimoeka (saddhârimockkha)* determination (determined faith), *saddhindriye* (faculty of faith) is his principle. In *vipassanâ* meditation the four-fold *indriyas* (controlling principles), such as effort, mindfulness, concentration, wisdom, are always associated with that principle. R.

The *sankhâra dhammas* taken to heart as *dukkha* is peacefulness = in one who is fully relaxed *sammâdhindre* (faculty of concentration) is his principle. In the *vipassanâ* meditation the the four-fold *indriyas* (faith, effort, mindfulness, wisdom), are always associated with that principle. R.

In wise individual who takes the *sankhâra dhammas* to heart as *anatta*, in him *paññindre* (faculty of wisdom) is the principle. In the *vipassanâ* meditation the the four-fold *indriyas* (faith, effort, mindfulness, concentration), are always associated with that principle. R. The are *sahajâta-paccaya* (conscience condition), *aññamañña-paccaya* (mutuality condition), *nissaya-paccaya* (dependence condition), *sampayutta-paccaya* (relation of association) and functional similarity. From sense of functional similarity, it is the *bhâvanâ* (mental culture). A meditator practises on good exercise termed *sammâpatipanna* (having the right view). The meditator is taken as practising for maturity of *indre*, referred to as *indriyabhâvana* (power of mental culture). A certain individual practises concentration on micchâpatipatta procedure. Then he cannot be taken as taken as practising for maturity of *indre*, referred to as *indriyabhâvana* (Patisam.245-246).

There are five classes of *indre*: *saddhâ* (faith), *vîriya* (effort), *sati* (mindfulness), *sammâdhi* (concentration) and *paññâ* (wisdom). Then any one who takes the *sankhâra dhammas* as *anicca* and concentrate on it, the *saddhindre* is his principle. To this are associated the the four-fold *indre*: *vîriya*, *sati*, *sammâdhi* and *paññâ*. This *saddhâ* and the four-fold *indre* arise in association with each other within a *cittakhana* (thought moment). *Saddhâ* supported these four by force of *sahajâta*, *aññamañña*, *nissaya* and *sampayutta*. Therefore, these four-fold *indre* have been expounded to be ***tadanvayadhamma*** which is associated with *sammâdhindre*.

In an individual who takes *sankhâra dhammas* as *anatta* to heart, the *paññañdre* is his principle. The *indre* such as *saddhâ*, *vîriya*, *sati*, *sammâdhi* are always associated with the *paññañdre*. This *paññañdre* supports these four via the forces of *sahajâta*, *aññamañña*, *nissaya* and *sampayuttapaccaya*. Therefore, these four-fold *indre* are always associated with the *paññañdre* and are expatiated as ***tadanvayadhamma***.

These ***tadanvayadhammas*** are the *dhammas* (mental perception of *vipassanâ*) formed in association with, and in reciprocal support of each other, by way of *sahajâta*, *aññamañña*, *nissaya* and *sampayuttapaccaya*, within a *vipassanâjo* and a *cittakhana*.

It is not the kind of *anvaya ñâna* referred to as analytic *paccavekkhana ñâna*, nor included in the *vipassanâditthi ñâna*, which always arises in association with *vipassanâsammâditthi ñâna* called the *attapaccakkha ñâna* as explained above. It is neither the kind of *anvaya ñâna*, referred to as *paccavekkha ñâna*, always formed in association with *lokuttaramagga ñâna* and *lokuttaraphala ñâna* nor is it included in *ariyamagga ñâna* and *ariyaphala ñâna*.

Anvaya Ñâna that is always associated with Ariyamagga Ñâna

In **Ñānavatthu Suttan** of Nidānavaggaṣamyutta Pāli the Buddha indicated (44) kinds of *sampattis* (sustained deep mental absorption) existing termed as *ñānavatthu* (mental material) knowledge. The 11 characters of the *paticcasamuppāda* from *jarāmarana* through *sankhāra* have been expatiated to be endowed with four kinds of knowledge. Altogether there will be (11 x 4 = 44) *ñānavatthu*. Here some examples will be presented.

1. *Jarāmarana ñānam* = the knowledge that understands the *jarāmarana*,
 2. *Jarāmaranasamudaye ñānam* = the knowledge which understands the origin of the *jarāmarana*,
 3. *Jarāmarananirodha ñānam* = the knowledge that understands the cessation of the *jarāmarana*,
 4. *Jarāmarananirodhagāminiyā patipadāya ñānam* = the knowledge that understands the *nirodha saccā*, the truth of cessation of the *jarāmarana* = the knowledge that understands the practice of attainment of *nibbāna*. R.
1. *Sankhāresu ñānam* = the knowledge that understands the *sankhāras*,
 2. *Sankhārasamudaye ñānam* = the knowledge that understands the origin of the *sankhāras*,
 3. *Sankhāranirodha ñānam* = the knowledge that understands the *nirodha saccā*, the truth of cessation, of *sankhāras*,
 4. *Sankhāranirodhagāminiyā patipadāya ñānam* = the knowledge that understands the *nirodha*, the cessation, of *sankhāras* = the knowledge that understands the practice leading to *nibbāna*.

This is how each character of *paticcasamuppāda* has the four *saccā* (truth) giving a total of (44) 11 characters.

1. *Jarāmarana* refers to the aggregates which have the nature of *jarāmarana* (ageing, decay and death). The expression that knowledge that understands the *jarāmarana* refers to the knowledge which understands *dukkha saccā* (truth of suffering) of *upādānakkhandhā* (the clinging aggregate), which have the nature of *jarāmarana*.
2. *Samudaya* which is the cause of *jarāmarana* is *jāti*. *Jāti* is the beginning of life which has the nature of *jāti* or the nature of *upāda* (arising). The knowledge that understands this *jāti* is knowledge that understands the *samudaya* (arising) of the cause of *jarāmarana*.
3. *Jarāmarananirodha dhamma* is the *nibbāna*. This *nibbāna* = the knowledge that understands the *nirodha saccā* is the knowledge that understands the *marananirodha saccā*.
4. *Jarāmarannirodhagāminipadā* is the eight-fold *ariyamagga* (Noble Eight-fold

Path) related to *ariyamagga* (the Noble Path). The knowledge that understands the Noble Eight-fold Path is the knowledge that understands the practice leading to the *nibbâna* where *jarâmarana* has ceased.

The origin of *jâti* is the *kamma bhava* (sensual existence); the origin of existence is the *upâdâna* (clinging to existence); the origin of *upâdâna* is *tahnâ* (craving); the origin of *tahnâ* is the *vedanâ* (feeling); the origin of *vedanâ* is *phassa* (contact); the origin of the *phassa* is the *salâyatana* (sense bases); the origin of *salâyatana* is the *nâma-rûpa* (mind and matter); the origin of *nâma-rûpa* is the *viññâna* (perception); the origin of *viññâna* is the *sankhâra*; and the origin of *sankhâra* is the *avijjâ* (ignorance). This is distinct. In this way each of the 11 characters of *paticca samuppâda* has four factors, making it (44) mental properties altogether. (See *Sam.-1*: 288 - 290 for a broader treatment).

Again in the same Suttana the Buddha has preached on the arising of *anvaya ñâna* in this way.

Yato kho bhikkhave ariyasâvako evum jarâmaranam pajânâti, evum jarâmaranasamudayam pajânâti, evum jarâmarananirodham pajânâti, evum jarâmarananirodhagâminin patipadam pajânâti. Dhamme ñânam so iminâ dhammena viditena akâlikena pattena pariyogâhlena atîtânâgate nayam neti (Sam.-1: 289).

Ettha ca na catusaccadhammena vâ sakkâ atîtânâgate nayam netum, catucassena pana maggañânena patividdhe parato paccavekkhañânam nâma hoti, tena nayam netîti veditabbâ (Sam.-Tha.-2: 62).

Bhikkhus An *ariyasâvaka* (Noble Disciple) knows the following.

1. He understands the *jarâmarana*,
2. He understands the *samudaya* as the cause of *jarâmarana*,
3. He understands the *nibbâna dhamma* as the truth of cessation of the *jarâmarana*,
4. He understands the *magga saccâ* which is the practice leading to attainment of *nirodhanibbâna* where *jarâmarana* has ceased.

This the ***dhamma ñâna*** of the *ariyasâvaka* = the *ariyamagga ñâna* (knowledge of Noble Path) which understands the *catusaccadhamma* (dhamma of Four Noble Truth). This *ariyasâvaka*, *ariyamagga ñâna cakkhu* (eye of wisdom for Noble Path) (by nature of *asammohapativedha*), that is sighted by *paccakkha*, that is to be understood by *ariyamagga paññâ*, that could result any time (= by one's own *ariyamagga* after which *ariyaphala* could result any time), attaining the Four Noble Truth by means of which the *catusaccadhamma* is acquired, by this *catusaccâdhamma* contained in it by *ariyamagga ñâna* or in other words by *ariyamagga ñâna* which penetratively understands the *catusaccadhamma*, and applicable also in past and future, i.e arrives at the *paccavekkhanâ ñâna* that understands the four-fold *saccâdhamma* of the past and the future (*Sam.-1*: 289).

Ye kho keci atîtamaddhânam samanâ vâ byâmanâ vâ jarâmaranam abhaññamsu, jarâmaranasamudayam abhaññamsu, jarâmarananirodham abhaññamsu, jarâmarananirodhagâminin patipadam abhijânissanti, abhaññamsu, sabbete evameva abhaññamsu, seyathâpâham etarahi.

Yepi hi keci anâgatamaddhânam samanâ vâ byâmanâ vâ jarâmaranam abhijânissanti, jarâmarasamudayam abhijânissanti, jarâmaranirodham abhijânissanti, jarâmarana- nirodhagâminim patipadam abhijânissanti, sabbete evameva patipadam abhijânissanti, seyathâpâham etarahîti. Idamassa anvaye ñânam.

Yato kho bhikkhave ariyasâvakassa imâni dve ñânâni parissudhâni hanti pariyodâtâni dhamme ñânañca anvaye ñânañca. Ayam vaccati bhikkhave ariyasâvako “ditthisam- panno” itipi, “dassanasampanno” itipi, “âgato imam saddhammam” itipi, passati imam saddhammam” itipi, “sikkhena ñâna samantagato” itipi, “sikkhaya vijjâya samantagato” itipi, “dhammasotam samâpanno” itipi, “ariyo nibbedhikapañño” itipi, amatadvâram âhicca titthati” itipîti (Sam.1: 289).

In the past these *samanabyâmanas* understood the *jarâmarana*, *jarâmaranasamu- daya*, *jarâmarananirodha*, the way of practice leading to *jarâmarananirodha*. They understood these the way I do today.

In future too, these *samanabyâmanas* will understand the *jarâmarana*, *jarâmarana- samudaya*, *jarâmarananirodha*, practice leading to *jarâmarananirodha*. These *samana- byâmanas* will understand the way I do today. The same applies to the knowledge in the past and present. This the ***anvaya ñâna***, which is always associated with *ariyamagga ñâna*.

Bhikkhus An *ariyasâvaka*, at a certain time can be taken as one who possesses the *dhamma ñâna* called *ariyamagga ñâna* which understands the *ariya sacca dhammas* by virtue of *asamohapativedha*, the *anvaya ñâna* called the *paccavekkhana ñâna* which understands the association with *ariyamagga ñâna*, and these two *ñânas* are untainted and clean. Bhikkhus Then this *sâvaka* can be taken as one complete with right view, right eye of wisdom, who has acquired the *dhamma* of morally good people, who has the sight of this *dhamma*, competent with eye of wisdom and *sikkha ñâna* still practicing, competent with eye of wisdom and *vijjâ ñâna* still practicing, well attained the peaceful *dhamma*, one with *ariyapaññâ* (Noble Knowledge) which eradicates the mass of *kilesâ*, and one at the door to the *nibbâna* (Sam.1: 289).

This *anvaya ñâna* is the kind of knowledge which is always associated with *ariya-magga ñâna* or *ariyamaggañânaphalañâna*. When you have understood the 4-fold *saccâ*, then you can exercise on it as an object.

Extracts from *Vibhinpâli*

Attha katamam dhamme ñânam, catûsu maggesu catûsu phalesu paññâ dhamme ñânam, so iminâ dhammena ñâtena ditthena pattenâ viditena pariyogâhlâna atinâgate nayam neti.

Yehi keci anâgatamaddhânam samanâ vâ byâmanâ vâ dukkham abbaññamsu, dukkha- samudayam abbaññamsu, dukkhanirodham abbaññamsu, dukkhanirodhagâminim patipadâ abbaññamsu, imaññeva te dukkhasamudayam abbaññamsu, imaññeva te dukkhasamudayam abbaññamsu, imaññeva te dukkhanirodham abbaññamsu, imaññeva te dukkhanirodhagâminim patipadam abbaññamsu.

*Yehi keci anâgatamaddhânam samanâ vâ byâmanâ vâ dukkham abhijânissanti,
 dukkha-samudayam abhijânissanti, dukkhanirodham abhijânissanti,
 dukkhanirodhagâminim patipadam abhijânissanti, imaññaeva te dukkahm
 abhijânissanti, imaññaeva te dukkha-nirodhagâminim patipadam abhijânissanti yâ
 tattha paññâ pajânanâ. R. Amoho dham-
 macayo sammâditthi, imam vuccati anvaye ñânam (Abhi.-2: 241-342).*

Among these ñânas, which is the *dhamma ñâna*? The *paññâ* in four-fold *ariyamagga* and four-fold *ariyaphala* is the *dhamma ñâna*. The *ariyasâvaka*, by *ariyamagga cakkhu ñâna* referred to as *dhamma cakkhu*, that is visible and understandable via by nature of *asamohapativedha*, that give rise to result in no time, because of its existence to acquirement of the four-fold Noble Truth, that is to attain *catusaccadhamma*, that reflects *ariyamagga ñâna*, this *catusaccadhamma* = by *maggañâna dhamma* that penetratively understands *catusaccadhamma*, applicable to the past and future = acquires the *paccavekkhanâ ñâna* which understands the past and future four-fold Noble Truth.

In the past these *samana byâmanas* have penetratively understood the *dukkha*, the *dukkhasamudaya*, the *dukkhanirodha*, and the practice leading to *dukkhanirodha*. With the exception of *tahnâ*, they have understood only the *tebhûmaka dhamma* (*dhamma* belonging to three stages of being) penetratively as *dukkha*. These *samanas* have understood only the *tahnâ* penetratively as *dukkha samudaya*. All these *samanas* have understood only the *asankhata dhâtu* (the absolute element) penetratively to be peaceful element, the *nibbâna dhamma*, as the *dukkhanirodha*. They all have understood this eight-fold *magga* (Noble Path of Eight Constituents) *dhamma* penetratively as the only exercise which could lead to *dukkhanirodha*.

In future too these *samana byâmanas* will understand penetratively the *dukkha*, *dukkha samudaya*, *dukkhanirodha*, and exercise leading to *nirodha saccâ*. With the exception of *tahnâ*, they will understand only the *tebhûmaka dhamma* penetratively as *dukkha*. These *samanas* will understand only the *tahnâ* penetratively as *dukkha samudaya*. All these *samanas* will understand only the *asankhata dhâtu* penetratively to be peaceful element, the *nibbâna dhamma*, as the *dukkhanirodha*. They all will understand this eight-fold *magga dhamma* penetratively as the only exercise which could lead to *dukkhanirodha*. In this case *paññâ pajânanâ. R. Amoha dhamma vicaya sammâditthi ñâna* does appear. This knowledge should be called *anvaya ñâna* (*Abhi.-2: 341-342*).

*Yadetam iminâ catusaccâgpcram maggañânam adhigatam, tena ñânenâ kâranabhûtena
 atîtânâgate paccavekkhanañâna sankhâtam nayam neti (Abhi.-Tha.-2: 398).*

The *ariyamagga dhamma* penetratively understands, by nature of *arammanapativedha*, the *nirodhasaccâ nibbâna dhamma* taking it directly as the object of meditation. By eradication of the *moha* (ignorance), which hinder understanding the four *saccâ*, remaining three *saccâ* and be understood penetratively by virtue of *asamhohapativedha*. Therefore, the *ariyamagga ñâna* understands *nirodha saccâ* taking it as the object, by

kiccasaccâ understand the remainining three *saccâs*; only the *magga ñâna* can understand all the four *saccâs*. The *ariyamaggaphala ñâna* is understands only the *nirodhasaccâ* by virtue of the nature of *arammanapativedha* which is taken as the object. Referring to this kind of understanding, knowledge of *ariyamagga ñâna* and of *ariyamaggaphala ñâna* has been indicated to be the *dhamma ñâna* (*Abhi.-Tha.-2: 398*).

This meditator have acquired the *ariyamagga ñâna* which has taken the four-fold *saccâ* as its object. Because of *ariyamagga ñâna*, *anvaya ñâna*, referred to as *paccavekkhana ñâna*, appears according to method applicable to concentration on the past and future. With this *anvaya ñâna*, the meditation can be made on both the past and future (*Abhi.-Tha.-2: 398*).

This *anvaya ñâna* is just a kind of knowledge that is always associated with the *paccavekkhana ñâna*. This *anvaya ñâna* is the *paccavekkhana ñâna* which is always associated with *ariyamagga ñâna* and *ariyaphala ñâna*, but not included in *attapaccavekkha ñâna* called *ariyamagga sammâditthi*.

In this way there are two *anvaya ñâna*, one which is associated with *vipassanâ ñâna* and one associated with *lokuttara ariyamagga ñâna* and *ariyaphala ñâna*. This *anvaya ñâna*, however, is not a kind of *dhamma* which occurs in association with either *ariyamagga ñâna* nor *ariyaphala ñâna* within a *cittakhana* or a *jovîthi*. It is the kind of *paccavekkhana ñâna* which appears after arising of *vipassanâjo*, *maggajo*, *vîthijo*, with an elapse of many *jovîthis*.

The *anvaya ñâna dhammas* in the above mentioned Patisambhidâmagga Pâli are are not included in the two kinds of *anvaya ñâna*. The Buddha did not preach as *anvaya ñâna*, but as *tadanvaya dhamma*. These *tadanvaya dhammaa* are forceful *indriyabhâvanâ dhammas* which are formed in association within a *vipassanâjo cittakhana*, and in support of each other of the *sahajâta*, *aññamañña*, *nissaya*, *sampayutta*, and *paccaya* forces.

Now extracts from *suttanas* such as *Aparijânanasuttana* will be described.

Sabbam bhikkhave abhijânâni aparijânâni avirâjayam appajayam abhabbo dukkhakka-

yâya. R.

Sabbam ca kho bhikkave abhijânâni aparijânâni pajaham bhabbo dukkhakkhayâya
(*Sam.-2: 249 – 250*).

Iti imassamim sutte tissopi pariññâ kathitâ honti. “abhijân”anti hi vacanena ñâta-pariññâ kathitâ, “abhijân”anti vacanena tîranapariññâ, “virâjayam pajaha”nti dvîhi

pahânapariññâti (*Sam.-Tha.-3: 6*).

Bhikkhus If *rûpa-nâma dhamma* (the five *upâdânakkhandhâ* = 12 species of *âyatana* =) are not understood completely by means of *ñâtapariññâ*, not analytically

understood by *tīranapariññā*, and if the *tahnā*, which is clinging on to the *rūpa-nāma dhamma*, has not been eradicated completely by means of *pahānapariññā*, the *dukkha* cannot be dissolved. R.

Bhikkhus If *rūpa-nāma dhamma* (the five *upādānakkhandhā* = 12 species of *āyatana* =) are understood completely by means of *ñātapariññā*, analytically understood by *tīranapariññā*, and if the *tahnā*, which is clinging on to the *rūpa-nāma dhamma*, has been eradicated completely by means of *pahānapariññā*, then the *dukkha* can be dissolved (*Sam.-Tha.-3: 6*).

Paccakkhakaranattena ñātapariññā tīranapariññā ca gatitā hoti (Sam.-Tī.-2:65).

In accordance with this opening and *samvannanā* (praises) the *pariññā paññā* (knowledge) are the *attapaccakkhan ñānas*. These *pariññās* will further be explained. In this case too, the *pariññā* can be classed as *lokī pariññā* and *lokuttara pariññā*. Again in the *lokī pariññā* are *ñātapariññā*, *tīranapariññā* and *pahānapariññā* as three classes. In *lokuttara pariññā* also are *ñātapariññā*, *tīranapariññā* and *pahānapariññā*. First the three *lokī pariññā* will be presented.

The Lokī Ñātapariññā

Tattha “ruppanalakkhanam rūpam, vedayitalakkhanā vedanā”ti evum tesam tesam dhammanam paccattalakkhanasanlakkhanavasena pavattā paññā ñātapariññā nāma. R. Tattha sankhārapricchedato patthāya yāva paccayapariggahā ñātapariññāya bhūmi (Visuddhi-2: 241).

Among those three *pariññās* “*rūpa* is the *dhamma* that is subject to change, and *vedanā* is the *dhamma* which has the nature of suffering.” By having the ability to analytically understand the ultimate reality of each of the general characters of the five-fold *khandhā*, the knowledge which can analyse the mind and matter called *nāma-rūpapariccheda ñāna* is acquired. This knowledge plus the *paccayapariggaha ñāna*, which can analyse and culture the causes and results in the past, future and present moments, are called the *ñātapariññā* (*Visuddhi-2: 241*).

So “idam nāma-rūpam na hetu na paccayā nibbattam, sahetu sappaccayā nibbattam. Ko panassa hetu, ko pana paccayo”ti upaparikkhanto “avijjāpaccayā, tahnāpaccaya, kammappaccayā, āhārapaccayā cā”ti tassa paccayam vavatthapetvā “atītepi paccayā ceva paccayasamuppannadhammā ca, anāgatepi etarahipi paccayā ceva paccaya-samuppannadhammā ca, tato uddham satto vā puggalo vā natthi, suddhasankhāra-puñño evā”ti tīsu addhāsu kañkham vitarahi. Ayam pana vipassanāsankhārasalakkhanā ñātapariññā nāma (Abhi.-Tītha.2: 241 – 242).

The meditator who has cultivated the five-fold *upādānakkhandhā* = 12 *āyatana* = *rūpa-nāma dhammas* analytically by means of knowledge to arrive at *paramatthadhammasabhāvalakkhanā*, should note that “it is not that the *nāma-rūpa* is formed as a direct result of *hetu* (the root) as a cause = *paccaya* (condition) as a cause, without distinct *janaka* (production), which could support resultant formation = arises without *upatthambhaka* (support) as a cause. In fact, *nāma-rūpa* has resulted only because there is *hetu* which is the direct cause of a result = the present of the distinct *janaka* as a cause,

the *paccaya* as a cause which is supportive = distinct *upatthambhaka* as a cause. Then what are these causes called *hetu = janaka*? If the supporting cause the *paccaya = upatthambhaka* are investigated

1. Because of the cause referred to as *avijjâ*,
2. Because of the cause referred to as *tahnâ*,
3. Because of the cause referred to as *kamma*,
4. Because of the cause referred to as *âhâra*,

the results appear, and when it is understood by penetrative knowledge, then because of *avijjâ*, *kammaja rūpa* (*rūpa* produced by *kamma*) has resulted; the *avijjâ* is the cause, the *kammaja rūpa* the result,

The causes and results are analytically recognized in this way—

1. In the past too there were causes and results.
2. In the future too there will be the causes and results.
3. In the present also there are the causes and results.

There is no creator other than the causes and consequences, nor is there any individual who has been created by a creator. The cause and result of *rūpa-nâma* = only the *sankhâra dhamma* groups are there — determination has been made via *paccakkha ñâna* for which *vicikicchâ* in the past, future and the present (doubtful state) can be overcome. This is called *ñâtapariññâ* which can analytically recognize the *sankhâra dhammas* such as

1. *Rūpa dhamma*
2. *Nâma dhamma*
3. The cause
4. The result

which are objects of concentration for the insight knowledge (*Abhi.-Ttha.2: 241 – 242*).

In accordance with the opening of the doctrines, only when the causes and results of the past, the future and the present periods can be cultivated analytically can the *ñâtapariññâ* be acquired. This fact must be obediently maintained.

Lokî Tîranapariññâ

“*Rûpam aniccam, vedanâ aniccâ*”*tiâdinâ nayena tesamyeva dhammânâma sâmañña-lakkhanam âropetvâ pavattâ lakkhanârammanikavipassanâ paññâ tîranapariññâ nâma.*

R. *Kalâpasammasanato pana patthâya yâva udayabbayânupassanâ tîranapariññâya bhûmi (Visuddhi-2: 241).*

The nature of the arising and dissolution of the *rūpa* and *vedanâ* is discerned by knowledge and recognized as *anicca* (impermanance).” In this way the five-fold *upâdâ-nakkhandhâ* and *rūpa-nâma dhammas* are discerned taking the three general characters such as *aniccalakkhanâ*, *dukkhalakkhanâ* and *anattalakkhanâ* are taken as the object. In discerning this way the *vipassanâ* knowledge that recognizes the *aniccalakkhanâ*, *dukkhalakkhanâ* and *anattalakkhanâ* as the object is *tîranapariññâ*. R. The *rūpa* and *nâma dhammas* are discerned by

1. Taking *rûpa* and *nâma* as individual group, taking it as two individual groups, or
2. By five *khandha* way, taking these as five individual groups, or
3. By 12 *âyatana* way, taking these as 12 individual groups, or
4. By 18 element way, taking these as 18 individual groups.

Method meditation on the three general characters of the individuals as groups is called the method of *kalâpasammasana*. From that *kalâpasammasana ñâna* to the attainment of *rûpa-nâma-cause-result* = arising and perishing away of the *sankhâra dhammas* are concentrated until *paccuppanakhanan* (momentary present) is acquired. The knowledge of meditation on the three general characters is the *udayabbayânupassanâ ñâna*. This is the common abode of the *tîranapariññâ* (*Visuddhi-2: 241*).

The Three *Lokuttara Pariññâ*

Yassamâ vâ ñâtatîranapariññâyopi tadatthâyeva, yassamâ ca ye dhamme pajahati, te niyamato ñâta ceva tîritâ ca honti, tassmâ pariññattayampi iminâ pariyâyena magga-ñânassa kiccanti veditabham (*Visuddhi-2: 335*).

Tassâ bhañgânupassanato patthâya yâva bhûmi (*Visuddhi-2: 335*). The *pahânapariññâ* is the field ranging from *bhañgânupassanâ ñâna* to *ariyamagga ñâna*.

Nippariyâyena pahânapariññâ nâma maggañânanti “*yâva maggañânâ bhûmi*” *ti vattam* (*Mahâtî.-2: 508*). Definitely the *pahânapariññâ* is the *ariyamagga ñâna*. That is the reason why *atthakathâ sayâtaw* has expounded the field up to the *vipassanâ* to be that of the *pahânapariññâ*.

Therefore, if stated in another way, the *ñâtapariññâ* and *tîranapariññâ* are for the *pahâna pariññâ* as a result. *Ñâtapariññâ* and *tîranapariññâ* are arising for the *ariyamagga ñâna* as a result. The *kilesâ* clinging on to the five-fold *kandhâ nâma-rûpa dhamma* are completely eradicated by *ariyamagga dhamma* via *samuccheda*. The *ariyamagga dhamma* has analytically understood these *dhammas* as the law of constancy. They have been investigated and have been determined to be *anicca, dukkha* and *antta*. It should be noted that all the three *pariññâs* are, taken literally, the function of the *ariyamagga ñâna* (*Visuddhi-2: 335*).

What the above book of doctrines means is this. The *ariyamagga dhammas* possess the force to completely eradicate the *kilesâs* hence definitely named *pahânapariññâ*. The *vipassanâ ñânas* possess the force to momentarily eradicate the *kilesâs*, and because of this the *ariyamagga dhammas* are definitely named *pahânapariññâ* and literally named *ñâtapariññâ* and *tîranapariññâ*. The reason for such a name is as follow.

Because the *ariyamagga dhamma* can eradicate the *kilesâs* completely, it gets the name *pahâna*. It is also named *pariññâ* as it can understand penetratively, by concentration on as object, and analytically, the *asankhata* element, *element of peacefulness the nibbâna dhamma*. That is why the *ariyamagga dhamma* is definitely the *pahânapariññâ*. As the *vipassanâ ñânas* possess the force which can eradicate the *kilesâs* momentarily, they are literally named as *pahânapariññâ*. Furthermore the *ariyamagga dhamma* is definitely named as *pahânapariññâ*, whereas definitely, and literally also as *ñâtapariññâ* and *tîranapariññâ*. It is so because of the following reasons.

The *ariyamagga dhamma* which, of necessity, eradicates the *kilesās* completely, and so is named *pahâna*. The *asañkhata* element and element of peacefulness, *nibbâna dhamma* which, of necessity should be understood, concentrated penetratively and analytically as the object for which it is named *pariññâ*. That is why the *ariyamagga dhamma* is definitely named *pahâna pariññâ*.

The *ariyamagga dhamma* can penetratively visualize the four-fold noble truth via two *pativedhas* called the *ârammanapativedha* and *asammohapativedha*. In these two, the *ârammanapativedha* refers to understanding the object of concentration penetratively. *Ariyamagga dhamma* can visualize the *nirodha saccâ dhamma*, called *asañkhata* element and the element of peacefulness, the *nibbâna dhamma*, analytically and penetratively. Because of this, the *ariyamagga dhamma* is also named as *pariññâ*. And so the *ariyamagga dhamma* is nominated as the *pahânapariññâ*.

The *ariyamagga dhamma* can penetratively understand the four noble truth by means of the two *pativedhas* called *ârammanapativedha* and *asammohapativedha*. Of these two, the *ârammanapativedha* refers to its power of penetrative discernment of the object of concentration. The *ariyamagga dhamma* can penetratively visualize the *asañkhata* element and the element of peacefulness, the *nibbâna dhamma* as the object. In this such visualization, *moha* and *avijjâ* which can hinder penetratively understanding the four noble truth, have been eradicated completely. From functional point of view, the knowledge of the four noble truth has been accomplished at the same time with this eradication. The knowledge of the four noble truth following the eradication of the *moha* and *avijjâ* is known as *asammohapativedha*.

The object, of concentration by way *asammoha pativedha*, the *vipassanâ* knowledge such as

1. The five *upâdânakkhandha* = *dukkha saccâ dhamma*, existing as 11 species such as the past, the future, the present, *ijjatta*, *bahiddha*, *olârika*, *sukhuma*, *hîna*, *dûra* and *santika*, and
 2. The cause and its consequence, the causal relationship, which is the *samuppâda* called the *samudaya saccâ dhamma*
- have been accomplished, and acquired simultaneously. Hence literally the *ariyamagga dhamma* is named as *ñâtapariññâ* also.

Again, the *ariyamagga dhamma* has eradicated completely the *moha* = *avijjâ* which hinder the understanding of the features of *anicca*, *dukkha* and *anatta* of the *dukkha saccâ dhamma* and *samudaya saccâ*. At the same time the attainment of the investigative and analytical knowledge of the features of *anicca*, *dukkha* and *anatta* of the *dukkha saccâ dhamma* and *samudaya saccâ* has been accomplished.

Before acquirement of the *ariyamagga dhamma*, and during practicing on the *pubbabhâgapatipadâ* prior to *ariyamagga dhamma*, a meditator has to make effort to acquire the two *pariññas* -- the *ñâtapariññâ* which analytically understands the features of *anicca*, *dukkha* and *anatta* of the *dukkha saccâ dhamma* and *samudaya saccâ dhamma*, and the *tîranapariññâ* which understands these features investigatively. These two *pariññas* are concerned only with the attainment of ariyamagga dhammas named the *pahânapariññâ*, for which it literally means the *ñâta pariññâ* and *tîranapariññâ*.

If the five-fold *upâdânakkhandhâ* and *rûpa-nâma dhamma* are not understood analytically by means of the three *lokîpariññâs* and the three *lokuttarapariññâs* there will be no end to suffering of the rounds of rebirth. Only if these are understood analytically will there be an end to the suffering of the rounds of rebirth., as instructed by the Buddha in the above mentioned Parijâna Suttana. Remember, with a clear conscious mind, that in such an analytical understanding are also included the five *upâdânakkhandhâs* of the past and of the future.

In continuation *Mahâvajîravipassanâ ñâna* of the *Buddhisatta* will be described as extracted from the Second volume of Mahâbuddhavañi.

The Bodhisatta exercised on sixtythree hundred millions of *Mahâvajîravipassanâ*

As stated in earlier sections, the characters of the *kilesâs* such as *lobha*, *dosa* have been eradicated by virtue of *dâna* (charity) etc. of *kusala pâramî*, the *moha kilesâ* and its associated features, which could hinder the journey to the *nibbâna*, are also eradicated. The Bodhisatta, who has accomplished all these, meditated on the *mahâvajîravipassanâ dhammas* in the early morning of the full moon of Kason, the second month of the year. The way meditation exercised is given below in brief.

At an age of authority, the three periods of humans, celestial beings, *byammâ* and sentient beings residing in each of the solar system of a hundred million universes, and essence of the *dhamma* actually existing then are discerned by the Bodhisatta. The Bodhisatta realized that, however many there are of men, celestial beings, *byammâ*, in each of the universe, *avijjâ* and *sankhâra* (the cause of the past period) as the true *paramatthasabhâva dhamma*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa* and *vedanâ* (the result of the present period), *tahnâ*, *upâdâna*, *kamma bhava* (the cause of the present period) together with (the *upapatti bhava* as) *jâti*, *jarâ + marana* (the results of the future period). The Bodhisatta well understood the *paramatthasabhâva dhamma* referred to as the 12 classes of *paticca samuppâda*.

When the Bodhisatta discerned on the essence of *paramatthasabhâva dhamma* existing in the three periods of men, celestial beings, *byammâ*, and sentient beings, the essence of the 12 features of *paticca samuppâda* such as *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, *tahnâ*, *upâdâna*, *bhava jâti*, *jarâ + marana* (the objects of *vipassanâ*) are well realized. The discernment was made similarly of *paramatthasabhâva dhammas* of the three periods of men, celestial beings, *byammâ*, and sentient beings in other solar systems. When discerned in this way, Bodhisatta realized the 12 features of the *paticca samuppâda*, which are to be taken as the object of concentration, similar to those of this solar system.

When the Bodhisatta concentrated on the essence of the *paramatthasabhâva dhamma* of series of *khandhâ* of men, celestial beings, *byammâ*, and sentient beings in the three periods in this a hundred million universe called the age of authority, the Bodhisatta realized the groups of *dhamma* which are to be taken as object of *vipassanâ* concentration by virtue of His knowledge. These objects are hundreds of millions of *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, *tahnâ*, *upâdâna*, *bhava jâti*, *jarâ + marana* (when these 12 are added), the *vipassanâcâra* (objects to be concentrated) which add up to 12 hundred million in all.

To eradicate the fifteen hundred tangling factors of *kilesā*, the Bodhisatta entered the *ânâpâna* jânic state (= entered the fourth janic state of *ânâpâna*) to sharpen the knowledge of Mahâvajira vipassana as a bush clearer would use his sharpened dagger to cut away the diffusedly growing brushes. After entering this janic state the Bodhisatta analysed each and every factor, numbering 12 hundred million in all, of the *paticca samuppâda* taking one by one their feature of *anicca*, *dukkha* and *anatta* as the object.

Therefore of 12 hundred million factors of *paticca samuppâda*, each has three knowledge such as *aniccavipassanâ nana*, *dukkhavipassanâ nana*, and *anattavipassanâ nana*, and totally there will be sixtythree hundred millions in all.

(This Mahâvijaravipassanâ ñâna in brief has been describe in the opening of Uparipannâtîkâ anupada, page 275, and in that 3rd vol. Mahâkahndhaka sâriputtamogâlâna pabbjâ, page 229, of Vinisâratthadâpanâtîkâ).

Every Bodhisatta, when about to attain full enlightenment, naturally analyze the *paticca samuppâda dhamma* forward and backward. Our Bodhisatta, in a similar way to the predecessors, has analyze the *paticca samuppâda* in details. Then the whole solar system with its ten thousand *lokadhâtus* trembled.

Similar to the nature of every Buddhas = (of every Bodhisattas), the Bodhisatta, after acquiring the 36 thousand millions of *mahâvipassanâ sammāsana nana* of the 12 species of *paticca samuppâda*, entered the fourth jhanic state of *ânâpâna*. (It is the act of sharpening the knowledge of *udayabbaya nana* etc. of higher knowledge of *vipassanâ nana* at the fourth *jhanic* state of *ânâpâna samâpatta*). After entering the fourth jhanic state of *ânâpâna* (= after sharpening the higher *vipassanâ nana*), the Bodhisatta acquired the *udayabbaya ñâna* etc. of the higher *vipassanâ ñâna* in the *dhamma* groups of the five *khandhâs* with ease.

(It must be noted that as the Bodhisatta, after being ordained and learning the three Pitakas, has exercised on *vipassanâ* to attain *udayabbaya ñâna*, *bhañga ñâna*, *bhaya ñâna*, *âdînava ñâna*, *nibbidâ ñâna*, *muccitukamayattâ ñâna*, *patisankhâ ñâna* and *sankhârûpekkhâ ñâna*, and the force of knowledge in meditation by means of 36 hundred million *mahâvijaravipassanâ sammāsana ñâna* as mentioned above, have been so great, the above *vipassanâ nanas* are attained without difficulty. Ref. Jînâlañkâratîkâ p. 55).

This is about the Mahâvajiravipassanâ ñâna in Mahâbuddavañ vol. II, pp. 334-338.

Extracts from *Bodhikathâ*

The Bodhisatta, after conquering the *devaputtamâra* before the sunset on the fullmoon day of Kason, in the year (of Mahâsakkarâja), 103, acquired the *pubbenivāsānussati abhiññâna* in the early part of that night, *dibbacakkhuabiññâna* at *majjhimayâma* and *âsavakkhaya ñâna* at *pacchimayâma* and finally attained the Buddhahood.

Then the Buddha, sitting cross-legged on the *Aparâjita* throne at the base of the bo tree, enjoyed the mental ease of *arahattaphala* and *vimutti*. On the early, middle and last parts of the night of a day after the full moon of Kason, the Buddha took to the heart

the following.

Avijjâpaccayâ sankhâra, sankhârapaccaya viññânam. R. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjâyatveva asesaviraganirodhâ sanhâranirdohâ, sankhâranirodha viññânanirodho. R. Evametassa kevalassa dukkhakkhandhassa nirodho hoti (Vi.-3:1).

Because of *avijjâ*, *sankhâras* are formed; because of *sankhâra viññâna* is formed. R. In this way the nature of cause and result of this mass of *dukkha*, in no way associated with *sukha*, become apparent. Because of *arahattamagga*, *avijjâ* alone ceases utterly and so does *sankhâra*. Because of cessation of *sankhâra*, *viññâna* ceases. R. In this way, nature of cessation of this mass of *dukkha*, in no way associated with *sukha*, become clear (Vi.-3:1).

In this way by the process of *samsâra vatta dukkha* referred to as ***anuloma***, by the process of dissolution of *samsâra vatta dukkha* referred to as the ***patiloma***, the *paticca samuppâda dhamma* was taken to the heart by the Buddha.

After analyzing the *paticca samuppâda* forward and backward and after taking it to the heart proclaimed the first *udânagâthâ* during the early part of the night, and the second *udânagâthâ* during the middle and the third *udânagâthâ* during the last part of the night. In this case Vinayamahâvaggatthakathâ explained in the following way.

Bhagavâ hi visâkhapunnamâya rattiyâ pathamayâme pubbenivâsam anussari, majjhimayâme dibbacakkhum visodhesi, pacchimayâme paticca samuppâdam anuloma-patilomam manasi katvâ "idâni karuno uggamissatî"ti sabbanutam pâpuni. Sabbanu-tappatthisamanantarameva ca aruno uggacchi, tato tam divasam teneva pallañkena vitinâmatvâ sampattâya pâtipadarattiyâ tîsu yâmesu evum mansi katvâ imâni udânâni udânesi (Vi.-Tha.-3: 237).

Buddha (= the Bodhisatta) during the first part of the night of fullmoon of Kason, in the year (of Mahâsakkarâja), 103, reviewed on the series of khandhâs of the previous life by means of *pubbenivâsânussati abhiññâna*. In the middle part of the night clearness of *dibbacakkhu abhiññâna* was accomplished. When *paticca samuppâda* was concentrated forward and backward, and taken heart during the last part of the night Full Enlightenment was acquired at a "time when the dawn was about to have arrived." After the full enlightenment was attained, the dawn has occurred. Whiling away by sitting cross-legged during, after and a day later, a day of emergence = a day after the full moon day of Kason has arrived. Then the nature of *paticca samuppâda* was taken to heart, reviewing forward and backward, and proclaimed following *udânagâthâ*.

1. *Yadâ have pâ tubhavunti dhamma, âtâpino châyato byâmanassa. Athassa kañkhâ vapayanti sabbâ, yato pajânâti sahetudhammam (Vi.-3: 2).*

Âtâpino = *samappadhâna* which possesses power to strenuously ardently the 1500 species of *kilesas*. *Châyato* = various kinds of *samatha* object such as *ânâpâna* etc., and firm and strong concentration power in discerning fixedly on the general characters of *anicca*, *dukkha* and *anatta* of the *sankhâra dhamma* to attain *jhânamagga*. Or due to forceful concentration. *Bhyâmanassa* = as all ill-deeds have been detached (condoned) in the *santâna* of the Lord Rahantâ named Visuddhibhyâmana. *Yadâ* = at

that moment. *Dhammâ* = 37 speceis of *bodhipakkhiya dhammas*. *Have* = in fact. *Pâtubhavunti* = have arisen clearly. *Yato* = as the 37 species of *bodhipakkhiya dhammas* have arisen clearly. *Sahetudhammam* = *avijjâ* etc. as the causes together with the resultant *sankhâra* etc. such as the mass of *dukkha* are. *Pajânâti* = understood analytically and penetratively by means of *vipassanâpaññâ* and *maggapaññâ*. *Atha* = when *paticcadhâtu samuppâda* is clearly and definitely visualized in this way. *Assa* = in the *santâna* of the *rahantâ*. *Sabbâ* = completely. *Kañkhâ* = because of wrong view on and ignorance of the *paticca samuppâda*, 16 species of wrong view on the *rûpa-nâma dhamma* occurring in three periods. *Vapayanti* = *viapayanti* = perished like the snow melting away in the sun.

2. *Yadâ have pâ tubhavunti dhamma, â tâpino jhâyato bhyâmanassa.*
Athassa kankhâ vapayanti sabbâ, yato khayam paccayâbam avedi (Vi.-3: 2).

Â tâpino = *samappadhâna* which possesses power to strenuously depress the 1500 species of *kilesas*. *Châyato* = various kinds of *samatha* object such as *ânâpâna* etc., and firm and strong concentration power in visualizing fixedly on the general characters of *anicca*, *dukkha* and *anatta* of the *sankhâra dhamma* to attain *jhânamagga*. Or because of forceful concentration. *Bhyâmanassa* = as all ill-deeds have been detached in the *santâna* of the Lord *Rahantâ* named *Visuddhibhyâmana*. *Yadâ* = at that moment. *Dhammâ* = 37 speceis of *bodhipakkhiya dhammas*. *Have* = in fact. *Pâtubhavunti* = have arisen clearly. *Yato* = as the 37 species of *bodhipakkhiya dhammas* have arisen clearly. *Paccayânam* = of the causes such as *avijjâ* etc. *Khayam* = *asañkkhata nibbâna dhamma* where (*avijjâ*) have ceased. *Avedi* = has come to understand clearly and penetratively. *Atha* = where those causes have been annihilated = when *asankhatadhâtu*, the element of peacefulness *nibbâna dhamma* named *paccayakkhaya* is understood clearly. *Assa* = in the *santâna* of the *rahantâ*. *Sabbâ* = completely. *Kañkhâ* = because of ignorance of the *asañkhatadhâtu* the element of peacefulness, the *nibbâna dhamma*, wrong view *dhamma* groups that would have appeared in the interior. *Vapayanti* = *viapayanti* = perished like the snow melting away in the sun.

3. *Yadâ have pâ tubhavunti dhamma, â tâpino châyato byâmanassa.*
Vidhûpayam titthati mârasenam, suriyova obhâsayamantalikkham (Vi.-3: 2).

Â tâpino = *samappadhâna* which possesses power to strenuously depress the 1500 species of *kilesas*. *Châyato* = various kinds of *samatha* object such as *ânâpâna* etc., and firm and strong concentration power in visualizing fixedly on the general characters of *anicca*, *dukkha* and *anatta* of the *sankhâra dhamma* to attain *jhânamagga*. Or because of forceful concentration. *Bhyâmanassa* = as all ill-deeds have been detached in the *santâna* of the Lord *Rahantâ* named *Visuddhibhyâmana*. *Yadâ* = at that moment. *Dhammâ* = 37 speceis of *bodhipakkhiya dhammas*. *Have* = in fact. *Pâtubhavunti* = have clearly arisen. (*Tadâ* = then, at that time) *Sûriyo* = the sun which has arisen from over the edge of Mount *Yugandhora*. *Antalikkham* = the *ajatâ* plane, the sky is. *Obhâsayam* = *Obhâsayato* = shining with its thousand radiations and lightening (the sky) moving the darkness away. *Titthati iva* = existing. (*So byâmano* = the noble *rahantâ*. *Tehi dhammehi* = with those 37 species of *bodhipakkhiya dhammas*). *Mârasenam* = a force of 10 lines of *mâra* of *kâmarâga* are. *Vidhûpayam* = *Vidhûpayanto* = destroyed utterly. *Titthati* = brilliant with knowledge like the brilliantly shining sun (*Vi.-3: 2*).

(*Mahâbuddhavañ-Du: 357 – 361*).

Here, it must be noted that “the Buddha, during the life of a Bodhisatta and before the attainment of the Buddhahood, the *paticca samuppâda* was analytically concentrated in a similar way.”

Extracts from Gotamakacetiya-suttan

The 500 monks, who have entered world of *sâsanâ* from the life of bhâmana and who were experts in horology, learnt the *pariyatti dhamma* without difficulty. For this reason *mâna* have appeared in their *santâna*. The Buddha realized that this *mâna* is an impediment to acquirement of *arahattaphala*. So the Buddha preached *Mûlapariyâyâ-suttan* (*Ma.-1: 1*) and *Mûlapariyâyajâta* (*Jâtaka-Ttha.-2: 237*) to these 500 monks so as to deplete them of their *mâna*. When it was done with, the monks exercised on *vipassanâ*, *samatha* and *bhâvanâ*, the *indare* in their *santâna* become mature, and when the maturity is so attained, the Buddha expatiated this *Gotamakacetiya-suttan* at the *Gotamakacetî* in *Vesâlî*.

Abhiññâyâham bhikkhave dhammam desemi no anabiññâyâ, sanidânâham bhikkhave dhammam desemi no anidânâ, sappâtihâriyâham dhammam desemi no appâtihâriyam. Tassa mahsam bhikkhave abiññâyâ dhammam desayato no anabiññâyâ sanidânâ dhammam desayato no anidânâ appâtihâriyam dhammam desayato no appâtihâriyam karanîyo ovâdo karanîyâ anussâsanî, alañca pana vo bhikkhave tutthiyâ alam attamanatâya alam somanassâya “sammâsambuddho bhagavâ, savekkhâto dhammo, suppatipanno samgho”ti (Am.-1: 280).

Bhikkhave I preach only after understanding the *dhamma* penetratively by means of *paccakha ñâna*. I do not preach without understanding the *dhamma* penetratively by means of *paccakha ñâna*. I only preach the *dhamma* with *nidâna*, but not the one without *nidâna*. Bhikkhave I only preach the *dhamma* that possesses the force to dispel the one that is opposite, but not the one without this force. Now I have admonished this *ovâda dhamma* once to you, and have made repeated admonishing *anusâsanî* to you all.

Bhikkhus ... you all should willingly accept the fact that

1. The Buddha is endowed with *sammâsambuddha guna* by which the five-fold

ñeyadhamma called *sankhâra*, *vikâra*, *lakkhana*, *nibbâna* and *paññatta* are understood by *sayambhûññâna*, a knowledge acquired by himself, without the assistance of anyone, and which has the ability to visualize penetratively.

1. The Buddha is endowed with *savekkhâta guna* by which the 10-fold *dhamma* as *Maggaphala*, *Nibbâna*, *Dhammakhan* are admonished, from beginning through middle to the end, apprehensively.
2. The eight noble disciples are endowed with *suppatipanna guna* by which the *niyânika dhamma* are obediently exercised so as to escape from the *samsâra-vatta*.

The Buddha has preached that it should be willingly accepted, should have mind to accept heartily, and should have clear *somanassa* to happily accept (*Am.-1: 280*).

Imassamim ca pana veyâkaranassamim bhaññâmâne sahasî lokadhâtu akampitta

(*Am.-1*: 280).

As this **Gotamakacetiya**suttan *desana* was delivered in simple language, but not in *gâthâ*, the earth in a thousand *lokadhâtu* trembled violently (*Am.-1*: 280).

Idaṅca suttam sutvâ pañcasatâ bhikkhu tassamamyevâsane saha patisambhidâhi arahattam pâpunamsu (Ma.-Tha.-1: 61)

After listening to this *gotamacetiya*suttan, the 500 monks attained the *arahattaphala* together with the four-fold *patisambhidâ ñâna* there and then.

This is the *suttana* for which even the non-living earth, situated in a thousand *dhâtu*, stands in support of its truth. If you, as a living *saviññâna* complete with clever mind and knowledge, can stand in support of the truth as does the earth, then you have approached the main path of *magga* leading to *nibbâna*.

Here, in this explanation emphasis is put on the process of *sankhâra loka* called *lokasamudaya = anulomapaccayâkâra = anulomapaticca samuppâda dhamma* and the process of cessation of *sankhâra loka = patilomapaccayâkâra = patilomapaticca samuppâda dhamma*. The Buddha, as a Bodhitassa during the night when about to acquire the Buddhahood, meditated on the nature of *paticca samuppâda* via *vipassanâ ñâna* called *paccakkha ñâna* by way of *anulomapatiloma (Vi.-Ttha.-3: 237)*. After attaining the Buddhahood too the nature of *paticca samuppâda* was meditated and analyzed forward and backward by *anulomapatiloma*. With regard to this the Buddha has noted in the *Buddhavañ* this way.

[Here it should be noticed that in knowledge of the Buddha, although all the *dhammas* have been visualized in all possible features (even as a Bodhisatta on the night when the Buddhahood was to have attained), and when the exercise was primarily on the *paticca samuppâda*, *vipassanâ* was taken to the heart. And that the *dhamma* of *paticca samuppâda* was deep, subtle and heard to visualize. Therefore, only the process of the arising and dissolution of *paticca samuppâda* was discerned to be the process of *sansârvatta dukkha*.] (*Mahâbuddhavañ*, Vol 2: 356).

Only after visualizing penetratively by himself, the Buddha admonished the *sansâravatta dukkha* = process of arising and of perishing away of *sankhâraloka* referred to as *anulomapatiloma paticca samuppâda dhamma* to his disciples. That the disciples could understand as instructed has been expatiated by the Buddha in the *suttans* of which the second *ariyasâvakasuttan* is given.

The Second Ariyasâvakasuttana

Na bhikkhave sutavato ariyasâvakassa evum hoti “kim nu kho – kissamam sati kim hoti, Kissuppâdâ kim uppjati, kissamam sati sankhârâ honti, kissamam sati viññânam hoti, kissamam sati nâma-rûpam hoti, kissamam sati salâyatanam hoti, kissamam sati phasso hoti, kissamam sati vedanâ hoti, kissamam sati tahnâ hoti, kissamam sati upâdânam hoti, kissamam sati bhavo hoti, kissamam sati jâti hoti, kissamam sati jarâmaranam hoti”ti.

Atha kho bhikkhave sutavato ariyasâvakassa aparappaccayâ ñânamevatte hoti “imasamam sati idam hoti, imassuppâdâ idam uppjati, avijjâya sati sankhârâ honti,

sankhâresu sati ñânam hoti, viññâne sati nâma-rûpam hoti, nâma-rûpe sati salâyatana hoti, salâyatane sati phasso hoti, phasse sati vedanâ hoti, vedanâya sati tahnâ hoti, salâyatane sati upâdânam hoti, upâdâne sati bhavo hoti, bhava sati jâti hoti, jâtiyâ sati jarâmaranam hoti”ti. So evum pajânâti “*evamayam loko samudayati*”ti.

Na bhikkhave sutavato ariyasâvakassa evum hoti “kim nu kho – kissamam asati kim na hoti, kissa nirodhâ kim nirucchati, kassamam asati samkhârâ na honti, kissamam asati viññânam hoti, kissamam asati nâma-rûpam na hoti, kissamam asati salâyatana na hoti, kissamam asati phasso na hoti, kissamam asati vedanâ na hoti, kissamam asati tahnâ na hoti. R. Upâdânam, Bhavo. Jâti. Kissamam asati jarâmaranam na hoti”ti.

Atha kho bhikkhave sutavato ariyasâvakassa aparappaccayâ ñânamevatta hoti “imassamam asati idam nahot, imassa nirodhâ imam nirucchati, avijjâya asati sankhârâ na honti, sankhâresu asati viññânam na hoti, viññâne asati nâma-rûpam na hoti, nâma-rûpe asati salâyatana na hoti. R. Jâtiyâ asati jarâmaranam na hoti”ti. So evum pajânâti “*evamayam loko nirucchati*”ti.

Yato kho bhikkhave ariyasâvako evum lokassa samudayañca attañgamañca yathâbhûtam pajânâti. Ayam vuccati bhikkhave ariyasâvako ditthisampanno itipi, dassanasampanno itipi, âgato imam saddhamam itipi, passati imam saddhamam itipi, sakkhena ñânenâ samannâgato itipi, sakkhâya vijjâya samannâgato itipi, dhamma sotam samâpanno itipi, ariyo nibbedhikapañño itipi, samatadvâram âhicca titthati itipîti (Sam.-1: 306-308).

Apparappaccayâti na parappaccayena, aññassa appatipiyâyetvâ attapaccakkhañânamevassa ettha hotîti (Sam.-Ttha.-2: 32).

Na parappaaccayanâti parassa asaddahanena (Sam.-Tî.-2: 38).

Bhikkhus There are two kinds of knowledge: one acquired after being taught called *âgamsuta* and the other self-acquired through practice, called *adhigamsuta*. In the *santâna* of my noble *sâvaka* who is endowed with these two, there will not arise, in his mind, such thought as “How? Which *dhamma* would arise when a certain *dhamma* is in existence clearly? Which is the *dhamma* due to the existence of which there would arise a *dhamma*?”

What are *dhammas* that would cause the arising of the *sankhâras*? What are the *dhammas* that would cause arising of *viññâna*? What are *dhammas* that would cause the arising of the *nâma-rûpa*? What are *dhammas* that would cause the arising of the *salâyatana*? What are *dhammas* that would cause the arising of the *phassa*? What are *dhammas* that would cause the arising of the *vedanâ*? What are *dhammas* that would cause the arising of the *tahnâ*? What are *dhammas* that would cause the arising of the *upâdâna*? What are *dhammas* that would cause the arising of the *bhava*? What are *dhammas* that would cause the arising of the *jâti*? What are *dhammas* that would cause the arising of the *jarâmarana*?

No such a thought ever comes across his mind. Bhikkhus In fact, in the *santâna* of my noble disciple who is possessed of the two kinds of knowledge, one acquired after being taught called *âgamsuta* and the other self-acquired through practice, called *adhigamsuta*, there would arise only the penetratively visualizing ***aparappaccaya ñâna = attapaccakkha ñâna***. This knowledge enables the *sâvaka* to understand the cause-result relationship = *anulomapaticca samuppâda dhamma* penetratively by his own

self, with respect in this case to the fact that there is no one but self to rely upon.

If this cause is really in existence, there will be a clear result. It is because of this cause that the resultant has arisen. – If there is *avijjā* as a cause, there will be *sankhāra* as a resultant. If there is *sankhāra* as a cause, there will be *viññāna* as a resultant. If there is *viññāna* as a cause, there will be *nāma-rūpa* as a resultant. If there is *nāma-rūpa* as a cause, there will be *salāyatana* as a resultant. If there is *salāyatana* as a cause, there will be *phassa* as a resultant. If there is *phassa* as a cause, there will be *vedanā* as a resultant. If there is *vedanā* as a cause, there will be *tahnā* as a resultant. If there is *tahnā* as a cause, there will be *upādāna* as a resultant. If there is *upādāna* as a cause, there will be *bhava* as a resultant. If there is *bhava* as a cause, there will be *jāti* as a resultant. If there is *jāti* as a cause, there will be *jarā + maraṇa* as a resultant.

This is the only kind of knowledge the *sāvaka* will have. That noble *sāvaka* of mine would come to differentially know as “This is way the *sankhāra loka* arises” by means of ***aparappaccaya ñāna = attapaccakkha ñāna***.

Bhikkhus In the *santāna* of my noble disciple who is endowed with two kinds of knowledge, the *āgamsuta* and *adhigamsuta*, not a single thought ever comes across his mind – “How come? ? Which *dhmma* would not arise when a certain *dhmma* is not in existence clearly? The cessation (by way of *anuppādanirodha*) which *dhmma* would cause the dissolution of corresponding resultant *dhmma*? –

Which are the *dhmmas* due to the absence which the *sankhāras* would not arise? Which are the *dhmmas* due to the absence which the *viññāna* would not arise? Which are the *dhmmas* due to the absence which the *nāma-rūpa* would not arise? Which are the *dhmmas* due to the absence which the *salāyatana* would not arise? Which are the *dhmmas* due to the absence which the *phassa* would not arise? Which are the *dhmmas* due to the absence which the *vedanā* would not arise? Which are the *dhmmas* due to the absence which the *tahnā* would not arise? Which are the *dhmmas* due to the absence which the *upādāna* would not arise? Which are the *dhmmas* due to the absence which the *bhava* would not arise? Which are the *dhmmas* due to the absence which the *jāti* would not arise? Which are the *dhmmas* due to the absence which the *jarā + maraṇa* would not arise?

This kind of thought never crosses his mind. In fact, in the *santāna* of my noble disciple who is possessed of the two kinds of knowledge, one acquired after being taught called *āgamsuta* and the other self-acquired through practice, called *adhigamsuta*, there would arise only the penetratively visualizing ***aparappaccaya ñāna = attapaccakkha ñāna***. This knowledge enables the *sāvaka* to understand the the cessation of the cause-result relationship = *patilomapaticca samuppāda dhmma* penetratively by his own self, with respect in this case to the fact that there is no one but only self to rely upon.

If this cause has not been clearly in existence, there could not be a resultant *dhmma*; due to cessation (by *anuppādanirodha dhmma*) of this cause, the result ceases (by *anuppādanirodha dhmma*).

If there is no *avijjā* as a cause, there will be no *sankhāra* as a result. If there is no *sankhāra* as a cause, there will be no *viññāna* as a result. If there is no *viññāna* as a cause, there will be no *nāma-rūpa* as a result. If there is no *nāma-rūpa* as a cause, there will be

no *salâyatana* as a result. If there is no *salâyatana* as a cause, there will be no *phassa* as a result. If there is no *phassa* as a cause, there will be no *vedanâ* as a result. If there is no *vedanâ* as a cause, there will be no *tahnâ* as a result. If there is no *tahnâ* as a cause, there will be no *upâdâna* as a result. If there is no *aupâdâna* as a cause, there will be no *bhava* as a result. If there is no *bhava* as a cause, there will be no *jâti* as a result. If there is no *jâti* as a cause, there will be no *jarâ + marana* as a result.

This is the only knowledge the *sâvaka* has in mind. That noble *sâvaka* of mine would come to differentially know as “This is way the *sankhâra loka* ceases (by way of *anuppâdanirodha dhamma*)” by means of ***aparappaccaya ñâna = attapaccakkha ñâna***.

Bhikkhus Then, in this way my noble *sâvaka* understands differentially as “this is the way of arising and of cessation of the *sankhâra loka*” via ***aparappaccaya ñâna = attapaccakkha ñâna***. Bhikkhus At that time my noble *sâvaka* unerringly understands, via ***aparappaccaya ñâna = attapaccakkha ñâna***, the true nature of the arising and cessation of the *sankhâra loka*. Bhikkhus Then this noble *sâvaka* of mine is recognized as one endowed with ***sammâditthi***, with right *dassana ñâna*, who has attained the *dhamma* of good deeds called *saddhama*, who has acquired the vision of the *dhamma* of good deeds called *saddhama*, who is endowed with still practicing *sakkha ñâna* vision, who is endowed with still practicing *vijjâ ñâna*, one who has attained the *dhamma* called *dhammasota*, one endowed with *nibbedhikapaññâ* (called *vipassanapaññâ maggapaññâ*) which is clean and superior and which can annihilate the mass of *kilesa*, and one who is at the door of *nibbâna* (*Sam.-1: 306-308*).

As the *nâma-rûpapariccheda ñâna* to *sammâditthi* are admonished by the Buddha himself, the *lokiyavipassanâsammâditthi* and *lokuttaramaggasammâditthi* are together expatiated as the *sammâditthi* (*Sam.-Ttha.-2: 32; Sam.-Tî.-2: 38*).

Therefore, in this Suttana from aspect of *sakkha* — ***sakkkhoti puthujjanakalayâna-kena saddham satta ariyâ tisso sikkhâ sikkhanti sikkhâ*** (*Abhi.-Ttha.-2: 315*).— In accordance with the opening of this *kalayânaputhujjana* and the seven lower *ariyâ* individuals should be called *sakkha* individuals who are still practicing the three features of *sikkhâ* called *sîla*, *samâdhi* and *paññâ*. Because of this, it should be noted, *kalayânaputhujjana* individual, endowed with *vipassanâsammâditthi ñâna* vision, is also included among the *sikkha* individuals.

In this *suttana* the Buddha himself has stated that the *kalayânaputhujjana* together with *sikkhâriyâ* individuals penetratively understand, by means of ***aparappaccaya ñâna = attapaccakkha ñâna***, the process of arising of the *sankhâraloka*, called *lokasamudaya*, and of cessation of *sankhâraloka*, called *lokanirodha*. Similarly the disciples have admitted to each other, during discussion on the *lokasamudaya* and *lokanirodha*, that they understand these processes penetratively. These are mentioned in the *pitakas* clearly. Now some extracts from *kosambisuttan* will be presented.

Extracts from *Kosambisuttan*

Once the venerable Musila, Pavittha, Nārada, Ānandā were whiling at the *Ghositā* monastery in the country of *Kosambi*. Then the venerable Pavittha put some questions to the venerable Musila. The venerable Musila duely answered the questions. The questions and answers are as follows.

Aññattareva āvuso pavittha saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhānakhantiyā atthâyassamato musilassa paccattameva ñānam “jâtippaccayā jarâmaranan”ti.

Aññattareva āvuso musila saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhānakhantiyā ahametam jânām ahametam passâmi “jâtippaccayā jarâmaranan”ti (Sam.-1.: 336).

Thero pana pañcapi etāni kâranāni patikkhapitvā paccakkhañānena patividdhbhāvum pucchanto aññattareva āvuso musila saddhâyâtiâdomāha (Sam.-Ttha.-2: 113).

Question — My Lord Musila

1. *Saddhā* = belief in others,
2. *Ruci* = One’s own confidence born out of self thinking,
3. *Anussava* = reasonable knowledge obtained from others,
4. *Ākâparivitakka* = careful considerable on the characters,
5. *Ditthinijjhānakkhanti* = devotion towards the thought acquired just by thinking.

Is there ***paccakkhañāna*** that understands the fact that because of *jâti* as the cause, except the above five, *jarâmarana* arises?

Answer — My Lord Pavittha

1. *Saddhā* = belief in others,
2. *Ruci* = One’s own confidence born out of self thinking,
3. *Anussava* = reasonable knowledge obtained from others,
4. *Ākâparivitakka* = careful considerable on the characters,
5. *Ditthinijjhānakkhanti* = devotion towards the thought acquired just by thinking.

Yes I know there is ***paccakkhañāna*** that understands the fact that because of *jâti* as the cause, except the above five, *jarâmarana* arises (*Sam.-1: 336-337*).

Upto arising of *sankhâra dhammas* due to *avijjâ* were asked similarly, and the answers were made similarly. Again the process of cessation of *sankhâra dhamma* was asked.

Aññattareva āvusso musila saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhānakkhantiyā atthâyassamato musilassa paccattameva ñānam “jâtinirodhâ jarâmarananirodho”ti. Ññattareva āvusso pavittha saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhānakkhantiyā ahametam jânâmi ahametam passâmi “jâtinirodhâ jarâmarananirodho”ti (Sam.1: 337).

Question — My Lord Musila

1. *Saddhā* = belief in others,
2. *Ruci* = One’s own confidence born out of self thinking,

3. *Anussava* = reasonable knowledge obtained from others,
3. *Ākâparivitakka* = careful considerable on the characters,
4. *Ditthinijjhânakkhanti* = devotion towards the thought acquired just by thinking

Is there *paccakkhaññâna* that understands the fact that because the *jâti* ceases (by way of *anuppâdanirodha dhamma*), with the exception of the above five, *jarâmarana* ceases (by way of *anuppâdanirodha dhamma*)?

Answer — My Lord Pavittha

1. *Saddhâ* = belief in others,
2. *Ruci* = One's own confidence born out of self thinking,
3. *Anussava* = reasonable knowledge obtained from others,
4. *Ākâparivitakka* = careful considerable on the characters,
5. *Ditthinijjhânakkhanti* = devotion towards the thought acquired just by thinking.

Yes I know that there is *paccakkhaññâna* that understands the fact that because the *jâti* ceases (by way of *anuppâdanirodha dhamma*), with exception of the above five, *jarâmarana* ceases (by way of *anuppâdanirodha dhamma*). (*Sam.1: 337*).

Up to cessation of *avijjâ* and of *sankhâra dhammas* were asked similarly, and the answers were made similarly. Here explanations contained in the *atthakathâ tîkâ* will be presented in continuation.

1. *Saddhâ* – some people believe in what others said, and would repeat what he has heard. He takes it as the truth. The he is the one who is dependent upon others, his knowledge is that of other's, and, in a way, he ends up at other's mouth. He is the kind of person without analyzing capability.

2. *Ruci* – the other kind of person is the one who thinks about something by himself. He would think to his liking as “this will arise by itself, not due to other factors.” He would not rely on others with regard to this and would take it to his heart's liking and as the truth.

3. *Anussava* – still the other kind of person would ask “How does this factor arise? Why does this arise? This factor arises in this way; this factor arises because of this cause.—He would have heard it this way from predecessors. It has been heard so since a long time ago. This is the truth. This factor is just the right one”. What he has heard from others is taken to be true. He is another kind of person who ends up at other's mouth.

4. *Ākâraparivitakka* – while thinking as this factor may have arisen this way, a factor he has thought appear in his citta for every material. He is the fourth kind of person who would take into his mind as if what he has thought really exists and is the truth. This is the person without practical experience, who has come to a dead end by just thinking.

5. *Ditthinicchânakkhanti* – a fifth kind of person is the one who is considering on a causative factor, and a certain result occurs while doing so. He firmly believes in it, and takes to heart of the fact that there is no other result. In such a person a kind of firm and determined belief, called *abhinivesa*, occurs. In his thought, concentrated on this cause,

a kind of contentment and satisfaction appears. This person will willingly accept – “This cause really exists”, just by thought. This is the *Ditthnicchânakkhanti* (*Sam.-Ttha.-2:122; Sam.-Tī.-2: 122*).

It has been asked if the process of arising of *sankhâraloka* called *lokasamudaya* = *anulomapaticcasamuppâda dhamma* and of the dissolution of *sankhâraloka* called the *lokanirodha* = *anulomapaticcasamuppâda dhamma* are understood and visualized by means of *paccakkha ñâna*, after eradicating the the five causes such as *saddhâ*, *ruci*, *anussava*, *âkâparivitakka* and *ditthnicchânakkhanti*.

The reply was that the process of the arising and dissolution of the *sankhâraloka* has been understood and visualized by the *paccakkha ñâna* only, but not with these five causes. In accordance with the *desanâ* – *purimakammabhavassamim moho avijjâ* – admonished in the 12 characters of *paticca samuppâda*, page (50) of *Patisambhidâmagga pâli* in which the Venerable Musila has admittedly stated to have understood and visualized by means of *paccakkha ñâna*, the three periods are included as

1. *Dhamma* groups of the past period referred to as *avijjâ*, *sankhâra*,
2. The present period extending from *viññâ* to (*kamma*) *bhava*,
3. *Dhamma* groups of the future period referred to as *jâti*, *jarâmarana*.

Because of the inclusion of these three periods, you may called these characters of the *paticca samuppâda* also as the *dhammas* of past, future and present periods; or in accordance with the *desanâ* mentioned in *Patisambhidâmagga pâli*, on page (52) as – *jâta avijjâ paccuppanna* – all can be regarded as solely *paccuppanna dhamma*. Whichever way it is regarded –

1. In *vipassanâ* prior to *ariyamagga* called *pubbabhâgasatipatthânamagga*,
2. At the moment of *ariyamagga*,

A meditator must try to visualize these 12 characters of *paticca samuppâda* by the knowledge of *paccakkha ñâna* variously admonished as *anubodhañâna*, *pativedhañâna*, *ñâtapariññâ*, *tîranapariññâ*, *pahânapariññâ*, *vipassanâsammâditthi*, *maggasammâditthi*, *aparapaccayañâna*, *attapaccakkhañâna*, etc. As a man would see different *rûpa* objects via his physical eyes, so should a meditator make attempt at understanding and visualizing these 12 characters penetratively. The Buddha has admonished that only understanding and visualizing this way can one acquire *ariyamagga* where all *asâva dhammas* have been utterly eradicated (*Sam.-1: 267*). Only after penetratively understanding this way, should one discern on the past and future, which are *adittha*, in the same way.

Be Considerate and Ponder

Yam kiñci râhula rûpam atîtânâgatapaccuppanam ijhattam vâ bahiddhâ vâ olârikam vâ sukhumam vâ hînam vâ panîtam vâ yam dûre vâ santike vâ, sabbam rûpam “netam mama, nesohamassami, na meso attâ”ti evummetam yathâbhûtam sammappaññâya passati (*Sam.-1: 444; Anusayasutta*).

Sammappaññâya passatîti saha vipassanâya maggapaññâya sutthu passati (*Sam.-Ttha.-2: 197*).

In this Suttana the Buddha has instructed Rahulâ to discern the five-fold *upâdânakkhandhâ*, existing as 11 species situated within the past, future and present periods, and in the two *santâna* of *ijjhatta* and *bahiddha* – “*netam mama, nesohamassami, na meso attâ*” = as *anicca, dukkha* and *anatta* unerringly by virtue of *sammappaññâ*. Discern with *sammappaññâ*, as explained in the *atthakathâ*, means to discern by *vipassanâ paññâ* together with *ariyamagga paññâ* so as to visualize thoroughly.

With reference to this explanation note that the *sammappaññâ* = **good and true knowledge** means the *vipassanâ paññâ* and *ariyamagga paññâ*. Discern with *vipassanâ paññâ*, and also with the *ariyamagga paññâ* on the five-fold *upâdânakkhandhâ* of the past, future and present periods as *anicca, dukkha* and *anatta*. In this discerning are the *vipassanâ paññâ* and *ariyamagga paññâ* the *anvaya ñâna* or *paccakkha ñâna*? The *sayâdaw* has explained in the book of meaning as follows.

Samma. R. Passatîti *pubbabhâge vipassanâñânena sammasanavasena, mag-gakkhane abhisamayavasena sutthu attapaccakkhena passat (Sam.-Tî.-2: 181).*

In *vipassanâ* prior to *ariyamagga* the past and future five-fold *upâdânakkhandhâs* are well discerned by *attapaccakkha ñâna*, called the *sammâditthi ñâna*, which arose by the power of knowledge acquired through the discernment of these five-fold *khandhâs* as the object. During the *ariyamagga* stage, the past and future five-fold *upâdânakkhandhâs* are well discerned by *attapaccakkha ñâna*, called the *sammâditthi ñâna*, which arose by the power of knowledge acquired through concentrating on these five-fold *khandhâs* via *asamohapativedha* that annihilates the *moha* hindering the understanding of these *khandhâs*.

The *vipassanâditthi ñâna*, which can discern on the past and future five-fold *upâdânakkhandhâs* taking them as the object of concentration, is called *attapaccakkha ñâna*. In the same way *maggasammâditthi ñâna* has also been given as *attapaccakkha ñâna*. This explanation was given the Reverend Dhammapâva known by the name of Ācariya Dhammapâla.

Atha kho rūpâni viya cakkhuvijñânena rūpâdîni tesam ca samudayâdike paccakkha katvâ dassanam ... (Sam.-Tî.-2: 63).

Avijjâsamudayâti *avijjâya uppâdâ, atthibhâvâti attho. Nirodhavirodhî hi atthibhâvo hoti, tassamâ nirodhe asati atthibhâvo hoti, tassamâ purimabhavasiddhâya avijjâya sati imassamim bhava rūpassa samudayo rūpassa uppâdo hotîti attho. Tahnâsamudayo kammâsamudayoti itthâpi eseva nayo (Sam.-Tî.-2: 58).*

Avijjânirodhâ rūpanirodhoti *aggamaggañânena avijjâya anuppâdanirodhato anâgatassa rūpassa anuppâdanirodho hoti paccayâbhâve abhâvato (Sam.-Tî.-2: 59; Mahâtî.-2: 421).*

It was also the Reverend Dhammapâva known by the name of Ācariya Dhammapâla who has explained that as a man could see the *rûpa* objects by *cakkhuvijñânâna*, so should the following be seen penetratively by a meditator see the nature of the *samudaya* and *nirodha* = (*attanigama*) —

1. The five-fold *upâdânakkhandhâ* existing in 11 features as the past, future, present, *ijjhatta, bahiddha, olârîka, sukhuma, hîna, panîta, dûra, santika,*

2. (a) The nature of the *samudaya* of the present five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the past *bhava*, which had been cultivated during the establishment of the *kammabhava*; (b) the nature of the *samudaya* of the future five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the present *bhava*, which had been cultivated during the establishment of the *kammabhava*, (c) the nature of the *samudaya*, referred to as *nibbattilakkhanâ*, of initial arising of these *upâdânakkhandhâs*
3. (a) Cessation, without reappearance once again, due to *arahatta magga* of causes such as *avijjâ*, *tahnâ*, *upâdâna*, *kamma* etc. called the nature of *anupâdanirodha* because of which when *upâdânakkhandhâs*, the future results, pass away by non-reappearable cessation, referred to as cessation by nature of *anupâdanirodha* = the nature of *nirodha* = *atthañgama*, (c) the perishing of these *upâdânakkhandhas* called *bhañga* = the nature of *nirodha* and *atthañgama*.

*Naydassanavasena vâ evum vuttam. Patthamahñi paccuppannadhammânâ
udayabbayam disvâ atha atîtânâgate nayam neti (Mahâ.-Tî,-2: 423).*

In other words, it is explained as the *nayadassana* = by virtue of demonstrating the method. To begin with, of the *paccuppanna dhamma*,

1 (a) The nature of the *samudaya* of the present five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the past *bhava*, which had been cultivated during the establishment of the *kammabhava*; (b) the nature of the *udaya* of the future five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the present *bhava*, which had been cultivated during the establishment of the *kammabhava*, (c) because of cessation of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* by means of *anuppâdha* due to the *ariyamagga*, the future results like *upâdânakkhandhâs* they pass away by the nature of *anupâdanirodha*. This nature of this passing away, called the nature of *vaya*, can be visualized by *paccayato udayabbayadassana*;

2. The *khanato udayabbayadassana* which can discern the momentary arising and perishing away of (the causes) the resultant *upâdânakkhandhâs*;

It has been instructed by the very Mahâtîkâ Sayâdaw the Venerable Dhammapâla that only after discerning on these two kinds of *udayabbaya* by the *paccakkha ñâna* concentrate on those of the past and future, which are *adittha*, in a similar way.

It must be remembered that the teacher of the book of meaning never has indicated to discern on the past and future factors not via *paccakkhna ñâna* but by speculation. And those in search of eternal peace, the *nibbâna*, should always keep that in mind.

The Noblest Speech

*Yam Buddho bhâsate vâcam, khemam nibbânapattiyâ.
Dukkassantakariyâya, sâ ve vâcânammuttamâ (Sam.-1: 191).*

Buddho = the Buddha who has understood the Four Noble Truth penetratively, without help of teachers, but by his own knowledge called *sayambhû ñâna*, and so named because he has made the celestial beings, the worldling, the byahmâ and all the sentient beings to penetratively understand the Four Noble Truth via the *paccaknakha ñâna*. *Nibbânapattiyâ* = to take the great *asankhata* element, the element of peacefulness, the *nibbâna dhamma*, which would bring an end to the suffering of the worldly affairs, as the object and concentrate by means of *paccakkha ñâna*. *Dukkhasa* = *vattadukkha* in the three lives and three planes belonging to three stages of being (e.g. *kâma*, *rûpa*, *arûpa* existences). *Antakiriyâya* = for attaining the ending by cessation of *dukkha* via passing away of the corporeality. *Khemam* = that which is the attainment of peace and end of the multitude of sufferings. *Yam vâcam* = that *dhamma* talk, which should be taken as good *niyânika dhamma*, that helps one escape from *samsarâvatta*. *Bhâsate* = has admonished with *karunâ* and *mettâ*. *Sâ vâcâ* = that *dhamma* talk which is the *niyânika dhamma* that lead one to escape from the *samsarâvatta* is. *Vâcânâ* = of all the talks. *Uttamâ* = the most superior and noblest of all (*Sam.-1: 191; Sam.-Ttha.-2: 252*).

These descriptions will suffice to conclude the treatment on ***Paccakkha ñâna* and *Anvaya ñâna***. If the explanations given here is accepted without reservation, then you the noble man is expected to also accept the explanations on *Baddekarattasuttana*.

Bhaddekaratta (An Auspicious Night) Suttana – Explanation

In *Uparipaṇṇâsapâli vibhaṅga*, included in *Mijjhimanikâya* of the five sections of *nikâya*, four *suttanas* come under the name of ***bhaddekaratta* = an auspicious night**. The first *bhaddekaratta suttana* is *sammâsambuddhabhâsita suttana* admonished by the Buddha, the *sabbaññu sammâsammâbuddha* himself.

The second *suttana* is one admonished by the Venerable Ænandâ himself.

The third *suttana* was admonished by the Venerable Mahâpaccé.

The fourth was *sammâsammâbuddhabhâsita suttana* which came into being in relation to the Venerable Lomasakaṅgiya.

The meaning of *bhaddekaratta* has been given as ***baddekaratta* = an auspicious night**, the explanation being given with reference of method of the five-fold *khandhas* in the first, second and fourth *suttanas*. In the third *suttana* it was given with reference to the method of 12 species *âyatana*.

In these *suttanas* the monks, who are exercising the *vipassanâbhâvanâkammattâna* day and night on the five-fold *khandhâ* and causes within the two *santânas* referred to as *ijjhatta* and *bahiddha*, the three periods the past, future and present or the 12 species of *âyatana*, are expatiated to be **monks of an auspicious night**, and the **night to be of an auspicious night**. The meditation was made to attain *khanapaccuppanna* by means of

aniccânupassanâ etc. of the seven species of *nupassanâ*.

If you, as a meditator, also wanted to be a **meditating individual of an auspicious night**, you must exercise the *vipassanâbhâvanâkammattâna* on the causes of the three periods and within two *santânas* together with the five-fold *khandhâ* by means of the *aniccânupassanâ* etc. of the seven species of *nupassanâ*. In this doctrine, explanations will be made as to how to become a monk of **an auspicious night**, orientating towards understanding the five-fold *khandhâ* = 12 species of *âyatana* = *rûpanâma dhamma* penetratively understood by three *pariññâ*. To acquire this penetrative knowledge, a step by step elucidation will be made of the exercise on *vipassanâ bhâvanâ* from **ânâpâna way** to the attainment of *arahattaphala*.

Among the *Baddekaratta suttanas*, four *gâthâs* are given in brief, and their meanings are given in continuation. The four *gâthâs* are as follow.

1. *Atîtam nânvâgameya, nappatikañkhe anâgatam.
Yadatîtam pahînam tam, appattañca anâgatam.*
2. *Paccuppannañca yo dhammam, tattha tattha vipassati.
Asamhîram asaṃ kuppam, tam vidvâ manubyûhaye.*
3. *Avijjeva kiccamâtappam, ko jaññâ maranam suve.
Na hi no saṅgaram tena, mahâsenena maccunâ.*
4. *Evum vihâram âtâpam, ahorattamatanditam.
Tam ve “baddekaratto”ti, santo âcakkhate muni.*

The meaning of the above *gâthâs* are as follows.

- 1 (a). As the past five-fold *khandhâ* have perished utterly, the past five-fold *khandhâs* (= the 12 *âyatana*) should not be clung to by *tahnâ-ditthi* as “I, mine”.
(b) As the future five-fold *khandhâs* have not yet attained, and so have not arisen, the future five-fold *khandhâs* should not be anticipated by *tahnâ-ditthi* as “I, mine”.
2. The man of wisdom should discern on the present five-fold *khandhâs*
 - (a) at that moment of arising
 - (b) at that *dhamma* groups
 - (c) at site of forest etc., by means of *aniccânupassanâ* etc. of the seven kinds of *nupassanâ*. The man of wisdom should be recollecting on the indestructible *vipassanâ ñâna* to which no *tahnâ-ditthi* attached as “I, mine”. In other words to enter a *janic* state of *asankhata dhâtu*, element of peacefulness, the *nibbâna* and *phalasammâpatta* by the recollecting on these which have not been destroyed and with no attached *tahnâ-ditthi* as “I, mine”.
3. For the purpose exercise by the recollecting *vipassanâ ñâna* or for exercise by recollection on the *phalasammâpatta*, which is associated with *samattha vipassanâ* that is able to annihilate *kilesâs*, effort must be made without procrastination. For no body knows if one would be still alive tomorrow or a day after. Indeed we never have any

agreement with the king of death regarding when to die.

4. The monk, who leads his life making every effort to acquire *phalasangama*, that is associated with *samatha vipassana* that is can annihilate the *kilesas*, is, in fact, **one who belongs to an auspicious night**. This was expatiated by the *Sabbasambuddha Buddha* named *Buddhamuni* the Supreme of the *munis* in whom the *kilesas* have utterly been eradicated (*Ma.-3: 226*).

Delight in the Past

In accordance with instruction given in the above *gatha* (1) *atitam nānvāgameya* = the past is not to be followed. Regarding this instruction as to whether or not the past is followed, the Buddha himself has explained as follows.

Kathaṅca bhikkhave atitam anvāgamenī, “evum rūpo ahoṣim atitamaddhāna”ti tatthanandim samanvāneti. “Evum vedano. R. Evum sañño. Evum sankhāro. Evum viññāno ahoṣim atitamaddhāna”ti attha nandim samanvāneti. Evum kho bhikkhave atitam anvāgamaneti (Ma.-3: 226).

Attha nandim samanvādhnatīti tesu rūpādīsū tahnāṃ samanvāneti anupavatteti (Ma.-Tīha.-4: 171).

Bhikkhus How is the past enjoyed?

1. Delight in the past *rūpa dhamma*, the *nandī dhamma*, as – “The *rūpa dhamma* has arisen in the past” – has appeared.
2. “Such a feeling = *vedanā dhamma* in the past,
3. Such an awareness = *saññā dhamma*,
4. Such a dynamic groups of *cetasika sankhāra dhammas*,
5. Such a mental quality = *viññāna dhamma* has arisen.” will cause the formation of delight in the past (*vedanā-saññā-sankhāra*) *viññāna dhammas*. Bhikkhus The past is enjoyed in this way (*Ma. 3: 226*).

If the delight, *nandī dhammas*, in the *rūpa-vedanā-saññā-sankhāra-viññāna* of the past resulted as expounded above by the Buddha, then there always is enjoyment in the past. This is what it really means and which must be well noted. Again the Venerable Mahākaccā also has explained how to have enjoyment in the past as given below.

Kathaṅca āvuso atitam anvāgameti? Iti me cakkhu ahoṣi atitamaddhānaṃ, iti rūpāti, tattha sandarāgappatibaddham hoti viññānaṃ, sandarāgappatibaddhattā viññānaṃ tadabhisandati, tadabhinadanto atitam anvāgameti (Ma.-3: 236).

My colleagues In what ways is the past always enjoyed?

The *nikanti viññāna* associated with longing for element of eye clearness and in material object, the *chandharāga*, had arisen such as in the past I have had element of eye clearness in this way, my material objects have been this way. Because of association of this conscious (*nikanti*) *viññāna dhamma* with the clinging, *rāgasandha*, one is delighted in the element of eye clearness and material object. If one is delighted with the element of eye clearness and material object, then he is delighted in the past. (It has been expatiated that the same applies to the remaining *āyatana*s).

In the above sermon too the instruction is that it must be kept firmly in mind that if delight has been attached to 12 species of *âyatana*, then the past is delighted in.

How the Past is Not Enjoyed

Kathañca Bhikkhave atîtam nânvâgameti, “evum rūpo ahosim atîtamaddhânan”ti tattha nandim na samanvâneti. “Evum vedano. R. Evum sañño. Evum sankhâro. Evum viññâno ahosim atîtamaddhânan”ti tattha nandim na samnvâneti. Evum kho bhikkhave atîtam nâmanvâgameti (Ma.-3: 226 – 227).

Bhikkhave In what way was the past not enjoyed?

1. Delight in the past *rûpa dhamma*, the *nandî dhamma*, as – “The *rûpa dhamma* has arisen in the past” – has not appeared.
2. “Such a feeling = *vedanâ dhamma* in the past,
3. Such an awareness = *saññâ dhamma*,
4. Such a dynamic groups of *cetasika sankhâra dhammas*,
5. Such a mental quality = *viññâna dhamma*” will cause the formation of delight in the past (*vedanâ-saññâ-sankhâra*), *viññâna dhammas* has not arisen. Bhikkhus This is how the past is not enjoyed (*Ma.3: 236*).

The Venerable Mahâkaccé has also explained how no enjoyment is sought in the past.

Kathañca âvusso atîtam nânvâgameti. Iti me cakkhu ahosi atîtamaddhânam, iti rūpâti, tattha na sandarâgappatibaddham hoti vuññânam, na sandarâgappatibaddhattâ viññânassa na tadabhinandati, na tadabhinandanto atîtam nânvâgameti (Ma.-3: 236).

My colleagues In what ways is the past not always followed?

The *nikanti viññâna* associated with longing for element of eye clearness and in material object, the *chandharâga*, had not arisen such as in the past I have had element of eye clearness in this way, my material objects have been this way. Because of dissociation of this conscious (*nikanti*) *viññâna dhamma* with the clinging, *chandharâga*, one is not delighted in the element of eye clearness and material object. If one is not delighted with the element of eye clearness and material object, then he is not delighted in the past (*Ma.-3: 236*).

The same has been instructed to apply to the remaining *âyatanas*. In this sermon, if there is enjoyment in the 12 *âyatanas*, then this means that the past is still enjoyed, and it should be remembered that if there is no enjoyment in the 12 *âyatanas* there will be no delight in the past.

The explanations given by the Buddha and the Venerable Mahâkaccé are that if there has been delight, the *nadîdhamma*, in the five-fold *khandhâs*, *rûpa* and *nâma dhammas* called the 12 *âyatans*, then the past will be clung to. If *nadîdhammas* have not arisen then it is clear that there is no pleasure in the past. These are the *desanâs* which have

instructed with emphasizing only on the exercise to be detached from the past *khandhâs* and *âyatanas*. It should be realized that these *desanâs* instructed only to be detached, to be free from attachment to, the past *khandhâs*, *âyatanas* or *tahnâ ditthi*. These, however, do not mean that the past *khandhâ-âyatana-rûpa-nâma* are not to be taken as the object of meditation.

Expectation of the Future

Kathañca bhikkhave anâgatam patikañkhati? “Evum rûpo siyam anâgatamaddhânan”ti tattha nandim samanvâneti. Evum vedano siyam. R. Evum saññâ siyam. “Evum viññâno siyam anâgamaddhânan”ti tattha nandim samnvâneti. Evum kho bhikkhave anâgatañ patikañkhati (MA.-3: 227).

Bhikkhave How is the future expected?

1. Delight in the future *rûpa dhamma*, the *nandî dhamma*, as – “The *rûpa dhamma* is anticipated to arise in the future.”
2. This kind of feeling in future = *vedanâ dhamma*. R.
3. Such an awareness = *saññâ dhamma*.
4. *Cetasika sankhâra dhamma* which are subject to such changes.
5. Such a consciousness = delight, *nandî dhammas*, in the future *viññâna dhamma* (*vedanâ-saññâ-sankhâra*) results when a wish is made for them.

Bhikkhus The longing for the future has been made in this way.

This is what the Buddha has expounded with regard to longing for the future.

Again the Venerable Mahâkaccé has expatiated on the anticipation of the future in the following way.

Kathañca âvusso anâgatam patikañkhati. Iti me cakkhu siyâ anâgatamaddhânam, iti rûpâti appatiladdhassa patilâbhâya cittam panidahati, cetaso panidhânapaccayâ tadanadati, tadabhinandati, tadabhinandanto anâgatañ patikañkhati (Ma.-3:237).

My colleagues In what way is the past longed for? May the element of my eye clearness be so in future; may my corporeality be so. The mind has been set in this way on the eye clearness element and corporeality which have yet to acquire. The mind set in this way is the cause due which the awareness in the eye clearness element and corporeality have resulted. If there is delight in this eye clearness element and corporeality, then will be anticipation for the future. (It has been admonished that the same applies to the remaining *âyatanas*) (*Ma.-3:237*).

According to the *desanâ* admonished here —

If a wish has been made in mind that in the future period and future life as to be a human of good deeds, a god of good deeds, and had made wishes after performance of *kusala* actions, then this means there is delight in the five-fold *upâdânakkhandhâ* of the human and of the god. Note that if there is enjoyment for these, then there is anticipation for the future.

Not Anticipating the Future

Kathañca bhikkhave anâgatam nappatikañkhati. “Evum rūpo siyam anâgatamaddhânan”ti tattha nandim na samanvâneti. Evum vedano siyam. R. Evum sañño siyam. Evum sankhâro siyam. “Evum viññâno siyam anâgatamaddhânan”ti tattha nandim na samanvâneti. Evum kho bhikkhave anâgatam nappatikañkhati(Ma.-3:227).

Bikkhave In what way is the future not anticipated?

Enjoyment, *nandî dhamma*, in the future corporeality as “I wish to have a human good looking material body in future” does not happen to arise in one again and again.

Such an enjoyable feeling = wish to be one with *vedanâ*. R.

Such an awareness = wish to be one with *saññâ*.

Wish to be one with such a *cetasika* and *sankhâra dhamma* groups subject to change.

“Wish to be one with such an enjoyable consciousness = *viññâna* in future”, a delight in these future *viññâna dhamma* (*vedanâ-saññâ-sankhâra*) groups have not been made again and again.

Bhikkhus This how the future has not been anticipated (*Ma.-3: 227*).

This is the *desanâ* expatiated by the Buddha, through his *mukhapâttha*, as an explanation of how the future is not anticipated. With regard to non-anticipation of the future, the Venerable Mahâkaccé has given the following explanation.

Kathañca âvusso anâgatam nappatikañkhati. Iti me cakkhu siyâ anâgatamaddhânam, iti rūpâti appatiladdhassa patilâbhâya cittam nappanidahati. Cetaso appanidhânapaccayâ na tadabhinadati, na tadabhinandanto anâgatam nappatikañkhati (Ma.-3: 237).

My colleagues In what way is the future not anticipated? The mind is not set on the eye clearness element not yet acquired as I wish my future eye clearness element be this way, material objects be like this. Because of the non-committed mind as the cause, there is no enjoyment in the future eye clearness element and material object. If there is no delight in the future eye clearness element and material object, then the future will not be longed for or anticipated. (A similar explanation was expatiated for the remaining five pairs of *âyatanas*). (*Ma.-3: 237*).

Note again that with reference to the above *desanâ* expounded by the Omniscient Buddha and the explanations given by the Venerable Mahâkaccé, no longing for nor delight in the future five-fold *upâdânakkhandhâ* and the *rûpa-nâma*, called the twelve *âyatanas*, as “Let me be it,” means no anticipation on the future.

With regard to the above explanations and instructions, teacher of the book of meaning also has the given meaning of “**do not long for future, do not anticipate the future**” as follows.

Atîtanti atîte pañcakkhandhe. Nânvâgameyâtî tahnâditthîhi nânugaccheya. Napatikañkheti tahnâditthîhi na pattheya (Ma.-Ttha.4: 170).

The past refers to the five-fold *khandhâ* of the past (= 12 species of *âyatana*); do not long for the past means not to long for the past five-fold *khandhâ* (= the *âyatana* 12 species) by *tahnâ-ditthi* as “I – Mine = Let me be like this. Let me be like this”.

Do not anticipate for the future means not to long for the future five-fold *khandhâ* (= *âyatana* 12 species) by *tahnâ-ditthi* as “**I would like to be this. I would like to be this.**”

The Essence of the Sermon

The actual sense of this pâli book of meaning is this.

1. If attachment is made on the past five-fold *khandhâ* by *tahnâ-ditthi*, then it is longing for the past.
2. If attachment is not made on past five-fold *khandhâ* by *tahnâ-ditthi*, then means that the past is not longed for.
3. If attachment is made on the future five-fold *khandhâ* by *tahnâ-ditthi*, then it is longing for the future.
4. If attachment is not made on future five-fold *khandhâ* by *tahnâ-ditthi*, then means that the future is not longed for.

This is the basic idea of the statement.

1. Do not to long for the past means to meditate so as not be attached on the past five-fold *khandhâ* by *tahnâ-ditthi* and effort must be made not be so attached.
2. Do not to long for the future means to meditate so as not be attached on the future five-fold *khandhâ* by *tahnâ-ditthi* and effort must be made not be so attached.

It should be accepted without reservation that this is what the *desanâ* really means.

Attraction to *Tahnâ-Ditthi* in the Present

The Buddha Sabbñusammâsambuddha himself has expatiated as if there is *sakkâya ditthi* referred to as *attaditthi* = my life, my soul, my *viññâna* and my self, attached either on the present five-fold *khandhâ* or on any one of these five, and if there is attachment as I, other, male, female, individuality, sentient being, human, god, *byahmâ*, then attraction will be exerted on the five-fold *khandhâ* by *tahnâ-ditthi* (*Ma*.-3: 227).

Bhikkhus In what way is attraction made on the present by *tahnâ-ditthi*?

Bhikkhus In this world, worldlings, who are not used to seeing the *ariyas*, being incompetent in and unfamiliar with the *ariyâdhamma*, and not used to seeing the people of good deeds being incompetent in, unfamiliar with, and unheard of the good *dhamma*, are being attracted by *tahnâ-ditthi* in the following way.

1. *Rûpa* is discerned as *atta*.
2. (The remaining *khandhâs*) Are discerned as possessing *atta*,
3. Discerning as *rûpa* in *atta* and
4. *Atta* in *rûpa*.

Feeling as *vedanâ* is. R.

Awareness as *saññâ* is. R.

Cetasika sankhâra dhamma groups subject to change as. R.

1. Awareness = discern *viññâna* as *atta*.
2. (The remaining *khandhâs*) Are discerned as possessing *atta*.
3. Discerning as *rûpa* in *atta* and
4. *Atta* in *rûpa*.

Bhikkhus In this way attraction is made to the present *dhammas* by *tahnâ-ditthi* (*Ma*.-3: 227).

The Venerable Mahâkaccé too has expounded as follow.

Kathañca âvusso paccuppannesu dhammesu samhîrati.

Yañcâvusso cakkhu, ye ca rūpâ. Ubhayametam paccuppannam, tassamim ce paccuppanne chandarâgappatibaddham hoti viññânam, chandarâgappatibaddhattâ viññânassa tadabhinandanto paccuppannesu dhammesu samhîrati (Ma.-3: 237).

My colleagues In what way do *thanâ-ditthi* attract as “I, mine” in the present *dhammas*?

My colleagues Eye clearness element (= *cakkhupasâda*) and *rûpa* object are a pair of the present. Longing for the eye clearness element and *rûpa* object of the present = awareness connected with *chanda-râga* = *viññâna* may occur. Then that eye clearness element and *rûpa* object will be enjoyed because of the awareness = longing of the *viññâna* = the state of being connected with the *chandarâga*. If there is delight in the eye clearness element and *rûpa* object, then there is attraction by *tahnâ-ditthi* to these present *dhammas*. (The same phenomenon for the remaining five pairs of *âyatanas* have been expounded).

Distraction by *Tahnâ-Ditthi* in the Present

Bhikkhave In what way do *tahnâ-ditthi* distract in the present?

Bhikkhus In this world, *sāvaka*, the followers of the Buddha’s *desanâ*, who are used to seeing the *ariyas*, being competent in and familiar with the *ariyâdhamma*, and used to seeing the people of good deeds, being competent in, familiar with and having knowledge of the good *dhamma*, are being distracted by *tahnâ-ditthi* in the following way.

5. *Rûpa* is discerned not as *atta*.
6. (The remaining *khandhâs*) Are discerned as not possessing *atta*,
7. Not discerning as *rûpa* in *atta* nor
8. *Atta* in *rûpa*.
Feeling as *vedanâ* is. R.
Awareness as *saññâ* is. R.
Cetasika sankhâra dhamma groups subject to change as. R.
5. Awareness = discern *viññâna* not as *atta*.
6. (The remaining *khandhâs*) Are discerned as not possessing *atta*.
7. Not discerning as *rûpa* in *atta* nor
8. *Atta* in *rûpa*.

Bhikkhus In this way no attraction is made to the present *dhammas* by *tahnâ-ditthi* (Ma.-3: 227).

Kathañca âvusso paccuppannosu dhammesu na samhîrati.

Yañcâvusso cakkhu, ubhayametam paccuppannam, tassamim ce paccuppanne na chandarâgappatibaddham hoti viññânam. Na chandarâgappatibaddhattâ viññânassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na samhîrati (Ma.-3:238).

My colleagues In what way is no attraction made to the present *dhammas* by *tahnâ-ditthi*?

My colleagues The eye clearness element and the *rûpa* object are a pair of the present. Suppose the longing for present eye clearness element and *rûpa* object = awareness associated with *chanda-râga* = *viññâna* does not arise. Because of the awareness = longing of the *viññâna* = being dissociated with *chanda-râga* result in

distraction of that eye clearness element and *rûpa* object. If there is no delight in these two, then there is no attraction to the present *dhammas* by means of *tahnâ-ditthi*. (It has been expatiated that the same applies to remaining five pairs of *âyatanas*).

The Meaning of the *Desanâ*

The meaning of the *desanâ* has been given by the teacher of the book of meaning as follows.

Tattha samhîratîti vipassanâya abhâvato tahnâditthîhi âkatthiyati. Na samhîratîti vipassanâya bhâvena tahnâditthîhi âkatthiyati (Ma.-Ttha.-4: 171 - 172).

Because *vipassanâ ñâna* does not arise in the present *dhammas* = due to the *vipassanâ ñâna* being not apparent, there is an attraction exerted by *tahnâ-ditthi*. Due to arising of the *vipassanâ ñâna* in the present *dhammas*, there apparently is *vipassanâ ñâna* because of which no attraction can be exerted on the present *dhammas*. (*Ma.-Ttha.- 4: 171 - 172*).

In accordance with the explanations given in the above, if *vipassanâ ñâna* are arising on the present *dhammas*, there can be no attraction by *tahnâ-ditthi* = there can be no *tahnâ-ditthi*. If no *vipassanâ ñâna* arises on the present *dhammas*, attraction by *tahnâ-ditthi* will be exerted = the *tahnâ-ditthi* will be arising. Therefore, the Buddha himself has instructed in second *gâthâ* to be free from attraction by *tahnâ-ditthi*. So as not to be attached by *tahnâ-ditthi* on the present five-fold *khandhâ* and *rûpanâma dhammas* must be dissolved and discerned by *vipassanâ* via *aniccânupassanâ ñâna*, *dukkhânupassanâ ñâna*, *anattânupassanâ ñâna*, *nibbidânupassanâ ñâna*, *virâganupassanâ ñâna*, *nirodhânupassanâ ñâna*, *patinissaggâ ñâna*, referred to as the seven *anupassanâ ñâna*, again and again.

Paccuppannañca yo dhammam, tattha tattha vipassati.

Asamhîram asamkuppam, tam viddvâ manubayûhaye.

(The meaning of this stanza is given at the beginning of *Baddekaratta* suttana).

The explanations have also been given by *atthakathâ-tîkâ* as follows.

Attha tatthâti paccuppannampi dhammam yattha yattheva ca nam aniccânupassanâdîhi sattahi anupassanâhi yo vipassani, araññâdîsu vâ tattha tattheva vipassati (Ma.-Ttha.- 4: 170).

Yattha yatthâti yassamim yassamim khane, yassamim yassamim vâ dhammapuñje uppannam, tam sabbampi asesetvâ (a.-Tî.-3: 366).

The following is what these *atthakathâ-tîkâ* mean.

Concentration is repetitively made on the present five-fold *khandhâs* as

1. At the moment of arising,
2. In places like forest etc.,
3. Those groups of dhamma, as they are, are entirely discerned by *aniccânupassanâ* etc. of the seven *anupassanâ ñâna*. The *vipassanâ ñâna*, concentrating on the object, is never attracted by *tahnâ-ditthi* of the *kilesâs*. This *vipassanâ ñâna* is indestructible by *tahnâ-ditthi* of the *kilesâs*. Then the *vipassanâ ñâna*

is again discerned = culture that *vipassanâ ñâna*. Discernment in this way is also discerning on the five-fold *khandhâ = manodvârika mahâkusala jovîthi citta* led by *vipassanâ ñâna* in turn is concentrated so that the object of concentration and concentrating *ñâna* as a pair is being discerned.

If *vipassanâ ñâna* is increased by discerning this way the opposing *kilesâ* of *raga* etc. cannot destroy it. A man of wisdom must discern repeatedly on the *vipassanâ ñâna* which is indestructible by the opposing *kilesâ* of *tahnâ-ditthi* etc.

This description of indestructibility of *vipassanâ ñâna* is just a *pariyâya*. As the *vipassanâ ñâna* can only momentarily eradicate the opposing *kilesas*, it can remain indestructible only momentarily.

In fact it is the *nibbâna dhamma*, named the *asankhata dhâtu*, which certainly remains indestructible by means of the opposing *kilesas*. Therefore, a man of wisdom must exercise on the *vipassanâ bhâvanâ* via *vipassanâ ñâna* to ultimately attain path knowledge and fruit knowledge. Then with the path knowledge so acquired, enter the fruit absorption (*phalsammâpatti*) state repeatedly taking the *asankhata dhâtu*, the element of peacefulness, the *nibbâna* as the object. This is the meaning the second *gâtha*.

Instructions Acquired

If the above two *gâthâs* are taken in brief, the Buddha has instructed that –

1. Not to have *tahnâ-ditthi* on the past five-fold *khandhâ*,
2. Not to have *tahnâ-ditthi* on the future five-fold *khandhâ*,
3. Not to have *tahnâ-ditthi* on the present five-fold *khandhâ*.

It has also been instructed that the present five-fold *khandhâ* are repetitively concentrated, not to have *tahnâ-ditthi* on them, by means of *aniccânupassanâ* etc. of the seven *anupassanâ ñâna*.

If so a question arises as to how to practise in such a way that one has no *tahnâ-ditthi* on the five-fold *khandhâs* of the past, future and present. The answer for this is as given below.

Extracts from Patisambhidâmagga Pâli

Katham atîtânâgatapaccuppannânam dhammânam sañkhipitvâ vavatthâne paññâ sammane ñânam –

Yam kañci rūpam atîtânâgatapaccuppannam acchattam vâ bhahiddhâ vâ olârika vâ sukhumam vâ yam dûre vâ santike vâ, sabbam rūpam aniccato vavatthapeti ekam sammasanam. Dukkhatō vavatthapeti ekam sammanam, anattato vavatthapeti ekam sammanam.

Yâ kâci vedanâ. R. Yâ kâci saññâ. Ye keci sankhârâ. Yam kañci viññânam atîtânâgatapaccuppannam ijhattam vâ bhahiddhâ vâ olârikam vâ sukhumam vâ hînam vâ panîtam vâ yam dûre santike vâ. Sabbam viññânam aniccato vavatthapeti ekam sammasanam.

Dukkho vavatthapeti ekam sammasanam, attato vavatthapeti ekam sammasanam (Patisam.: 51).

Why is the knowledge that can analyze in brief the past, future and present *dhammas* called the *sammasana ñâna*? The past, the future, the present, *ijhatta*, *bahiddha*, *olârika*, *sukhuma*, *hîna*, *panîta*, *dûra*, *santika* which are all *rûpas*, and individually noted as *anicca* is an analytical notion = called *sammasana*. Individually noted as *dukkha* is another analytical notion = called *sammasana*. Individually noted as *anatta* is still

another analytical notion = called *sammasana* (*Patisam.*: 51).

Tasamâ esa yam atîtam rūpam, tam yasamâ atîteyeva khînam, nayimam bhavum sampat-tanti aniccam kayatthena. Yam anâgatam rūpam anantarabhavē nibbattissati, na tato param bhavum gamissatîti aniccam khayatthena. Yam paccuppannam rūpam, tampi idheva khîyati, na ito gicchatîti aniccam khayatthena (Vi.-2: 245; Patisam.-Ttha.-1: 229).

Therefore, this meditating monk discerns in this way. –

1. A certain *atîta rūpa dhamma* did exist that, however, perished away in the past and never reaching the present life. Due to this nature of perishing and dissolving away, it is discerned as *anicca*.
2. A certain *anâgata rūpa dhamma* will arise in the future that will perish away in the future, but will never continue into next future. Because of this nature of perishing and dissolving away, it is discerned as *anicca*.
3. A certain *paccuppanna rūpa dhamma* does exist that, however, perishes away in the present, but will never continue into another life. Due to this nature of perishing and dissolving away, it is discerned as *anicca* (*Vi.-2: 245; Patisam.-Ttha.-1: 229*).

[**Note.** It has been expatiated to discern on the *vedanâ, saññâ, sankhâra, viññâna* etc. of the four-fold *nâmakhandhâs*, the 12 *âyatanas*, 18 *dhâtus* and the 12 characters of *paticca samuppâda* in a way similar to that applied for the *rûpakkhandhâ*. See *Patisam.*: 51-52.]

Evum sankhâra annatto passantassa ditthisamugghâtanam nâma hoti. Aniccato passantassa mânasamugghâtanam nâma hoti. Dukkhatō passantassa nikantipariyâdânam nâma hoti. Iti ayam vipassanâ anattano anattano tthâne yeva titthatîti (Visuddhi-2:264).

In this way in the *santâna* of the one who understands the *sankhâra dhammas* as the *anatta*, *ditthisamugghâtna* = distraction from *ditthi* appears. When one who understands the *sankhâra dhammas* as the *anicca*, *mânasamugghâtana* = distraction from *mâna* appears. When one who understands the *sankhâra dhammas* as the *dukkha*, *nikantipariyâdâna* = dissolution of *tahnânikanti* appears. Note that each *vipassanâ* is related to its corresponding character (*Visuddhi-2:264*).

Here explanation of Mahâtîkâsayâdaw is briefly described. (For detail see Mahâtîkâ vol. II, pp. 415 – 416; Nibbâgâminipatipadâ, vol. V, in section on Sammâsana ñâna, pp. 152 – 153).

Although *anattânupassanâ ñâna* can distract *ditthi*, it is not this *ñâna* alone which can do so. Only when supported by the force of the *aniccânupassanâ ñâna* and *dukkânupassanâ ñâna*, based on the powerful *upanissaypaccaya*, the *anattânupassanâ ñâna* becomes sharp, clean and powerful. Then it can dissociate itself from clinging to the *ditthi*.

Similarly even though *anattânupassanâ ñâna* can distract clinging to *mâna*, it is not this *ñâna* alone which can do so. Only when supported by the force of the *aniccânupassanâ ñâna* and *dukkânupassanâ ñâna*, based on the powerful *upanissaypaccaya*, the *anattânupassanâ ñâna* becomes sharp, clean and powerful. Then it can dissociate itself from the clinging to the *mâna*.

Aniccasaññā bhāvetabbā asamimānasamugghâtāya = the Buddha has instructed that for the sake of detaching from the clinging on to the *asamimāna*, meditate on the *aniccasaññā* (*Mahâtî*.-2: 416).

Again although *dukkhānupassanā ñāna* can dissolve the *nikanti*, the clinging to *tahnā*, it is not this *ñāna* alone which can do so. Only when supported by the force of the *aniccānupassanā ñāna* and *anattānupassanā ñāna*, based on the powerful *upanissayapaccaya*, the *dukkhānupassanā ñāna* becomes sharp, clean and powerful. Then it can dissociate itself from the clinging on to the *tahnā*.

Since the clinging to *tahnā* cannot be detached by *aniccānupassanā* alone nor to *māna* by *dukkhānupassanā* alone nor to *ditthi* by *anattānupassanā* alone, *vipassanā* exercise must be made on each of the three general characters taken alternately as the object. In discerning this way, priority may be given to *aniccalakkhanā* if need be. The same applies to *dukkhalakkhanā* and *anattalakkhanā*.

Because of *vipassanā* exercise by recollection, the *anattānupassanā ñāna* becomes sharper, clearer, more penetrative, effective, accumulated and powerful enough to dissolve the clinging to *atta* by support of the *aniccānupassanā ñāna* and *dukkhānupassanā ñāna*. Then this *anattānupassanā* is powerful enough to demolish the clinging to *attaditthi*.

At a corresponding time the *aniccānupassanā ñāna* becomes sharper, clearer, more penetrative, effective, accumulated and powerful enough to dissolve the clinging to *atta* by support of the *dukkhānupassanā ñāna* and *anattānupassanā*. Then this *aniccānupassanā ñāna* is powerful enough to demolish the clinging to *māna*.

At a corresponding time the *dukkhānupassanā ñāna* becomes sharper, clearer, more penetrative, effective, accumulated and powerful enough to dissolve the clinging to *atta* by support of the *aniccānupassanā ñāna* and *anattānupassanā ñāna*. Then this *dukkhānupassanā ñāna* is powerful enough to demolish the clinging to *tahnā* (see *Mahâtî*.-2: 415 – 416).

The Power of *Lokiyabhāvanā*

Lokiyabhāvanāya hi kāye pahīnam na vedanādīsu pahīnam hoti. Yādipi na pavatteya, na ekattha pahīnam sesesupi pahīnam hotīti maggasatipatthābhāvanam, lokiyabhāvanāya vā sabbattha appavattimattam sandhāya vuttam (*Ma.-Tī*.-1: 347).

The power of *lokuttarāmaggasatipatthānabhāvana* and that of *lokiyasatipatthānabhāvanā* are not similar. As mediator is exercising *vipassanā* on the *paramattha* objects such as *kāya*, *vedanā*, *citta*, *dhamma* etc., along with culturing their causes, he arrives at a stage about to attain the *ariyamagga*. At that instant the meditator can concentrate on any of *kāya*, *vedanā*, *citta*, *dhamma* in the process of *vipassanā* and still can acquire *ariyamagga*. If *ariyamagga* is attained while concentrating on the *rūpa dhamma*, named *kāya*, then it can disintegrate and annihilate not only the *tahnā* and *māna* clinging to the *rūpa dhamma*, but the *tahnā*, *māna* and *ditthi* clinging on to the *vedanā*, *citta*, and *dhamma*. Remember that the same thing happens in exercising *vipassanā* on the *vedanā*, *citta*, and *dhamma*. The *lokuttara ariyamagga dhammas* are, however, the dhammas which can arise only when supported by the force of powerful *vipassanā* nanas such as *upanissaya* and *paccayasatti* bases.

On the other hand, the *lokiyasatipatthâna bhâvanâ* is not that powerful. If *vipassanâ* exercise is made on the *rûpa dhamma*, named *kâya*, as the object, then *tahnâ*, *mâna* and *ditthi* cling to this *dhamma* can be dissolved momentarily. This *kâyânupassanâ satipatthâna bhâvanâ* cannot disintegrate *tahnâ*, *mâna* and *ditthi* cling to *vedanâ*, *citta* and *dhamma*. It must be reminded that a similar situation occurs when discerning on the *vedanâ*, *citta* and *dhamma*.

Therefore, in the case of *lokiyasatipatthâna bhâvanâ*, *vipassanâ* exercise is made on the *kâya* so as to dissolve the *tahnâ*, *mâna* and *ditthi* cling to the *kâya*. The exercise is made on the *vedanâ* so as to dissolve the *tahnâ*, *mâna* and *ditthi* cling to the *vedanâ*. The *vipassanâ* exercise is made on the *citta* so as to disintegrate the *tahnâ*, *mâna* and *ditthi* cling to the *citta*. The *vipassanâ* exercise is made on the *dhammas* so as to dissolve the *tahnâ*, *mâna* and *ditthi* cling to the *dhamma*.

As a matter of fact, *kâya*, *vedanâ*, *citta* and *dhamma* are the five-fold *upâdânakkhandhâ*. So, to annihilate the *tahnâ*, *mâna* and *ditthi* cling to the present five-fold *upâdânakkhandhâ*, meditation is made on the present *upâdânakkhandhâ* as an object. To annihilate the *tahnâ*, *mâna* and *ditthi* cling to the past five-fold *upâdânakkhandhâ*, meditation is made on the past *upâdânakkhandhâ* as an object. To annihilate the *tahnâ*, *mâna* and *ditthi* going to be cling to the future five-fold *upâdânakkhandhâ*, meditation is made on the future *upâdânakkhandhâ* as an object. This the method of practicing for eradication of the *tahnâ*, *mâna* and *ditthi* clinging to the past, future and present five-fold *upâdânakkhandhâs*.

Therefore the following instructions are achieved from the above.

1. To be free from *tahâ-ditthi* attached to present five-fold *upâdânakkhandhâ* the *vipassanâ* exercise is made on present five-fold *upâdânakkhandhâ*.
2. To be free from *tahâ-ditthi* attached to past five-fold *upâdânakkhandhâ* the *vipassanâ* exercise is made on past five-fold *upâdânakkhandhâ*.
3. To be free from *tahâ-ditthi* attached to future five-fold *upâdânakkhandhâ* the *vipassanâ* exercise is made on future five-fold *upâdânakkhandhâ*.

As explained in Section on the *Paccakkha ñâna* and *Anvaya ñâna*, as to whether *paccakkha ñâna* or *anvaya ñâna* is employed in discerning on the past and future, the Buddha has expounded it to be *nâmarûpapariccheda ñâna* to *attapaccakkha ñâna*. With reference to this –

Pubbabhâge vipassanâñânena sammasanvasena. R. Sulu attapaccakkhena ñânena passati (Sam.-Tî.-2: 181)

What it means is that in the *vipassanâ* prior to *ariyamagga* the 12 phenomena of the five-fold *upâdânakkhandhâ*, existing as the past, future and present etc., are discerned analytically, *samâsana*, taking them as the object, by the power of which they are well discerned, well understood and well realized. These are acquired via *attapaccakkha ñâna*, called *vipassanâsammâditthi*. (for discerning by *Anvaya ñâna* see section on *Vipassanâ* on pp)

If in deed *vipassanâ* exercise is made on the past and future *khandhâs* to be from the *tahnâ-ditthi* attached to these. If so, which descriptions in this *Baddekaratta* sutta instruct for *viipassanâ* meditation on the past and future? The answer is as follows.

1. *Atîtam nânvâgameya* = The past must not be followed by with *tahnâ-ditthi*,
2. *Nappatikañkhe anâgatam* = The future must not be anticipated with *tahnâ-ditthi*.

Note that these are instructions to exercise *vipassanâ* on past and future *khandhâs* so

as to be free from attachment on the past and future *khandhâs*. Only by destruction of *kilesâ* aggregates by virtue of *vipassanâ* knowledge (the Path Knowledge) referred to as *nibbedhika* knowledge, which is endowed this power, can these aggregates be eradicated. It must be noted that they cannot be disintegrated without discerning on the past and the future.

The *tahnâ-ditthi* clung on the past and future will never cease without concentrating on the past and future. Meditation is made on the present *khandhâs* to free oneself from the *tahnâ-ditthi* attached on the present *khandhâs*. Similarly meditation is made on the past and future *khandhâs* to free oneself from the *tahnâ-ditthi* attached on the past and future *khandhâs*. Read the following *suttanas* for further information.

Kâlattayaanicca (Dukkha - Annata) Suttana

Rûpam bhikkhave aniccam atîtânâgatam, ko pana vâdo paccuppanassa. Evum passam bhikkhave sutavâ ariyasâvako atîtassamin rûpassamim anapakkho hoti, anâgatam rûpam nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti. R. nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti. R. Rûpam bhikkhave dukkham atîtânâgatam, ko pana vâdo paccuppanassa. Evum passam bhikkhave sutavâ ariyasâvako atîtassamin rûpassamim anapakkho hoti, anâgatam rûpam nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti. R. Rûpam bhikkhave anattam atîtânâgatam, ko pana vâdo paccuppanassa. Evum passam bhikkhave sutavâ ariyasâvako atîtassamin rûpassamim anapakkho hoti, anâgatam rûpam nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti.

Vedanâ aniccâ. R. Dukkâ. R. Anattâ. R.

Saññâ aniccâ. R. Dukkâ. R. Anattâ. R.

Sankhâra aniccâ. R. Dukkâ. R. Anattâ. R.

Viânam aniccam. R. Dukkâ. R. Anattâ. R. (Sam.-2: 17-18).

Navame ko pana vâdo paccuppanassâti paccuppannahmi kathâva kâ anicca-meva tam. Te kira bhikkhu atîtânâgatam aniccanti sanlakkhattvâ paccuppanne kilamimsu, atha nesam ito atîtânâgatepi “paccuppannam aniccan”ti vuccamâne byjjhisantîti ajjhâsayam veditvâ sattâ puggalajjhâsayena imam desam desesi (Sam.-Ttha.-2: 242).

Dasamekâdasamâni dukkham anattâti padehi visesetvâ tathârûpeneva puggalejjâsayena kathitâni (Sam.-Ttha.-2: 242).

Yadi atîtânâgatam etarahi anattibhâvato aniccam, paccuppannampi tadâ natthîti ko pana vâdo tassa aniccâya, paccuppannahmi kathâva kâ udayabbayaparicchannattâ tassa. Vuttam hetam “nibbattâ ye ca titthanti, âragge sâsapûpamâ”ti (Sam.-Tî.2: 213).

Bhikkhus *Rûpa* which is the past and future is the *anicca (dukkha. anatta)*. And the present *rûpa* is not an exception. Bikkhus The nature of *anicca* (of *dukkha* and of *anatta*), realized by own knowledge referred to as *âgamasuta*, knowledge via practice referred to as *adhigamasuta*, are possessed by followers *sâvakas* (or *ariyasâvakas*). They do not linger on to the past *rûpa* nor have enjoyment or anticipation for the future *rûpa*. They practice on the present *rûpa* to be relieved of interest, attachment and for acquirement of, its dissolution. (Note that the same applies to *vedanâ* etc.) (*Sam.2: 17 – 18*).

These bhikkhus have already analytically understood the past and future *rûpas* (*vedanâ, saññâ, sankhâra, viññâna*) as *anicca* (as *dukkha*, as *anatta*), and on the present *rûpas* (*vedanâ, saññâ, sankhâra, viññâna*) they become tired of, and disinterested in

them. Then the bhikkhus are instructed by the Buddha that from the present to the past and future are all *anicca*. Following this admonition, as the Buddha already knows the *ijjâsayadhâtu* by which these bhikkhus could analytically realized the fact that the present *rûpa* (*vedanâ, saññâ, sankhâra, viññâna*) is the *anicca* (*dukkha, anatta*), this *desanâ* was given corresponding to the *ajjhâsaya* wish of the believers (*Sam.-Ttha.-2: 242*).

Suppose the past and future *khandhâs* are *anicca* because of the fact that do not they exist in the present, the present *khandhâs* would be more so (*anicca, dukkha* and *anatta*) as they did not and would not exist in the past and future too. This is because being present of the present *khandhâs* is divided as arising and perishing phases by means of *udayabbaya*. – “*Nibbattâ ye ca tittanti, âragge sâsapûmâ* = these *khandhâs* exist as distinct appearance of mustard seeds on the sharp edge of a chisel” (*Khu.-7: 32*) was the instruction. – Note it this way (*Sam.-Tî.-2: 213*).

To free oneself from attachment and clinging to the past and future *khandhâs*, *vipassanâ* must be exercised on these *khandhâs* of the past and future.

The Meaning of the Present in Baddekaratta Suttana

Here the meaning of the present described in Baddekaratta suttana division into the past-future-present of the five-fold *khandhâs* in the doctrines will be given. First, the opening of the Atthasâlinî atthakathâ.

Paccuppannañca nâmetam tividham khanapaccuppannam, santatipaccuppannam, addhâpaccuppannañca. Ekadvisantativârapariyâpannam santatipaccuppannam. R. Ekabhavaparicchanam pana addhâpaccuppannam nâma. Yam sandhâya baddekaratta-sutte – “yo câ vuso mano, ye ca dhamma, ubhayametam paccuppannam, tasamim ce paccuppanne chandarâgapatibaddham hoti viññânam, chandarâgapatibaddhattâ viññâ-nassa tadabhinandanti, tadabhinandato paccuppannesu dhammesu samhîrati” ti vuttam. Santatipaccuppannañcatta atthakathâsu âgatam, addhâpaccuppane sutte (Abhi.-Ttha.-1: 445).

The *paccuppanam* object is of three kinds as follows.

1. *Khana paccuppanam*
 2. *Santati paccuppanam*
 3. *Addhâ paccuppanam*
1. Of these three, the formative stage, corresponding to various causes, by *upâda-tthî-bhañga = citta-cetasikka dhamma* groups, which are at the arising-static-perishing away phases, are *khanapaccuppanna*.
 2. The processes of *rûpa* and *nâma* are called *santati*. Included in the *rûpasantati* process arising as a result of one *utu* and one *ahâra*, two *utu* and two *ahâra*, and the *citta* and *cetasika nâma dhamma* groups coincident with one and two thought processes, are *santatipaccuppana*.
 3. The *rûpanâma* distinguished within a certain existence is the *addhâpaccuppanna*. Referring to this *addhâpaccuppanna* the Venerable Mahâkaccé has admonished in the *Mahâkaccâna – Baddekaratta suttana* as follows.

“My colleague bhikkhus A certain *citta* referred to as mental clear element does exist as do certain *dhamma* object groups. This *mana-dhamma* object as a pair is the *addhâpaccuppanna*. Suppose the *viññâna*, associated with and attached to the longing *ragachandhâ*, arises, then because of the association of this mental property *viññâna* with longing *chandarâga*, that *mana-dhamma* object will be clung to (by that individual). One who is so delighted in *mana-dhamma* object will be attracted to present

dhammas by the *tahnâ-ditthi* (*Ma.-3: 237*).

Among these three kinds of present, the *santatipaccuppanna* is described in the Commentary, and the *addhâpaccuppanna* in **Baddekaratta suttana** (*Abhi-Ttha.-1: 445*).

Relevant to the above Pâli and Commentary, note that the present (*paccuppanna*), described in the **Baddekaratta suttana** refers to all five-fold *khandhâ* (the 12 *âyatanas*) appearing throughout the existence extending from the five-fold *patisandhekhandhâ* to the five-fold *cutikhandhâ*. Therefore in these *addhâpaccuppanna dhammas* are included not only the five-fold *khandhâ* that is formed today, but also those of yesterday and of the day before yesterday etc. up to the five-fold *patisandhekhandhâ* throughout the life of an individual. In the same way, not only the five-fold *khandhâ* that will arise today, but those arising tomorrow, the day after tomorrow, coming month, year and until death also. It should be noted that the meaning of the present used here is different from that used in everyday language.

The consciousness, the *viññâna* which is the wishful clinging attached to the six object or five-fold *khandhâ* in association with *chandârâga* = it is difficult for arising of *mana* on the *khanapaccuppanna dhammas* which have attained *khanattaya*, called *upâda-tthi-bhañga*, in knowledge and which have acquired vision at *paramatta* level. The *tahnâ-ditthi* are most likely to occur on the *rûpa-nâma* five-fold *khandhâ dhammas*, called *addhâpaccuppanna*, designated by a certain existence. For this reason the Commentators have explained that the *paccuppanna* in *Baddekaratta suttanas* are just the five-fold *khandhâ rûpa-nâma dhammas* in a *bhava* designated by a certain existence. These explanations, however, are made only in light of **suttantapariyâyana method**, not the **abhidhammanissena method**. Therefore, the concept of the *paccuppanna* is also given in the light of *suttantapariyâyana* and *abhidhammanissena* methods.

Designation of the Past, Future and Present

Yam kañci rûpam atîtamnâgatapaccuppannam ijhattam vâ bahiddhâ vâ olârikam vâ hînam vâ panîtam vâ yam dûre santike vâ, tadekajjham abhisamyûhitvâ ayam vuccati rûpakkhandho. Yâ kâci vedanâ. Yâ kâci saññâ. Ye keci sankhâra. Yam kañci viññânam atînâgatapaccuppannam. R. Abhisañkhipitvâ ayam vuccati viññânakkhandho (Abhi.-2: 1 – 10).

Idam pana atîtânâgatapaccuppannam nâma suttantapariyâyato abhidhammaniddesatoti duvidham. Tam suttantaparoyâye bhaven paricchanam. Patisandhito hi patthâya atîtabhavesu nibbattam rûpam anantarabhava vâ nibbattam hotu kappakotisatasahassamattake vâ. Sabbam anâgatameva nâma. Cutipatisandhiantare pavattarûpam paccuppannam nâma (Abhi.-Ttha.-2: 7).

Translation of the Above Pâli

There are the *rûpa dhammas* of past-future-present durations, all the *rûpa dhammas* of *ijhattasantâna*, *bahiddhasantâna*, gross *olârîka* nature, subtle *sukhuma* nature, lower and higher levels, the distant (from consciousness) *dûrarûpa*, the near (the

consciousness) *santirûpa*. These 11 kinds of *okâsa* = indicative of the locality, that which make all the *rûpas* subject to change, the 11 kinds which are grouped in brief by way of *rupalakkhanâ*, of all the *rûpadhammans* = are all called *rûpakkhandhâ*. (N.B. The same holds true for the *nâmakhandhâs*) (*Abhi.-2: 1: 10*).

It must be noted that, according to this Pâli, all the *rûpa dhammas* existing as 11 kinds are called *rûpakkhandhâ*.

The Suttanta Pariyâya Way

Pariyâya refers to that which has changed from the *Paramatthasabhâvadhamma*. It has named as *suttanta pariyâya* way because the *suttana desanâ* is *pariyâya desanâ*. In the *abhidhammâ*, it has been expounded as “*phassa-vedanâ*” etc., and such an expatiation has been given as “*abhidhammaniddesa*.”

This past, future and present *rûpa* are of two kinds:

1. *Suttantapariyâya* which has changed from *paramatthasabhâvadhamma* = the *suttanadesanâ* way,
2. Determined in the *abhidhammâ* and expatiated as *abhidhammaniddesa* = *abhidhammadesanâ* way.

In the *suttantapariyâya* which has changed from *paramatthasabhâvadhamma* the past-future-present *rûpas* delineated by an existence. The following is how it is delineated.

1. From *patisandhe* to all the *rûpas* that have existed in the past – be it in the second life in the past, the life in the *asañkhata* period – are the *rûpas* of the past.

2. From this *cutibhava* to the *rûpas* to be formed in the future life, be it formed in the in second past existence or the life in the *asañkhata* period, are all the future *rûpas*.

3. The *rûpas*, formed during the existence spanning from this *bhava cuti* to this *bhava patisandhe*, are all *paccuppanna rûpas* (*Abhi.-Ttha.-2: 7*).

The Abhidhammaniddesa Way

Abhidhammaniddesa pana khanena paricchannam. Tayo hi rûpassa khanâ uppâdo tthiti bhañgoti. Ime tayo khane patvâ niruddham rûpam samantaraniruddham vâ hotu atîte kappakotisatasahassamatthake vâ, sabbam atîtemeva nâma. Tayo khane asampattam rûpam etacittakkhanamattena vâ asampattam hotu anâgate kappakotisatasahassa mattake vâ, sabbam anâgatemeva nâma. Ime tayo khane sampattam rûpam pana paccuppannam nâma. Tattha kañcâpi idam suttantabhâjanîyam, evum santepi abhidhammaniddeseneva atîtânâgatapaccuppannarûpam nidditthanti veditabbam (*Abhi.-Ttha.-2: 7*)

Abhidhammaniddesa = In *abhidhamma desanâ*, the past, future and present are divided by moment. The following is how it is divided.

The momentary moment of *rûpa dhamma* are of three kinds:

1. The arising *upâdakhana*,
2. The static *tthîkhana*, and
3. the perishing away *bhañkhana*.

These are the three *khanas*.

1. The *rûpa* which has ceased after arriving at these three *khanas* has perished, there being no other alternative (= there is no other *rûpa*), be it that which has already ceased or be it that which had ceased in the past of *asañkhata* period; and any *rûpas* that have already ceased are all that of the past.

2. The *rûpa* which has not yet arrived at the three *khanas*, be it the *rûpa* which has not arrive even at a certain *cittakhana*, be it the *rûpa* which will be formed in a future of an *asañkh ata* period, any *rûpa* which has not yet arrived at the three *khanas* still belong to the future.
3. All the *rûpas* which have, and still are, at the three *khanas* are the *paccuppanna rûpas*. It should be known this way (*Abhi.-Ttha.-2: 7*).

A Fact that Should be Understood.

Tattha kañcâpi idam suttantabhâjanîyam, evum santepi abhidhammaniddeseneva atîtânâgatapaccuppananrûpam nidditthanti veditabba, (Abhi.-Ttha.-2: 7).

Kañcâpîtiâdisu ayamadippâyo – suttantabhâjanîyatthâ “atîtam nânvâgameyâ”tiâdisu (*Ma.-3: 266*). *Addhâvasena atîtâdibhâvova vutto, tathâ idhâpi niddisitabbo siyâ.*

Evum santepi suttantabhâjanîyampi abhidhammadesanâyeva suttante vuttadhammevicinitvâ vibhajanavasena pavattâti abhidhammaniddeseneva atîtâdibhâvo nidditthoti (Mûlatî-2: 6).

Baddekarattasuttâdisu viya atîtâdibhâvo atîtânâgatapaccuppanabhâvo addhâvasena idhâpi khandhavibhañge suttantabhâjanîyattâ niddhititabbo siyâti yojanâ (*Anutî.-2:12*)

The following gives the meaning of these *atthakathâ tîkâ*.

Of these two *suttantapariyâya* and *abhidhammaniddesa* ways, *khandhâvibhañbhâjanîya* of this treatment is *suttantabhâjanîya* way. As the nature of the past, future and present are exhorted by designating via an existence by power of *addhâ*, so should the nature of past, future and present be designated via an existence by power of *addhâ* only. Although it should be so, the *suttantabhâjanîya dhamma*, like **Baddekarattasuttana**, is a kind of *Abhidhamma desanâ* which appears by the power of analytical selection of individual objects of *paramattha vipassanâ ñâna*. Therefore, it must be noted that the Buddha has exhorted on the past, future and present via *Abhidhammaniddesa* way (*Abhi.-Ttha.-2: 7; Anutî.-2:12*).

[Note. According to the explanation given by the above doctrines the five-fold *khandhâs* of the past, future and present have been instructed to be designated via an existence by the power of *addhâ*. It means that it the *suttantabhâjanîya* way. But though it is the *suttantabhâjanîya* way, it is a kind of *abhidhamâ desanâ* which analyze the *dhammas* that have been expatiated by way of analytical examination. Because of this, it must be remembered that the Buddha has instructed the five-fold *khandhâs* of the past, future and present just by *abhidhamâ desanâ* way.

Another Explanation

Aparo yano – idañhi rûpam addhâ-santati-samaya-khanavasena catudhâ atîtam nâma hoti. Tathâ anâgatapaccuppannam. Addhâvasena tâva ekassa ekassamañ bhava patisandhito pubbe atîtam, cutito uddham anâgatam, ubannamantare paccuppannam.

Santativasena sabhâgaekautusamutthânam ekâhârasamutthânañca pubbâpariyavasena pavuttamânampi paccuppannam, tato pubbe visabhâgautuâhârasamutthânam atîtam, paccâ anâgatam. Cittajam ekavîthi-ekajavana-ekasamâpattisamutthânam paccuppannam, tato pubbe atîtam, pacchâ anâgatam. Kammasamutthânassa pâtiyakam santativasena atîtâdibhedo natthi, tesaññeva pana utuâhâracittasamutthânam upatthaambhakavasena tassa atîtâdibhedo (=atîtâdibhâvo) veditabbo.

Samayavasena ekamuhuttapubbahnasâyanarattidivâdisu samayesu santânavasena pavuttamânânam tam tam samayam paccuppannam nâma, tato pubbe atîtam, pacchâ anâgatam.

Khanavasena uppâdâdikhanattayapariyâpannam paccuppannam nâma. Tato pubbe atîtam pacchâ anâgatam. Apica atikkantahetupaccayakiccan atîtam, nitthitahetukiccam anitthitapaccayakiccam paccuppannam, ubhayakiccam asampattam anâgatam. Sakiccakkhane vâ paccuppannam, tato pubbe atîtam, pacchâ anâgatam. Ettha ca khanâdikathâva nipariyâyâ, sesâ sapariyâyâ. Tâsu nipariyâyakathâ idha adhippetâ (Abhi.-Ttha.-2: 7 – 8; Visuddhi-2: 103).

What the above doctrines actually mean is as follows. –

1. *Addhâ* = the period referred to as *Bhava*,
2. *Santati* = the continuity,
3. *Samaya* = time (period of time),
4. *Khana* = moment which occurs as *upâda-tthî-bhañ*, all in four by virtue of which the past is designated.

The future and present are designated in the same way.

The Period Denoted as *Addhâ* (= *Bhava*)

Of the four *addhâ-santati-samaya-khana* categories, the *addhâ-saddâ* is the time referred to as an existence designated by *cuti patisandhe*.

“Ahosim nu kho atîtamaddhâ nam.” (Ma.-1: 10; Sam.-1: 256).

“Had I been formed at the time of the past existence.”

In this way it can be known, by power of *suttana desanâ* way, from exhortation made in the *Nidânavaggasamyutta*, *Āhâravaga*, *Paccaya Suttana* etc. that the *addhâ saddâ* arises at a time of a certain existence delineated by *cuti patisandhe*.

In another way –

Tayome bhikkhave addhâ, katame tayo? Atîto addhâ, anâgato addhâ, paccuppanno addhâ (Khu.-1: 232; Dî.-3: 181).

Bhikkhus The three periods are these. They are the past, future and present.

In this Pâli, by virtue of *Khandhavaggasamyutta*, *Upayavaga*, *Niruttipatha suttana*, the meaning of *addhâ-saddâ* as given by designating moment of *upâda-tthî-bhañ* = arising-static-perishing away of *paramatta* is pertinent from view point of *paramattha*.

It is so because in the *Niruttapathasuttana* is given as

Yam bhikkhave rūpam jâtam pâ tubhûtam, “atthî” ti tassa sañkhâ (Sam.-2: 60).

Bhikkhus That *rûpa* is still arising, clearly appearing. Recognition of the actual existence of that *rûpa* by name arises (*Sam.-2: 60*).

In the *Niruttapatha suttana* expatiation has been made of the distinctly arising *rûpa dhamma* in the state of *upâda-tthî-bhañ* as the present *rûpa*, as past *rûpa* which has arisen long before the still existing present *rûpa*, and as the future *rûpa* going to arise after the present.

Therefore, the following two kinds of period have been given in the *suttana desanâ*.

1. An *addhâ* as a kind of period, referred to as an existence designated by the *cuti patisandhe* (= a time of existence)
2. An (*khana*) *addhâ* (= a period called *khana*) designated by the prevailing *khana* called *upâda-tthî-bhañ* = arising-static-perishing away of the *paramattas*.

Although these two *addhâ* are described in the *suttana desanâs*, the Buddha has admonished in the *suttana* and *pâli* that the past, future and present existences are designated by *cuti patisandhe* and *bhava* referred to as *addhâ* period.

Following the general exhortation the *atthakathâ sayâdaw* has explained the

designation of the past, future and present in another way.

1. **Addhâ** – at a certain time during the existence of a certain living being, all the *rûpas* from the stage of *patisandhe* of the prevailing *bhava* to the past belong to the past *rûpas*. The *rûpas* spanning from the *cuti* of this *bhava* to those of the coming existence are all the future *rûpas*. The *rûpas* midway between the the past and future are all the present ones.
2. If stated by virtue of *santati* (continuity), it will be as follows.

A certain *rûpa* which arises due to a certain relevant *utu* as the cause, and to a certain *ahâra* as a cause, might have done so by virtue of whether the long past or later, but is still the present *rûpa*. (It indicates that *sabhâgaekautusamutthânârûpa*, *sabhâga-ekaahârasamutthânârûpa* is the *paccuppana rûpa*).

The *sabhâgaekautusamutthâna*, the *visabhâgautusamutthânârûpa* prior to the *sa-bhâgaekâhârasamutthânârûpa* = irrelevant *utu* as the cause, *visabhâgaâhârasamutthânârûpa* = irrelevant *âhâra* as the cause is the *rûpa* that belongs to the past.

The *sabhâgaekautusamutthâna*, the *visabhâgautusamutthânârûpa* after the *sabhâgaekâhârasamutthânârûpa* = irrelevant *utu* as the cause, *visabhâgaâhârasamutthânârûpa* = irrelevant *âhâra* as the cause is the *rûpa* that belongs to the future.

Sabhâutu – Âhâra Ekautu – Âhâra

Sîtam sîtassa sabhâgo, tathâunham vâ sîtam unham unhassa. Yam pana sîtam unham vâ sarîre sannipatitam santânavasena pavattamânam anûnam anadhikam ekakâram, tam eko utûti vuccati. Sabhâgautuno anekantasabhâvato ekagahanam katam, evum âhârepi (Mûlatî.-2: 6).

Santâvasenâti *pubbâparavasena. Pubbenâparassa samappamânâtâya anu anadhikam, tato eva ekâkâram.* Tena *visabhâgautunâ anantarikatam dasseti (Anuñî.-2: 12).*

Sabhâgautu — the cold *sîtautu* is the *sabhâgadhamma* being relevant to *sîtautu*.

In the same way, the hot *unhautu* is the *sabhâgautu* being relevant to *unhautu*.

Ekautu — A combination of cold *sîtautu*, and hot *unhautu* affecting the body together, or if a certain *uhnautu* arises by virtue of association of the former and later *rûpas* in a continuous process, a certain phenomenon exists which is of its original nature, but no more nor less than it. That *utu* is referred to as *ekautua* = a particular kind of *utu*. (The *utu* that is exerting its effect on the material body is a continuous process of that of the former and later *rûpas*. If that *utu* would be measured by a thermometer, it would neither be less nor more, but remains constant throughout, and such an *utu* is the *ekautu* = said to be an *utu*. For example, if a cold *sîtarûpa* process occurs continuously for an hour, then the continuity of the process of physical *utu* in that duration will neither be more nor less, but constant; and so would be the hot *uhnârûpa* process). Such a natural *dhamma*, because it has the same nature, should be taken as a factor of single phenomenon. This statement as *ekakâram* = singleness of phenomenon, vindicates the non-existence of dissimilar nature of *sabhâgautu*.

Within this *sabhâgautu*, however, the *utus* (the physical changes), which are the *pramatthadhamma sabhâva*, are occurring in many ways. The *utujarûpas* are arising and dissolving. Within a *sabhâgautu* many *paramatthadhammasabhâvas* conspicuously are present, and this situation might mislead one to take *sabhâgautu* as *anekautu*. To avoid this misconception, the *atthakatthâ sayâdaw* has expatiated as *ekautusamutthânam* by inclusion of *eka-saddâ* to make one understand via process of continuity just a single *utu*.

Evum âhârepiti ittha visabhâgâhârena anantarito anekavâram anekadivasampi bhutto sabhâgekâhâram nâma. “Tato pubbe visabhâgautuâhârasamutthânam atîtam, pacchâ anâgatan”ti hivuttanti. “Ekâhârasamutthânan”ti pana vuttattâ ekasseva âhârassa yojanâ yuttarûpâti pare (Anuñi.-2: 12).

In this *âhârasamutthâna rûpa* also Mûlatîkâsayâdaw has instructed the idea of *ekâhâra* to be taken in a similar way to the above. The food that is consumed many times and many days, and irrelevant to *visabhâgâhâra*, is an *âhâra* of a certain kind.

Therefore, in the *atthakathâ*, it has been explained that – “the *rûpa* resulting from the *sabhâgaekautusamutthâna rûpa* and *sabhâgaekâhârasamutthâna rûpa* formed due to previous *vibâga-âhâra*, belongs to the past, and that formed later to the future.”

But, because the *atthakathâ* has indicated as *ekâhârasamutthânam a rûpa* resulting from a certain *âhâra*, the *appare sayas* have instructed that the *rûpa* resulting from a single *âhâra* within a *rûpakalâpa* is the *ekâhârasamutthâna rûpa* = only when described comparatively as the *rûpa* resulting from a certain *âhâra*, it will be relevant.

[The honorable *tîkâ sayâdaw*, named *Ācariyadhammapâla*, has exhorted this *vâda* of the **honorable *apare sayâs*** in the last part of the explanation, it should be noted in essence that it was made so because they have the will for some one to note in that way. In the present book too, when explanation was made of *rûpaghana* and *nâmaghana* in the section on *santatighana*, *rûpas* are described as the results of a certain *utu* and an *âhâra*. The *utuja rûpas* which have come to result step by step because of *tejo dhatu* within a *rûpa kalâpa*, which is like *cakkhudasaka kalâpa*, are the *rûpa dhammas* resulting from a certain single *utu*. So also, like the *cakkhudasaka kâpa*, the *âhârajarûpas*, resulting step by step by support of the *ojâ* of the *ojâka âhârajarûpas*, are the *rûpa dhammas* resulting from a certain single *utu*. In cultivating and *vipassanâ* exercising on these *rûpa dhammas* as instructed this way until attainment of *khana paccuppana*, of acquiring eye of wisdom to arrive at *paramattha*, and only when the *paramattha* is so attained will the light of anatta brilliantly shine.]

This is how the *utujarûpas* and the *âhârajarûpas* of the past, future and present times are designated by the power of *santati*. The designation of the past, future and present times of the *cittajarûpas* by virtue of *santati* is as follows.

Santati of Cittasamutthâna

The material phenomenon of consciousness produced from mind are called

1. *Rûpa* formed of a certain five door process,
2. *Rûpa* formed of a certain mind-door process,
3. *Rûpa* formed of a certain *samâpatti* = *samâpattivîthi* as the cause, are all the *paccuppana rûpa*.

The previous material phenomenon of mind formed of a certain five-door process, that formed of a certain mind-door process, and that formed of a certain *samâpatti* is the *rûpa* of the past. The material phenomenon of mind that is produced later is the *rûpa* of the future.

Santati of Kammasamutthâna

The *kamma*-produced *kammasamutthâna rûpa* by virtue of the *santati* process which are not differentiated as of the past, present and future respectively. (What it means is that because the material phenomenon formed of *kamma* is produced by the previous *kamma* there is no variation in the *santati*.) With respect to this assertion, it

should be noted that differentiation of the past, future and present by power of which

1. *Utusamutthana rūpa* (= material phenomenon formed of physical change),
2. *Āhārasamutthāna rūpa* (= material phenomenon formed of nutrition),
3. *Cittasamutthāna rūpa* (= material phenomenon formed of consciousness) can be produced.

After describing the past, future and present *rūpas* which are produced by power of *santati*, the *atthakathā* has explained the differentiation of the past, future and present *rūpas* by power of *samaya*.

Designation of the Past-Future-Present *Rūpas* by Power of *Samaya*

1. One *muhutta* (suddenly),
2. Morning time,
3. Evening time,
4. Night time,
5. Day time, etc.

The *rūpa* processes produced during these *samaya* = periods by virtue of the *santati* process all belong to present. The *rūpas* formed in a similar way previously all belong to the past, and those that will be formed later belong to the future.

Here, explanations have been given in older *atthakathās* in support of those meditators performing *vipassana kamatthana* exercise on various factors associated with *santati* and those associated with *samaya*. In this context –

1. *Samaya* = by power of *santati*, but not considering the time period –
2. Not considering the *santati*, but by power of *samaya*, the *rūpas* of the past, future and present should be analytically differentiated (*Mūlatī*.-2: 7; *Anutī*.-2: 12).

Paccupannarūpam nāma jātam khanattayapariyāpananti attho. Tam pana ādito duppariggahanti santatipaccuppannavasena vipassanābhiniveso-kātabbo (Mahāṭī-2:419)

In accordance with the explanation of this *tikā*, *rūpa* which is appearing, complete with the three minor *khanas* such as *upāda-tthī-bhañ*, is referred to as *rūpa* of the present from point of view of *udayabbaya ñāṇa*. For a beginner, an *ādikammika* individual, recognizing this *paccuppanna rūpa* analytically is very difficult. To begin with, therefore, taking to heart via *vipassanā* by virtue of *santatipaccuppanna* must be exercised.

Tassa yadā ñānam tikkham visadam hutvā pavattati, tadā rūpadhammo khane khane uppajjantā, bhijjantā ca hutvā upatthahanti (Mahāṭī.-2: 422).

In this way the mind of that meditator will become clear and active. Then in his knowledge will appear the recognition of the arising and perishing away of the *rūpa dhammas* and *nāma dhammas* with every passing moment (*Mahāṭī*.-2: 422).

Therefore, the *santatipaccuppanna* and *samayapaccuppanna* are very helpful to attain the *khanapaccuppanna* of the *rūpa-nāmaparamatta* through the eye of wisdom. For this reason the terms *santatikathā* and *samayakathā* have been explained by the older *atthakathā sayadaws*. In Pāli, however, direct mention has been made only of the two kinds: the *addhā* and *khana*.

Division of the Past-Future-Present by Way of *Khana*

The *rūpa* that belongs to the three minor *khanas* as *upāda-tthī-bhañ* is that of the present. That which was formed prior to this *rūpa* is that of the past, and all the *rūpas*

that would be formed after the present belong to the future (*Abhi-ttha.-2: 7 - 8; Visuddhi-2: 113*).

Explained in Another Way

The *rûpa* of previous *hetukicca* and *paccayakicca* belongs to the past. The *rûpa* which is of accomplished *hetukicca*, but *paccayakicca* yet to accomplish, belongs to the present. When both *hetukicca* and *paccayakicca* are not yet accomplished, then the *rûpa* belongs to the future.

Or the *rûpa* still arising while at the moment of performing its *kicca* is that of the present. That which is of the time prior to the present is of the past. The *rûpa* that is formed later belongs to the future.

The *janaka* cause which can directly produce the *rûpa dhammas* is the *hetu* cause. The *upatthambhaka* cause which provides support is the *paccaya* cause.

Janaka (= *hetu*) which as a cause directly produces the *rûpa* is the *hetu* function. The provision of support by *upatthambhaka* as a cause (*paccaya* cause) is the *paccaya* function.

For example production of a sprout is the function of a fertile seed. Water-soil-*utu* (= *pathavîrasa-âporasa-sunlight*), which provide support in production of the sprout, is the function of water, soil, *utu* etc. (This is an example from mundane point of view).

Katattârûpa of *kamma* = the formation of *kamma*-produced *rûpa* and the resultant *nâma* is the function of this *kamma*. The support provided by the *âhâra* etc. in the production of the *kamma*-produced *rûpa* and the resultant *nâma* is the function of this *âhâra*. (This is an example from *sâsanâ* point of view).

Similar to the above examples, a certain *rûpakalâpa* and a certain *cittuppâda*, referred to as mind and mental concomitant = *kamma* which is a *janaka* force that can directly produce *kamma*-produced *rûpa* and the resultant *nâma*. Thus providing support by means of *paccaya* forces such as the *nânâkkanikakamma* force, *upanissaya* force and *âhâra* force. In these resultant *rûpa-nâma dhammas* too, the four-fold *nâmakhandhâs* and *paramatta dhammas* are reciprocating each other by way of *paccaya* forces such as *sahajâta* etc.. The four great elements of *bhûtarûpa* are supporting each other, as the *bhûtarûpa* is supporting the *upâdârûpa*, by way of *paccaya* forces such as *sahajâta* etc..

In this way, the *rûpa* which is arising and at the moment of performing its own function such as *hetukicca* (= *janakakicca*), *upatthambhakakicca* (= *paccayakicca*), is the present *rûpa*. The *rûpa* prior to this belongs to the past and that about to be formed to the future. (*Mulañi.-2: 7; Anuñi.-2: 12 - 13*).

Certainty and *Pariyâya*

Ittha ca khanâdikathâva nippariyâyâ, sesâ pariyâyâ (*Abhi.-Ttha.-2: 8; Visuddhi-2: 203*).

.. In designation of the past, future and present, the terms *khanakathâ* and *kiccakathâ* are not *pariyâya* but are the terms of certainty. The remaining terms such as –

1. *Addhâkathâ* = a term related to time period of a *bhava*,

2. *Santatikathâ* = a term related to continuity,

3. *Samayakathâ* = a term related to time – are the terms accompanied by *pariyâya*.

Among various terms, the certainty but not the *pariyâya*, is what is required in this *Vibhañpâli* (*Abhi.-Ttha.-2: 8*).

The Designation of the Past-Future-Present in *Nâma*

Atîtâdivibhâge panattha santativasena khanâdivasena ca vedanâya atîtânâgata-paccupppannabhâvo veditabbo. Tattha santativasena ekavîthiekajavanaekasammappatti-

*pariyâpannâ ekavîthivisayasamâyogappavattâ ca paccuppannâ, tato pubbe atîtâ, pacchâ anâgatâ. **Khanâdivasena** khanattaya pariyâpannâ pubbantâparantamajjattagatâ sakiccañca kurumâna vedanâ paccuppannâ, tato pubbe atîtâ, pacchâ anâgatâ (Visuddhi-2: 104; Abhi.-Ttha.-2: 8).*

Here, in discriminating the past, future and present *santati* = by virtue of continuity and of *khana-kicca*, the state of being the past, future and present of the *vedanâ* (the four-fold *khandhâs*).

Then it could be stated from point of view of *santati* as follows.

1. *Vedanâ* related to one of five-door processes,
2. *Vedanâ* related to one of mind-door processes,
3. *Vedanâ* related to a certain *samâpatti*,
4. The unique feature of the Buddha as the only object of corporeality, the sound of recitation of *desanâ* as the only object of sense of hearing etc., the object received by the five-fold door processes, and the *vedanâ* that are included in *tadanuvattika*, mind-door processes etc. which still take them as the object, are the *paccuppanna vedanâs*. Those that were prior to these belong to the past, and those to be formed later belong to the future.

If stated in relation to *khana-kicca*, it will be as follows.

The *vedanâs* associated with the three *khanas*, such as *upâda-tthî-bhañ*, are all *paccuppanna vedanâs*. The *vedanâs* produced prior to those associated with these three *khanas* are of the past, and those arising after those associated with these three *khanas* are of the future.

The *vedanâs* produced between the front end, the *upâda*, and the hind end, the *bhañ*, i.e., *vedanâs* associated with the three *khanas*, and located midway between that prior to or after it, which are still in arising state and performing its own functions, are the *paccuppanna vedanâs*. The *vedanâs* which have arisen before these are of the past and those that are going to arise afterward are of the future (*Abhi.-Ttha.-2: 13; Visuddhi-2: 104*)

Note that it is the same in the remaining three *nâmakhandhâs* as in the case of the *vedanakkhandhâs*. This how the the past, future and present are appreciated in the five-fold *khandhâs*.

Bhûtam Bhûtato Passati

Bhûtam bhûtato passati = seeing things as they really are. With reference to this *desanâ*, some have conceived that *vipassanâ* exercise should be made with emphasis only on the *paccuppanna*. Now the explanation will be made as to what this *desanâ* really means.

Katthañca bhikkhave cakkhumanto passanti? Idha bhikkhu bhûtam bhûtato passati, bhûtam bhûtato disvâ bhûtassa nibbidâya virâgâya nirodhâya patipanno hoti. Evum kho bhikkhave cakkhumanto passati (Khu.-1: 224; Itivuttaka)

Bhûtanti khandhapañcakam. Tam hi paccaysambhûtatâ paramatthato vijjamânattâ ca bhûtanti vuccati. Tehnâ “bhûtamidañ bhikkhave sammupassathâ”ti. **Bhûtato** aviparîtasabhâvato salakkhanato samaññalakkhanato ca passati. Idañ hi khandhapañcakam nâmarûpamattanñ. Tattha “ime pathavîdayo dhammâ rûpañ, ime phassâdayo dhammâ nâmanñ, imâni nesamñ lakkhanâdîni, ime nesamñ avijjâdayo paccayâ”ti evum sapaccaya-

nâmarûpassanavasena ceva, “sabbepime dhammâ ahutvâ samobhanti, hutvâ pativanti, tasmâ aniccâ, aniccattâ dukkhâ, dukkhattâ anattâ”ti evum aniccânupassanâdivasena ca passatîti attho. Etavatâ tarunavipassanâpariyosânâ vipassanâbhûmi dassitâ.
Nibbidâyâti bhûtasañkhâtassa tebhûmakadhammajâtassa nibbindanattâya, etena balava-
vipassanam dasseti. **Virâgâyâti** virâgattam virajjanattham, iminâ maggam dasseti.
Nirodhâyâti nirujjhanattham, iminâpi maggameva dasseti. **Nirodhâyâti** vâ patippassd-
dhinirodhena saddhim anupâdisesanibbânam dasseti. **Evum kho bhikkhave cakkhu-
manto passantîti evum paññâcakkhumanto sapubbâgena maggapaññâcakkhunâ
catusaccadhammam passanti** (Itivuttakatthakathâ: 170 – 171).

Bhutanti khandhapañcakam. Tahñi yathâsakam paccayeti jâtattâ, paramatthato
vijjamâ-tattâ ca bhûmanti vuccati. **Bhutatoti** yathâbhûtasabhâvato salakkhanato,
ca sâmañña-lakkhanato ca (Mahâti.-2: 364).

Bhikkhus How do those who could rightly understand = those endowed with eye of wisdom, called *yathâbhûtañânadassana*, could visualize the phenomena in their true nature?

Bhikkhus In this *sâsanâ*, a meditating monk could visualize the five-fold *khandhâs* in their true nature, each resulting from its own respective cause, and each distinct by way of *paramattha* = via respective specific character, via general character referred to as the properties of impermanance, of suffering and of unreality, which are concerned with all elements of *paramattha*, the five-fold *khandhâs* are visualized by eye of wisdom (called *vipassanâditthi* and *maggasammâditthi*). He practices for the purpose of freeing himself from, attachment and clinging to the five-fold *khandhâs* with specific and general characters by discerning on their true nature. Bhikkhus Those who are endowed with the eye of wisdom, called *yathâbhûtañânadassana*, never falter but see things in their true nature (*Khu.-1: 224; Itivuttaka-Ditthigata Suttan*).

All these five-fold *khandhâs* are just the *nâma-rûpa*. In these five, “the *dhammas*, such as the *pathvî* etc., are *rûpa*; the *dhammas*, like *phassa* etc., are *nâma*. These are the *lakkhana-rasa-paccupatthâna-padatthâna* (property, taste, manifestation, and proximate cause) of the *rûpa-nâma*. These are the *dhammas* of *avijjâ, tahnâ, upâdâna, sañkhâra, kamma* etc., of the *rûpa-nâma*. By visualizing the *rûpa-nâma* and their causes in this way. And

“These *rûpa-nâmadhamma* and *sañkhâra dhammas* all just made their appearances all of a sudden now, and are non-existent before; persish away suddenly and are, therefore impermanence. Because of being impermanent, they are sufferings, and so they are unrealities.” In this way, by virtue of *aniccânupassanâ* etc., the visualization of the *rûpa-nâma* and their causes are acquired. This is what really is meant by ***bhûtañ bhûtato passati*** = seeing things as they truly are. This much description would suffice to indicate the location of ***vipassanâbhûmi*** = plane of the insight knowledge which culminates in the ***tarunavipassanâ*** (*Itivuttakatthakathâ: 170 – 171*).

[N.B. ***Tarunavipassanâ*** = *vipassanâ* in early stage is the name of four *ñânas*: *sañkhârapricchedañâna* (*ñâmarûpaparicchedañâna*), *kañkhâvikaranañâna* (*paccaya-pariggahañâna*), *sammasanañâna*, *maggâmaggañâna* (= *udayabbayañâna*). *Sam.-T̃tha.-2: 50.*]

Nibbidâya = to be tedious with worldly life means to become weary of worldly affairs such as the *dhammas* of the three stages of being within the the three planes of life By this *nibbidâya*, a forceful *vipassanâ* referred to as ***balavavipassanâ*** is indicated by the

stanza (*Itivuttakatthakathâ*: 171).

[N.B. **Balavavipassanâ** is the name of four *ñânas* such as *bhayatûpatthânañâna*, *âdînavânupassanâñâna*, *muncitukamayatâñâna* and *sañkhârupakkhâñâna*. *Sam.-Ṭṭha.-2*: 50.]

Virâgâya = A practice leading to detachment from desire and craving. The *Ariyamagga* is indicated by the *virâga*. **Nirodhâya** = A practice leading to cessation of *râga* like desire and craving. By this *nirodhâya* too *Ariyamagga* is indicated. Put in another way, it is indicated that **nirodhâya** also can the extinguish fire of *kilesâ*, and is assisted to completely extinguish by *ariyamaggaphala* named *patipassaddhinirodha* and *khandha-parinibbana* named *anupâdisesanibbâna* (*Itivuttakatthaka.-Ṭṭhâ*: 171).

Evum kho bhikkhave cakkhumanto passanti = Bhikkhu ... The assertion that the noble ones who are endowed with the eye of wisdom, called *yathâbhûtañânadassana*, never falter but see things in their true nature means those who are so endowed could visualize the four truth, called the *dhamma* of the four noble truth, by means of *vipassanâcakkhu* together with *maggapaññâcakkhu* referred to as *pubbhâgasatipatthânamagga* which occurs prior to *maggariyamagga* (*Itivuttakatthaka.-Ṭṭhâ*: 171).

In accordance with this opening of the *atthalathâ* – **bhûtam bhûtato passati** = **realizing things as they truly are** – note that it visualizing the four truth, called the *dhamma* of the four noble truth, by means of *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu*. In explaining this way, the *atthakathâ sayâdaw* has referred to excerpts – *bhûtamidam bhikkhave samanupassatha* etc. – from *Mûlapannâsapâli Mahâtahnâsañkhaya suttana* Therefore, these will be described here.

Extracts from *Mahâtahnâsañkhayasuttanna*

Bhûtamidanti bhikkhave passathâti. Evum bhante. Tadâhârasambhavunti bhikkhave passathâti. Evum bhante. Tadâhâranirodhâ yam bhûtam, tam nirodhadhammanti bhikkhave passathâti. Evum bhante (Ma.-1: 326).

Bhûtamidanti idam *khandhañcakam jâtam bhûtam nibbattam, tuhmepi bhûtamidanti bhikkhave passathâti. Tadâhârasambhavunti tam panetam khandhañcakam âhârasambhavam paccayasambhavam, sati paccaye uppajjati evum passathâti pucchati. Tadâhâranirodhâti tassa paccayassa nirodhâ (Ma.-Ṭṭha.-2: 207).*

Hetupaccayehi jâtam nibbattam “bhûta”nti idhâdhippetam, tam atthato pañcakkhandhâ tabbinimuttassa sappaccayassa abhâvato, yañca khandhapañcakam attano tesañca bhikkhunam, tam “bhûtamida”nti bhagavâ avocâti âha “idam khadhapañcaka”nti. Attano phalam âharatîti âhâro, paccayo. Sambhavati etasamâti sambhavo, âhâro sambhavo etassâti aâhârasambhavuñi. Tenâha “paccayasambhava”nti. Tassa paccayassa anuppâdanirodhâ. Khananirodhâ pana kârananirapakkho (Ma.-Ṭṭi.- 2:225).

Bhikkhus Do you realize as these five-fold *khandhâs* distinctly appear?

Our Lord We do.

Bhikkhus Do you visualize as these five-fold *Khandhâs* make their appearance because of the presence of causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sañkhâra* and *kamma*?

Our Lord We do.

Bhikkhus Do you realize that the five-fold *khandhâs* cease, at the time of *parinibbâna*, by means of non-reappearable cessation, called the nature of *anuppâdanirodha*, because of the dissolution of the causes like *avijjâ*, *tahnâ*, *upâdâna*, *sañkhâra* and *kamma* by means of non-reappearable cessation, called *anuppâdanirodha*, by virtue

of *arahattamagga*.

Our Lord We do. (*Ma.-1: 326*).

In this *suttana* the Buddha, in continuation, has expatiated *anulomapaccayakâra*, referred to as the process of formation of *sansarâ* called the *anulomapaticca samuppâda desanâ*, and the *patilomapaccayakâra*, referred to as the process of dissolution of the *sansarâ* called *patilomapaticca samuppâda desanâ*.

In concord with these *desanâs – bhûtam bhûtato passati* – realizing things as they really are is explained as follows.

1. The truth of suffering of the five-fold *khandhâs* with past, future, present, internal, external, gross, delicate, inferior, superior, remote, near etc. as 11 characters which the *âsava dhamma* take as object and at which attachment by *tahnâ-ditthi* is made as I-Mine, are realized by insight knowledge referred to as *attapaccakkhañâna*. And are also realized by *asammohapativedha* (discriminative insight of the object) and *ariyamaggapaññâ* which can visualize penetratively.
2. The *avijjâ, tahnâ, upâdâna, sañkhâra* and *kamma* named the truth of arising of the sufferings of the past cultivated when the previous existence was established,
2. the distinct formation as the resultant these causes of the present five-fold rebirth *khandhâs* as the truth of arising of the sufferings, and because of these causes the future five-fold rebirth *khandhâs* as the truth of arising of the sufferings, are realized by insight knowledge known as *attapaccakkhañâna*. And are also realized by *asammohapativedha* and *ariyamaggapaññâ* which can visualize penetratively. (It is the *paccayo udayadassana*. See *Visuddhi-2: 267*).
3. When *vipassanâ* exercise is made on the truth of arising of the sufferings as the causative factor and the truth of sufferings as the resultant, the meditator sees the arising and perishing away of the truth of sufferings, the truth of arising of the sufferings, the nature of impermanence, suffering and non-self of these *sañkhâra dhammas*, by insight knowledge called *attapaccakkhañâna*. They are also realized by *asammohapativedha* and *ariyamaggapaññâ* which can visualize penetratively. (It is vision of truth of sufferings due to penetrative knowledge of *jâtidukkha* and *maranadukkha*. *Visuddhi-2: 267*).
4. When the causes, the truth of the origin of sufferings, get extinguished because of *arahattamagga* by way of non-reappearable cessation called *anuppâdanirodha*, the resultant *upâdânakkhandhâs* enter *khandhaparinibbana* and get dissolved by way of non-reappearable cessation. This is realized by insight knowledge referred to as *attapaccakkhanñâna*. It is also realized by the penetrative sight of *ariyamaggapaññâ* by virtue of nature *asammohapativedha*. (It is the *paccayo veyadassanañâna*. *Visuddhi-2: 267*).
5. When one is able to exercise *vipassanâ* on the *vipassanâñâna* which can concentrate, referred to as *pativipassanâ*, then *sammâditthi* (= insight knowledge), *sammâsañkappa* (= *vitakka*), *sammâsati*, *sammâsamâdhi* (= *ekaggatâ*) which are the *lokîmaggasaccâ dhammas* initiated by *vipassanâñâna* associated in the absorption of the *vipassanâ* discerning at that moment, are also realized by insight knowledge referred to as *attapaccakkhanñâna*. It is also realized by the penetrative sight of *ariyamaggapaññâ* by virtue of nature *asammohapativedha*. (It is nominated as *maggasaccâ* because these *lokîmaggañ dhammas* can detach, for a moment, the delusion which hinders the understanding of nature of arising and

passing away of *sañkhâra* phenomena. It is the *lokîmaggasaccâ*. *Visuddhi-2: 267-268*).

6. At the end of insight knowledge and when *ariyamaggañâna* appears distinctly, the noble *dhamma* called the truth of cessation of suffering referred to as the *asañkhatadhâtu* and the element of peacefulness, the *nibbâna*, will also be visualized. (It is the *lokuttara nirodhasaccâ*, and the *arammanapativedha*).
7. The noble eightfold path associated with *ariyamagga* is the *maggasaccâ*.

The *ariyamagga* also can discern the *maggasaccâ dhamma* by way of *asammohapativedha*. (It is the *lokuttarâ maggasaccâdhamma*. It is the *asammohapativedha*).

In this way, those who are possessed of the insight knowledge referred to as *attapaccakkhañâna* and eye of wisdom, called *ariyamaggapaññâ*, can see the four-fold truth *dhamma* (*catusaccadhamma*) of the *lokî* and *lokuttarâ* by the eye of insight knowledge before, and by the eye of *ariyamaggapaññâ*, during the *ariyamaggakhana*. The realization in this way has been designated as – *bhûtam bhûtato passati* – seeing things as they really are.

In accordance with these explanations, from aspect of *bhûta* – the causes of the present *upâdânakkhandha*, when the *kamma bhava* was being cultivated, initiated by *avijjâ*, *tahnâ*, *upâdâna*, the *kilesavatta* and *upâdânakkhandhâ*, the *kammavatta* and *upâdânakkhandhâ* called the *sañkhâra* and *kamma*, and root of these *kilesâ vatta* called the *vipâkavatta* and *upâdânakkhandhâs* of the previous *bhava* are also included. The present *vipâkavatta upâdânakkhandhâ* resultants, due to these past causes, are also included here.

Therefore, the cause *upâdânakkhandhâ* and the resultant *upâdânakkhandhâ*, within the three periods of the past, future and present, are discerned until their specific characters are attained. The realization of the specific characters, together with *rasa*, *paccuppatthâna* and *padatthâna*, of each of *paramatthadhâtu* associated with these five-fold *khandhâs* by means of *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu* can also be taken to see things as they really are.

Again, realization, by *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu*, of distinct arising of the resultant *upâdânakkhandhâ* because of the existence of causes *upâdânakkhandhâ* referred to as *kilesâvatta*, *kammavatta*, and because of the dissolution of the causes *upâdânakkhandhâ* by the nature of *anuppâda-nirodha* due to *arahattamagga*, the resultants *upâdânakkhandhâ* cease when they enter *parinibbâna* by means of *anuppâdanirodha*, can also be taken to see things as they really are.

Again, the understanding the impermanent, the suffering and non-self phenomena of the cause *upâdânakkhandhâ* and the resultant *upâdânakkhandhâ* by virtue of the *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu* is also seeing things as they really are.

The realization of *vipassanâmanodvârikajovîthi* groups of mental processes, called the *vipassanâñâna* which can concentrate, and their *anicca*, *dukkha* and *anatta* phenomena, by way of *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu* is also seeing the things as they really are.

Once again realization of *Nibbâna dhamma*, which is the *lokuttarâ nirodhasaccâ*, by way of *ârammanapativedha* and *ariyamaggapaññâcakkhu* is called seeing things as they really are.

Therefore, the *desanâ – bhûtam bhûtato passati* = seeing things as they really are, is not one that instruct to meditate on just the present, ignoring the attainment of the cause *upâdânakkhandha* and resultant *upâdânakkhandhâ* in any convenient way without treating *paññatti* and *paramatta* separately nor distinguishing the two. It must be noted that this *desanâ* instructs to concentrate, on the cause *upâdânakkhandha* and resultant *upâdânakkhandhâ* to arrive at their specific and general characters and until the truth of the cessation of sufferings the *nibbâna* is attained, by the *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu*.

The Pillars of *Sâsanâ*

Suppose you, as a meditator, wish to see, arrive at, know, penetrate by knowledge of yours, and oriented toward the *mahâasañkhata dhātu nibbâna dhamma*, which is the abode of Bhuddhas and the Noble Ones. Then, to acquire it you must practice the Noble Eight Path exercise, without deviation in the direction, which is forceful enough to attain *nibbâna* straight away. While you are on the right path there are (Four Vinaya) Four Rules of Bhuddhist Order that you must abide by to keep you from straying away from the right direction. The four rules are:

1. *Sutta*,
2. *Suttanuloma*,
3. *Ācariyavâda* and
4. *Attanomati*.

1. *Sutta*

Suttam *nâma tisso sangîtiyo âruhlâni tîni pitakâni. (Dî.-Ttha.-2: 158).*

Sutta – The first *pancasatikasangâyanâ* was held by (500) *rahantâ* supervised by the Reverend Ashinmahâkassapa, the second Council *sattasatikasangâyanâ* by (700) *rahantâ* supervised by the Reverend Ashinmahâyasa and the third *sahassikasangâyanâ* by (1000) *rahantâ* headed by the Reverend Ashinmahâmoggaliputtatissa, and the *Sutta-Vinaya-Abhidhammâ*, together called The Triad of *Pitaka* presented and passed by these three *sangâyanâ* are the ***Sutta***. Why it was so named is as follows.

In the triad of *pitaka*, including *suttan pitaka*, the Buddha has set forth various kinds of practice and working processes for acquiring one's own and others' triad of benefit as man-god-*nibbâna*, the everlasting peace. For those god, man, *byahmâ*, *veneyya* and sentient beings who are to be relieved of the worldly affairs, exhortations have been made in different ways relevant to their *icchâsayadhātu*, their habit and conditions. Because the triad of *pitaka* can expose the sentient beings to various sorts of benefit, it has been named ***sutta***.

As paddy plant would bear fruits, so would triad of *pitaka*, bless peace on human, god, *byahmâ* and peace of *nibbâna*, and because the triad yields various kinds of peace, it is name ***sutta***.

As a cow would let the milk down, so would the Buddha's instructions, called the triad of *pitaka*, bless different kinds of benefit as peace on human, god, *byahmâ* and peace of *nibbâna*, and because of this, it is named ***sutta***.

Because the Buddha's speeches, referred to as the triad of *pitaka* will look after the well-being of the human, *byahmâ* and *nibbâna*, and care of the various kinds of good practice for acquiring these benefits, it is again named ***sutta***.

A measuring tape, used by a carpenter in choosing the right measure of a piece of wood, and sawing up a measured dimension, is the *sutta*. A line marking the measured dimension is the amount needed, because if the wood is sawed up long the measured line, it would give the dimension required. Similarly the triad of *pitaka* direct – this is the way to *nibbâna* – one to *nibbâna*. And since these *desanâs* are directing one to *nibbâna* as the measured line of demarkation enables the carpenter to cut the right dimension, it is called *sutta*. If a controversy ever arises with regard to the right or wrong way to the *nibbâna*, then it is the triad of *pitaka*, named *sutta*, on which the wise would rely to decide which is the right way and which is not.

As wind cannot disperse the flowers held by a thread in garland, so will the benefits such as the peacefulness of human, *byahmâ* and *nibbâna*, held together by the force of practice and working processes provided by the triad. Because of this property, the triad of *pitaka* is nominated as *sutta* (*Dî.-Ttha.-1: 18*).

Those Who Are Rejecting the Buddha

Tattha suttam appatibâhiyam, tam patibâhantena buddhova patibâhito hoti (Dî.-Ttha.-2: 158).

The meaning of this *atthakathâ* is this. If someone presented a statement of the four *vinaya*, *sutta* etc. inclusive, and if it is the *sutta* called the triad of *pitaka*, which has been presented to and passed by the three *sangâyanâs*, then it should not be rejected. If the statement = the *pitaka* is rejected or ignored, then it is no other than rejecting or ignoring the *sammâsambuddha* (the perfectly enlightened ones). This is what the *atthakathâ* really means.

This statement in the *atthakathâ suttamahâvâ*, opening as the explanation of the meaning of Mahâparinibbânasuttana, is for a meditator, who is going along the path leading to *nibbâna*, to follow and be kept firmly in mind. A meditator is reminded that, when searching for the right path to *nibbâna*, and when following this road, the Buddha is the best guide referred to as *maggakkhâyî* (one who tells the right way) and must not be ignored.

What Utterings of Sammâambuddhas Are

Yañca bhikkhave rattimtathâgato anuttaram sammâsambhodhim abhisambucchati, yañca rattim anupâdisesâya nibbânadhâtuyâ parinibbâyati, yañ etassamim antare bhâsati lapati niddisati, sabbam tam tatheva hoti no aññathâ. Tassamâ "tathâgato"ti vuccati. (Am.-1: 332 – Lokasuttan).

Bikkhus I, as one who has found the truth and your teacher, can penetratively discern the knowledge of the perfectly enlightened, called the uncomparable highest stage of the path knowledge and knowledge of omniscience, in the night. In the night I entered the stage of *parinibbâna* by way of *anupâdisesanibbânadhâtu* called dissolution of the five-fold *khandhâs* in a non-reappearable cessation. During the span of those two nights, I speak, expatiate and instruct the *dhamma*. These complete *dhamma* speeches are true as they are spoken, extorted and advised. There never is the other any thing that is untrue in itself. Therefore, you all should recognize me as your teacher the *tathâgata* (*Am.-1: 332*).

With reference to the above *Pâli*, starting from the night of attainment of perfectly enlightened stage until the night *parinibbâna* (demise), a duration of (45) years of his life, all the *dhamma* speech that the Buddha has given are nothing but the truth. There is none

that is other than the truth. Suppose a meditator would like to reject these true speeches. Then he should have, in his *santâna*, a knowledge comparable to or superior to the analytically preached *dhamma* and the completely self-enlightened knowledge acquired through practice of the (30) species of the 10-fold perfection for four *sankkheyya* and a lakh of universes. Only then he can establish a *sâsanâ* parallel to the knowledge of omniscience.

The Buddha himself, however, has already exhorted to the famous upaka that there is there is no such as thing as knowledge comparable to superior to the knowledge of omniscience.

*Na me âcariyo atthi, sadiso me na vijjati.
Sadevakassamim lokassamim, natthi me patipuggalo.
Aham hi arahâ loke,, aham satthâ anussaro.*

Ekohm sammâsambuddho, sîtibhûtosami nibbuto (Ma.-1: 227).

Upaka There is no one who as a teacher has advised me to acquire the knowledge of omniscience, I am uncompered. There is no one among the *devas* nor in the whole *loka* who can compete with me.

In this *loka* the I am the *Rahantâ*, non-imitable, leader of the *devas* and humans. I am the only God who rightly self-understands the whole *dhamma*. I am peaceful as all moral defilements have been extinguished (Ma.-1: 227).

Read following again.

*Advacchavacanâ buddha, amoghavacanâ jinâ.
Vitatham natthi buddhânam, dhuvum buddho bhavâmaham.
Yathâ khittam nabhe littu, dhuvum patati bhûmiyam.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâpi sabbasattânam, maranam dhuvasassatam.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâ rattikkhaye patte, sûriyuggamanam dhuvum.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâ nikkhantasayanassa, sîhassa nadam dhuvum.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâ âpannasattânam, bhâramâropanam dhuvum.
Tatheva buddhasitthânam, vacanam dhuvasassatam
(Buddhavumsa- 306, etc.)*

The *buddhas* are not used to speak double entente. The *buddhas*, who have destroyed the five-fold evil, do not speak nonsensical words. Their speeches are never erroneous. Therefore, I should definitely be the Buddha.

As stone thrown upwards will definitely come down, so are the speeches of *buddhas* are always right.

The words of the *buddhas* are always true as the universal truth that all living things must succumb to death.

It is true that the sun always rises when the night comes to its end, similarly true always are the speeches of the *buddhas*. It is true that a lion will always roar as he comes out of his den after sleep, and so it is also true that the *buddhas* always speak truth.

It is true that a pregnant woman would give birth to her child after carrying it full term, and in the same way it is true that the *buddhas*' speeches are always true.

These are the words of the Buddha that come in the section on Niyatabyâdita of the hermit Sumedhâ.

3. *Suttânuloma*

Suttânulomam nâma nulomakappiyam (*Dî.-Ttha.-2*: 158).

Suttanuloma is the four-fold *vinaya mahâpadesa* in the *Vinayadesanâ* and the four-fold *suttanamahâpadesa* in the *Suttanadesanâ*. The four-fold *vinayamahâpadesa* is given in *Vinayamahâvâpâli Bhesajjkkhandhaka* (348 – 349). The four-fold *suttanamahâpadesa* is given in *Suttamahâvâ Mahâparinibbânasuttana* (*Dî.-2*: 202 – 204).

The Four-Fold *Vinayamahâpadesadhamma*

1. Bhikkhus I should not advice you to reject a certain thing as “this thing is not suitable”. It should be investigated with reference to *vinayadesanâ*, and if it is more towards the irrelevance than the relevance, then my sons, it is not suitable for you.
2. Bhikkhus I should not advice you to reject a certain thing as “this thing is not suitable”. It should be investigated with reference to *vinayadesanâ*, and if it is more towards the relevance than the irrelevance, then my sons, it is suitable for you.
3. Bhikkhus I should not permit you to accept a certain thing as “it is suitable.” That which is not permissible, when investigated referring to the *vianayadesanâ*, and if it is more towards the irrelevance than the relevance, then my sons, it is not suitable for you.
4. Bhikkhus I should not permit you to accept a certain thing as “it is suitable.” That which is not permissible, when investigated referring to the *vianayadesanâ*, and if it is more towards the relevance than the irrelevance, then my sons, it is suitable for you (*Vi.-3*: 348 – 349).

These are the four main rules named as *mahâpadesa* exhorted in the *vinayadesanâ*. “This is the affair suitable for the monks, and this not.” If an affair is to be decided whther it is suitable or not, then the decision has to be made in consultation with the four-fold *vinaya* rules, called *vinayamahâpadesa* given in the above *vinayadesanâ*. When compared with the four-fold *vinaya* rules, any affair in favor of the suitability should be decided as “this affair is suitable.” If not in favor, then ti should be decided as “this an unsuitable affair.”

Here for the purpose of a better understanding, the decision made with reference to the four-fold *vinayamahâpadesa* by Saṅgâyana Thera, named Dhammasangâha Thera, have been extracted below.

Anujânâmi bhikkhave sabbam phalarasam tthapetvâ dhaññaphalarasam (*Vi.-3*: 344).

Bhikkhus ... Except the paddy juice (a cordial made from paddy juice), I permit you to have all kinds of fruit juice (a sweet drink made from the fruits).

In the above *pâli* stanza, the Buddha has prohibited the *bhikkhus* from drinking the juice made from seven kinds of paddy in the afternoon.

Palm fruit, coconut, domestic and mountain jackfruit, gourd, pumpkin and three varieties of cucumber and various peas and beans are treated similar to the paddy. Although the juice made from these nine kinds of fruit are not directly prohibited from drinking by the *bhikkhus* in the *vinayapâli*, but are associated with the paddy the juice of which is unsuitable to drink in the afternoon. Therefore, the juice made from these nine kinds of fruits and peas and beans are not suitable for the *bhikkhus* to consume in the

afternoon (*Vi.-Ttha.-3: 384 – 385*).

Anujânâmi bhikkhave attha pânâni ambapânam cocapânam mocapânam madhûkapânam muddikapânam sâlûkapânam phârusakapânam (Vi.-3: 344).

Bhikkhûs I permit you to consume (if there is evident indication of hunger among you in the afternoon) eight kinds of juice: mango juice, black plum juice, domestic and wild banana juice, thitmecî juice, grape juice, lotus fruit juice, phet-thet-tayaw fruit juice (*Vi.-3: 344*).

These eight kinds of juice are what the Lord has directly permitted the *bhikkhûs* to consume. With exception of the nine kinds of fruits, the seven kinds of paddy, various kinds of peas and beans, rattan fruit juice, lemon juice, stone apple juice, and various other small fruit juices are similar to the eight kinds of fruit juices permitted. Even though the small fruit juices are not permitted directly by the Buddha, but are associated with the eight kinds permitted. Therefore, if there is a strong evidence of thirst among the *bikkhûs* in the afternoon, these juices can be consumed (*Vi.-Ttha.-3: 385*).

These are some instances of decisions as to whether suitable or not in case of *vinaya*, called **suttanuloma**, made by Sangâyanâ Mahâthera with reference to the four Mahâpadesadhamma.

The Four-Fold Suttanamahâpadesâ

The Buddha, *sammâsambuddha*, who proclaimed himself to be omniscient, penetratively knows all there is to know through *sayamabhûñâna* without other's help. In the year when He was to succumb to the inexorable law of change the *prinibbâna*, the Buddha was at the *Câpâla cetî* in Vesâli State. On the fullmoon day of the month of Tapotwe (February) He determined, via *satisampazañ ñâna*, to get absorbed in the *arahattaphala phalasamâpatti*, by the three names of *âyusañkhâ*, *âyupâlaka* and *jîvitasañkhâra*, so as to lengthen His life until the fullmoon day of Kasun (May). Determination this way is getting relieved of the *âyusañkhâra*. From that State the Buddha continued the journey until the City of Bhoga is arrived at. Here at the Ñadâ Cetî, the Buddha preached the **Four-Fold Suttanamahâpadesa dhamma** to the *bhikkhus*.

The First Mahâpadesadhamma

1. In the domain of this *sâsanâ*, if any monk claims as “this is *dhamma* I have heard and received right from the Lord's mouth. This is the Doctrine; this is the *Vinaya*; and this is the discourse”.

Bhikkhus That claim must not be accepted nor rejected right away. Before accepting or rejecting the claim, it must be consulted word by word with the *vinaya* and *suttana*.

When consulted this way, if the words do not agree with the *vinaya* nor *suttana*, then it is false claim, and must be decided as “it is not the true utterings of the Buddha, this monk must have learnt erroneously from some others.” After that decision, the claim must be disregarded and ignored.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember the *mahâpadesa* in the first place.

The Second Mahâpadesadhamma

Again, Bhikkhus If any monk claims as follows.

“At a certain monastery, *Sanghâs* headed by a *Thera* are residing. This is what I have listened to and heard right from that *sanghâ*. This is the *dhamma*; this is the *vinaya* and this is the *suttana*. It is what the Buddha has admonished.”

Bhikkhus What the monk has said must not be accepted nor rejected at once. Before accepting or rejecting the claim, it must be consulted word for word with the *vinaya* and *suttana*.

In doing so, if what the monk claims does not agree word for word with the *vinaya* and *suttana*, then decide as “what this monk has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then condone the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember this second *mahâpadesa*.

The Third *Mahâpadesadhamma*

Once again, Bhikkhus In the domain of this *desanâ*, a certain monk may claim as follows.

“In a certain monastery, many a monks *Thera* are staying. They include *âgamasuta* = those who learn from listening, *adhigamasuta* = those who learn from practice, wise and well-versed, those who got *Pâli*, *suttaabhidhammâ*, *vinaya* and *mâtikâ*, by heart. I have listened to and heard right from these *Theras*. This is the *dhamma*, this is the *vinaya* and this is the Lord’s discourse.”

Bhikkhus Do not accept or reject the claim easily. It should not be rejected nor accepted as yet. Note carefully what the monk said and consult with the *vinaya* and *suttana* word for word.

In doing so, if what the monk claims is not agreement word for word with the *vinaya* and *suttana*, then decide as “what this monk has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then forget the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember this third *mahâpadesa*.

In doing so, if what the monk claims does not agree word for word with the *vinaya* and *suttana*, then decide as “what this monk has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then condone the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember this second *mahâpadesa*.

The Fourth *Mahâpadesadhamma*

Furthermore, Bhikkhus In the domain of this *desanâ*, a certain monk may claim as follows.

“In a certain monastery, a *Thera* is staying. He *âgamasuta* = he who learns from listening, *adhigamasuta* = he who learns from practice, the wise and well-versed, who got *Pâli*, *suttaabhidhammâ*, *vinaya* and *mâtikâ*, by heart. I have listened to and heard right

from this *Thera*. This is the *dhamma*, this is the *vinaya* and this is the Lord's discourse."

Bhikkhus Do not accept or reject the claim easily. It should not be rejected nor accepted as yet. Note carefully what the *Thera* said and consult with the *vinaya* and *suttana* word for word.

If what the *Thera* claims is not agreement word for word with the *vinaya* and *suttana*, then decide as "what this *Thera* has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then forget the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as "what the *Thera* said is truly the utterings of the Lord. The *Thera* has learnt rightly." Bhikkhus Note and remember this fourth *mahâpadesa*. The Buddha exhorted as Bhikkhus Note these four-fold *mahâpadesa*.

These are the four Great Upadesa named *Suttanamahâpadesa* as given in the *Mahâparinibbânasuttana* (*Dî.-2: 201 – 204*).

Anulomakappiya = Suttânuloma

Anulomakappiyam pana suttena samintemeva gahetabbam, na itaram (*Dî.-Ttha.-2: 158*).

If a certain monk claims as "This is the *dhamma*, this is the *vinaya*, and this the Buddha's discourses" referring to

1. The Buddha,
2. The *Sanghâ*,
3. A *Thera*, or
4. The *Theras*, then you are confronted with making decision on whether it is *dhamma-vinaya* or not. This decision has to be made with reference to the four-fold *mahâpadesa* as to whether the claim is valid or not. Any claim in concord with the four-fold *mahâpadesa* is to be taken as the truth. That which is irrelevant with the four-fold

mahâpadas is not true however much the monk insists that it is.

If any talk from the other side is, after referring to the four-fold *mahâpadesa*, ***suttânuloma***, it has to be accepted only if it is consistent with the *Pitakapâli*, called *sutta*, if not it is not accepted.

Once again, if the *Pâli* presented by the other side, and even it has been claimed as "to have made with reference *Saṅgâyanâ pâli*", it has to be presented to and passed by the previous three *saṅgâyanâs*. If it not presented to and passed in this way, then it cannot be taken as true (*Dî.-Ttha.- 2: 157*).

3. *Ācariyavâda*

Ācariyavâdo nâma atthakathâ (*Dî.-Ttha.- 2: 158*).

Ydipi tattha tattha bhagavatâ pavattitapakinnakadesanâva atthakathâ, sâ pana dhamma-saṅgâhakehi patthamam tîni patikâni saṅgâyitvâ tassa atthavannânupeveva vâcanâ-maggam âropitattâ "âcariyavâdoti vuccati, âcariyâ vadanti samvanninti pâli etenâti. Tenâha – âcariyavâdo nâma atthakathâ"ti. Tisso saṅgâtiyo ârunhlo eva ca buddhavacana-sa atthasamvannanâbhûto katthâmaggo mahinadattherena tambapannidîpam âbhito pacchâ tambapanniyehi mahâtherehi sîhalabhâsâya tthapito nikâyantaraladdhisaṅkara-pariharanattam. (*Dî.- Tî.-2: 168 – 169*).

At the time when the Buddha was still alive various *desanâ = pâli* admonished by the Lord himself at various occasions, called *Pakanna desanâ*, is ***Ācariyavâda***. The

learned ones have explained it in the light of *pālipitaka* and named it as *atthakathā*. Then that it is presented by the Noble *Theras* and consulted with the *atthakathā* at the *saṅgāyanā*, and with reference to the meaning given by that *atthakathā* is proceeded to prescribed teaching = *vācanāmagga*. This *atthakathā pakinnadesanā* is referred to as *ācariyavāda* as its *pālipitaka* has all along been explained by *saṅgāyanā Thera* teachers. The Reverend Mahāmahinda *Thera* has brought that speech, triply-nominated as *ācariyavāda*, *atthakathā* and *pakinnadesanā*, to Sri Lanka. Lest there might be confusion with the *vāda* of other sects, the Sri Lankan *Theras* have translated it into Sinhalese language.

The Reverend Mahābuddhaghosa *Thera* condenses the repetitive explanations of *mahāatthakathā* = original *pakinnakadesanā*, written in Sinhalese, based on the main theme of work. Proper *pitaka* in relevant places are put and *sanvannetabbapāli* opening *savannā atthakathā* are selectively combined. In some cases are inserted the relevant *pitakas* extracted from *Kurnudiatthakathā*, *Mahāpaccariyaatthakathā* etc., prevailing at that time in Sri Lanka. In some cases still, decisions by the Great *Theras* like *Mahāpaduma Thera*, *Mahāsiva Thera* etc. which are *attanomati*, called *Theravāda* mentioned and translate the Ceylon *atthakathā* into *māgadhi* language = *pāli* language and write a new *atthakathā* under the title of *Saṅghaatthakathā*. Of the four-fold *vinaya*, the third one called *Ācariyavāda*, is no other than the *atthakathās* of the present days.

Ācariyavādopi suttena samañtoyeva gahetabbo, na itaro (Dī.-Ttha.-2: 169).

Pamādapātthavesena ācariyavādassa kadāci pāliyā asansandanāpi siyā, so na gahetabboti dassaṅto āha “ācariyavādopi suttena samañtoyeva gahetabbo”ti (Dī.-Tī.-2: 169).

It may sometimes happen that this *ācariyavāda* (= *pakinnadesanā* = *atthakathā*) *pamādapāttha* (recitation negligently of the traditionally brought along *atthakathā*, by the *Theras*), *pamādalekha* (= writing and copying negligently) is not consulted with the *pitakaatthakathā*. Therefore, the *ācariyavāda* is taken as true to be only when it is consistent with the *pitakaatthakathā*, called *sutta*, and is not to be taken true when it is inconsistent with the *pitakaatthakathā*.

4. *Attanomati*

Attanomati nāma nayaggāhena anubuddhiyā attano patibhānam (Dī.-Ttha.-2: 158).

Attanomti nāma theravādo. Nayaagāhenāti suttādito labbhamānanayaggahanena.

Anubuddhiyāti suttādīniyeva anugatabuddhiyā. Attano patibhānanti attano eva tassa atthassa vuttanayena upatthānam, yathā upatthitā atthā eva tathā vuttā (Dī.-Tī.-2: 169).

Attanomati means the *theravādas* which are the essence of knowledge acquired by means of own analytical way following the three early methods called the *sutta*, *suttānnuloma* and *ācariyavāda*. Especially the exhortations, described in the *atthakathā* by the great famous *Theras*, *Mahāpadumatheravāda*, *Mahāsumatheravāda*, *Mahāsivatheravāda* etc. are associated with this fourth *vinaya* called *attanomati*.

Attanomati pana sabbadubbālā, sāpi suttena samantāyeva gahetabbā, na ittarā (Dī.-Ttha.-2: 158).

Sabbadubbālā puggalassa sayam patibhānabhāvato. Tathā ca sāpi gahetabbā, kīdisi? suttena samantāyevāti yojanā (Dī.-Tī.-2: 169).

Thinking of the various *Theras*, the *vādas*, called the *attanomati*, are few and far from complete. Therefore, the *attanomati* also consulted with *pitakapāli*, referred to as the *sutta*, and is taken to be true only when consistent with it and rejected if it is inconsistent.

Because it has the essence of knowledge acquired by means of own analytical way following the three early methods called the *sutta*, *suttâ-nnuloma* and *âcariyavâda*, the *theravâda*, called *attanomati*, is taken to be far from being complete. However incomplete it may be, if *attanomati* is consistent with *pitakapâli*, referred to as *sutta*, it must be accepted.

This all there is to it with respect to the **four pillars of *sâsanâ***, named the four-fold *vinaya*, which the people of good intension willing to attain *nibbâna* must respectfully be aware of.

Those Who are Deviating from the *Sâsanâ*

Duppatipanno hi sâsanam bhidanto satthudhammasarîre pahâram deti nâma (Udâna-atthakathâ- 87).

An individual who is exercising on the practice inconsistent with the four-fold *vinaya*, referred to as the four pillars of *sâsanâ*, is said to be a *duppatipanna*. Put in another way, a person is called a *duppatipanna* when he does not practice the right way by not following the instructions by the Buddha called *sâsanadhamma* that is consistent with *pitakapâli* referred to as *sutta* the basic causes for the purpose of escaping from the suffering of the *sansâric* circle. He is the one who is destroying the Buddha's *sâsanâ*, and is said to be insulting the main body of the Buddha's *sâsanâ*, besides causing damage to it. This is the real easence of the above *atthakathâ*.

Sammâsambuddha Bhâsita Dhamma

The *duppatipanna*, who is wrongly practicing by taking *adhamma* as *dhamma*, and vice versa, has been indicated by the above *udânaatthakathâ* to be causing damage to the *sâsanâ*. If a meditator is not satisfied with this exultation, then go through the exhortations given by the *sabbaññusammâsambuddha* given below.

Ye te bhikkhave bhikkhu adhammam "dhammo"ti dîpinti. Te bhikkhave bhikkhu bahujanaahitâya patipannâ bahujanaasukhâya bahuno janassa anathâyâ ahittâyâ dukkhâyâ devamanussânâ. Bahuñca te bhikkhave bhikkhu apuññam pasavunti, te cimam saddhammam antaradhâpinti (Am.-1: 18).

Ye te bhikkhave bhikkhu dhammam "adhammo"ti dîpinti. Te bhikkhave bhikkhu bahujanaahitâya patipannâ bahujanaasukhâya bahuno janassa anathâyâ ahittâyâ dukkhâyâ devamanussânâ. Bahuñca te bhikkhave bhikkhu apuññam pasavunti, te cimam saddhammam antaradhâpinti (Am.-1: 19).

Bhikkhus Certain bhikkhus have explicitly indicated the *adhamma* to be the *dhamma*. Bhikkhus Then they are said to practice for the purpose of poverty, lack of peace and of disadvantages of man and *devâs*. Bhikkhus They commit many a *kusala* and will bring about the dissolution of the *sâsanâ* (Am.-1: 18).

Bhikkhus Certain bhikkhus have explicitly indicated the *dhamma* to be the *adhamma*. Bhikkhus Then they are said to practice for the purpose of poverty, lack of peace and of disadvantages of man and *devâs*. Bhikkhus They commit many a *akusala* and will bring about the dissolution of the *sâsanâ* (Am.-1: 19).

Dhamma – Adhamma

According to *suttana*, the 10 classes of *kusalakammaphadhammas* are literally all *dhamma*, and *akusalakammadhammas* are all *adhamma*. Similarly the following are all *dhammas*:

1. The Four-Fold *Satipatthâna*,
2. The Four-Fold *Sammappadhâna*,

3. The Four-Fold *Iddhipâda*,
 4. The Four-Fold *Indriya*,
 5. The Five-Fold *Bala* (Five-Fold Force)
 6. The Seven-Fold *Bhojjhaṅga*,
 7. The Eight-Fold Magga (The Noble Eight-Fold Path).
- These (37) classes of *Bodhipakkhiyadhammas* are all *dhammas*.

The following are all *adhammas*.

1. The Three-Fold *Satipatthâna*,
2. The Three-Fold *Sammappatthâna*,
3. The Three-Fold *Iddhipâda*,
4. The Six-Fold *Indriya*,
8. The Six-Fold *Bala*,
9. The Eight-Fold *Bhojjhaṅga*,
5. The Nine-Fold Magga.

The four-fold *upâdana*, the five-fold *nîvarana*, the seven-fold *anussayadhâtu*, and the eight-fold *micchattadhamma* are all *adhammas* ((*Am.-Ttha.*-1: 65 – 66).

Analyse

The meditator clinging for attainment of *nibbâna* should again analyze the above opening of the *atthakathâ*. A further explanation is given below.

In the four-fold *satipatthâna*, the Lord has exhorted to make effort in exercise by *vipassana*, *bhâvanâ*, *kammattthâna*, step by step by cultivating the *samâdhi* such as *ânâpâ-nassatisamâdhi*, on *rûpa dhamma* and *nâma dhamma*, referred to as the *kâya-vedanâ-citta-dhamma*, until *arahattaphala* is acquired. (A broader step-wise explanation on this will be made later). This instruction is the *dhamma*.

Suppose the meditator feels that the disciples cannot attain 28 classes of *rûpa*, mind and mental concomitants, and *nâma dhamma* as expatiated by the Buddha. Then it is nothing but indicating the *dhamma* of the Lord as the *adhamma*.

The *rûpas* naturally arises in the form of *kalâpa* called *rûpakalâpa* particles. Only when these *rûpakalâpa* particles can be analyzed will the knowledge attain the ultimate reality of the *rûpa*. It was the belief that the disciples cannot discern these *rûpa dhammas*.

Further, *nâma dhammas* naturally are formed by way of *cittaniyâma* called the realms of life and thought process. The *nâma dhammas* formed along the natural course, the *cittaniyâma* at each and every moment the mind and mental concomitants naturally appear in association with each other. Within a period of wink, a flash of lightning *cittakhanas* arise and perish away billions of times. It is believed that disciples cannot discern this rapid formation and dissolution of the thought processes, together with the life-continuum *citta*.

The words of teacher of such belief are as given below.

“Although they do not said the Lord has admonished the *rûpanâma dhammas* the disciples cannot discern”, but what they said implies so. They do not preach that way, but what they preach implies that they do. This is kind indicating the *dhamma* to be the *adhamma*.

Again, the other side accepted the fact that the disciples cannot discern the *rûpanâmas* the Buddha has instructed, and instead a replacement was given as “discern the *rûpa-dhamma* this way”, which are not from the Lord. These instructions are an attempt

to make the *adhamma* the *dhamma*.

The Buddha once again exhorted the above 37 classes of *bodhipakkhiyadhammas* in which are included the practice of the eight-fold path factors. Among the eight-fold path factors is included the Path of Right Concentration. These exhortations are the *dhammas*.

If the meditator happens to have said that there is no need to cultivate concentration, then what he said is making the *dhamma* and *adhamma*.

In the *Mahâsatipatthânasuttana*, the Buddha has expatiated that the First, the Second, the Third and *Fourth Jhâna Samâdhis* are called the *Sammâsamâdhi*. (For *sensu lato*, section on Why the Concentration has to be Cultivated).

Also in the *Visuddhimagga atthakathâ – Cittavisuddhi nâma saupacârâ attha samâpattiyo* (*Visuddhi-2: 222*) = The Buddha has explained that the eight-fold *samâpatti* together with *upacârasamâdhi* are all *cittavisuddhi* and it also is the *dhamma*. If the meditator said that there is no need to cultivate concentration, then what he said is making the *dhamma* and the *adhamma*.

In *Mahâsatipatthâna Suttana* (*Dî.-2: 250 – 251*), the Lord has said that the *First, Second, Third* and *Fourth Jhâna Samâdhis* are called the Right Concentration. (see section on Cultivation of *Samâdhi* is a Necessity for broader descriptions).

Also in *Visuddhimaggaatthakathâ – Cittavisuddhi nâma saupacârâ attha sammâpattiyo* (*Visuddhi-2: 222*), it has been expounded that the eight-fold *samâpatti* together with *upacârasamâdhi* are the *cittavisuddhi* (the purity of mind). These exhortations and instructions are the *dhamma*. Suppose a meditator is of the idea that it is not necessary to cultivate concentration, then it is indicating the *dhamma* as the *adhamma*.

Again in *Mahâsatipatthâna Suttana* (*Dî.-2: 239*), the Buddha expounded, for the attainment of *Arahattaphala*, to concentrate on the *rûpa-nâma-cause-result-sankhâra dhamma* groups of the five-fold aggregate named *Khandhapabba* in section on *Dhammânupassanâsatipatthâna*. Here too, it is the *dhamma* involved in four-fold *satipatthâna*. The Buddha has analytically exhorted these five-fold *khandhâ dhammas* after acquiring the Knowledge of Omniscience following the four *asankheyyas* and a million of universe and fullfilling the 30 species of the 10 *pâramîs*. If a meditator has said that the disciples cannot discern on these five-fold *dhammas* (= *rûpa-nâma*), and made a remark as “These are the descriptive *dhammas*”. The what he said is no other than turning the *dhamma* into *adhamma*.

If a meditator makes a remark as “These are the descriptive *dhammas*, and in practice in the meditation centres, concentration is made this way,” then it also is a kind of making the *dhamma* an *adhamma*. Because it has been expatiated by the Omniscient *sammâsambuddha* himself in *Aparijânana Suttana* (*Sam.-2: 249 – 250*) that if the five-fold clinging aggregate = *rûpa-nâma dhammas* are not known analytically by three *pariññâ paññâ*, then there is no end to the suffering of the *sansâric* circus.

Again in *Anattalakkhana Suttana* etc. of various *teparivutta dhamma desanâs*, the Buddha has instructed to meditate on the past five-fold *khandhâs* and the future five-fold *khandhâs*. Throughout the *Khandhavaggasamyutta pâli* and in various *nikâya* too, such exhortations have been made, wherever pertinent, for hundreds of times. It also is the *dhamma*. If a meditator, for instance, has said that the *vipassanâ* exercise must not and should not be made on the past and future factors, then it is a clear indication of the *dhamma* to be an *adhamma*.

Indeed, *vipassanā* is the meditation work on the three general characters, taking each in turn as the object, of the five-fold clinging aggregates = *rūpa* and *nāma dhammas* of the past, future and present located in the *santāna* within and without. The meditation is made as below –

So kâlena ijhattam sammati, kâlena bahiddhâ (*Abhi.-Ttha.-1*: 270).

So kâlena rūpam sammati, kâlena arūpam (*Abhi.-Ttha.-1*: 271).

1. At times on the internal five-fold aggregates,
2. At times on the external five-fold aggregates,
3. At times on the *rūpa dhamma*,
4. At times on the *nāma dhamma*. It is not work one can do as one wishes by discerning on the *paññatti* grossly without differentiating and without understanding the *paññatti* and *paramatha* separately.

In *Mahānidāna Suttana* (*Dī.-2*: 47 – 60), the Lord has again expounded that without penetrative realization, by *anubodha ñāna* and *pativedha ñāna*, of the *paticca-samuppāda*, the causal relationship, one cannot overcome the suffering of the sansāric circus.

Openings in the great *atthakathā* too (*Visuddhi-2*: 221; *Abhi.-Ttha.-1*: 189), have definitely given as “the cycle of life (arising and perishing away of life), referred to as the causal-relationship the *paticcasamuppāda*, is continually torturing the sentient beings like thunderbolt. No one has ever dreamed of the fact that unless it is eradicated by a knife-like *ñāna* sharpened on a whet stone-like *samādhi* can anyone be relieved from the sansāric circus of sufferings. These exhortations and instructions are all the *dhamma*.

Furthermore, the distinct arising of the resultant present five-fold *khandhās* such as *viññāna*, *nāma-rūpa*, *salāyatana*, *phassa*, *vedanā* because of the past causes such as *avijjā*, *tahnā*, *upādāna*, *sañkhāra* and *kamma* cultivated during the previous existence. Because of the present causes such as *avijjā*, *tahnā*, *upādāna*, *sañkhāra* and *kamma* cultivated during the present existence, the future resultant five-fold *khandhās* such as *viññāna*, *nāma-rūpa*, *salāyatana*, *phassa*, *vedanā* would clearly arise. Only when these are realized penetratively in their true nature by the *anubodhaññāna* and *pativedhaññāna*, will the causal relationship, the *paticcasamuppāda* factors be understood.

In this case, the assertion the past five-fold *khandhās* refers to just a part of the five-fold *khandhās*. In the same way the present five-fold *khandhās* and the future five-fold *khandhās* refer to just a portion of the five-fold *khandhās* respectively. Therefore, the nature of causal relationship, the *paticcasamuppāda*, cannot be dissociated with the five-fold *khandhās* of the past and future. It is not a phenomenon that can be discerned separately from the past-future five-fold *khandhās*.

Therefore, if a meditator accepts the fact that the past-future phenomena should not be discerned, then the penetrative discerning of the *paticcasamuppāda* by one’s own self would be nonsense for him in practical works. If the meditator agrees with this assertion, then he is indicating the *dhamma* as an *adhamma*.

If a meditator stated that “the past-future five-fold *khandhās* cannot be realized penetratively by one self via *paccakkhañāna*, can be known speculatively only via the *anumānañāna*,” then he is indicating the *dhamma* as an *adhamma*. It is because the Noble Ones penetratively realized the causal relationship by both the *anumānañāna* and the *pativedhañāna*.

Sotāpannañāna nāma paccayākāro uttānakova hutvā upatthāti (*Dī.-Ttha.-2*: 83).

In accordance with the Buddha's exhortation in *Aṅguttorapāli* (*Am.*-1: 18 – 19), the act of asserting the *dhamma* to an *adhamma* means causing suffering and disturbance of peace among the sentient beings and perishing away of the Buddha's *sāsana*. If the meditator does not wish to be one causing the perishing of the *sāsana*, all he has to do is to indicate the *dhamma* as the true *dhamma*, and to practice in accordance with the true *dhamma*.

The meditator should remember the case of the monk Kapila, during the period of the Lord *Kassapa*, who has taken the *dhamma* as *adhamma* and the *adhamma* as the *dhamma*. The meditator should carefully examine the *patipatti* practice he is exercising and explaining (to others) if they are relevant to the four-fold *vinaya*, especially to the *pitaka* named *sutta*. If the meditator recognizes definitely that the *patipatti* practice he is exercising is inconsistent with the Buddha's *pitaka*, then he must be bold enough to easily discard the practice. If not, the meditator will be one of those who are damaging the right way of practice of the *sāsana*.

Bikkhusuttana

Tassamā tiha tvum bhikkhu ādimeva visovehi kusalesu dhammesu. Ko cādi kusalānam dhammānam, sīlañca siviuddham ditthi ca ujukā. Yato kho te bhikkhu sīlañca suvisuddham bhvissati, ditthi ca ujukā. Tato tvum bhikkhu sīlam nissāya sīle patitthāya cattāro satipatthāne tividhena bhāveyyāsi (*Sam.*-3: 124).

Ditthīti kammassakatādītthi (*Sam.*-*Ttha.*-3: 234).

My son bhikkhu So in the framework of this *sāsana*, purify the *kusala dhamma* to begin with. The where is the beginning of the *kusala dhammas*? They are the pure morality and *kammassakatā*, the right understanding, called the straightforward view which understands the *kamma* and its consequences.

My son bhikkhu At times in your *santāna* may arise good and pure morality and *sammassakata*, the right understanding, referred to as straightforward view. Then, on the basis of, and grasping firmly on, the morality cultivate the four-fold *satipatthāna* by way the three phenomena –

1. Internal,
2. External,
3. Internal-external (*Sam.*-3: 124).

Relevant to these *desanās*, the first and foremost prerequisite for **a monk of an auspicious night** is the (*sīla*) morality. The second prerequisite is the *samādhi* (concentration). The third is the knowledge acquired through practice on the basis of any one of the four-fold *satipatthāna*, of the *ānāpānassatisamādhi* etc., following the instructions given by the Buddha. For a meditator competent with morality, practice must be made so as to be competent with *samādhi*, but before going on to it, explanation will be made first as to **why concentration has to be cultivated**.

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

SECTION 2

Page 186 – 200

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SECTION 2. THE CONCENTRATION SHOULD BE DEVELOPED**2.1 Develop concentration**

Every gentleman who wants to cease the suffering of rounds of rebirth (*samsāra*), must endeavour to know and see penetratively the Four Noble Truths because the suffering of rounds of rebirth can be ceased after knowing and seeing the Four Noble Truths penetratively. There is a question how to practise previously, in order to know and see the Four Noble Truths by insight knowledge. It should be accepted seven stages of purification (*visuddhi*) as an essential practice for everyone. Only when accept like this, can a such *meditator* be agreeable answers for this question.

1. Purify the virtue (*sīla*)
2. Develop concentration (*samādhi*)
3. Then, try to know the Four Noble Truths.

These are answers for above question.

Pāli Quotation (Mahāparinibbāna Sutta -D-2-77)

According to *Mahā parinibbāna Sutta D-2-77*, it is shown that ‘this is the virtue, this is the concentration, this is the wisdom; the concentration soaked in the virtue, improves great benefits, provides great results; the wisdom soaked in the concentration, improves great benefits, provides great results; the mind soaked in the wisdom, can escape well from cankers (*āsava*).

Which kinds of cankers! These are the canker of sensual desire, (*kāmāsava*), of existence (*bhavāsava*) and of ignorance (*avijjāsava*). (*S-2-77*).

If one escapes from cankers, he is able to escape from the suffering of rounds of rebirth. In order to ceases the suffering of rounds of rebirth, any one therefore, should _____

1. develop the concentration soaked in the virtue,
2. meditate the wisdom soaked in the concentration.

Then the mind soaked in the wisdom, can escape well from cankers. In order to attain powerful mind, it should be soaked in the virtue, concentration and wisdom. When the virtue, concentration and wisdom become standard efficacy, the mind soaked in those virtue, concentration and wisdom become sharper and sharper than the thunderbolt of the king of *deva (sakka)*.

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It can be appeared the ability to eradicate all defilements. If every one wants to attain the most powerful mind, he has to fulfil three trainings, i.e., virtue, concentration and wisdom respectfully. After purifying the virtue, the second training, the concentration must be fulfilled, at least up to access concentration.

2.2. Expounds on the concentration (*Samadhi Suttas*)

Samyotta-3-363 (Pāli) 2 paragraph:

= **Bhikkhus!** Develop concentration, the **bhikkhu** with sufficient concentration, knows correctly and distinguishes really. Which **dhamma** would be known correctly and distinguished really? it can be known correctly and distinguished really the fact that “this is the Noble Truth of Suffering”. It can be known correctly and distinguished really the fact that “this is the Noble Truth of the Cause of Suffering”. It can be known correctly and distinguished really the fact that “this is the Noble Truth of the Cessation of suffering”. It can be known correctly and distinguished really the fact that “this is the Noble Truth of the Practice Leading to the Cessation of Suffering”.

Bhikkhus! Develop concentration, the **bhikkhu** with sufficient concentration, know correctly and distinguish really.

Bhikkhu, you should, therefore, endeavour to know the facts “this is the Noble Truth of Suffering”, “this is the Noble Truth of the Cause of Suffering”, “this is the Noble Truth of the Cessation of Suffering”, and “this is the Noble Truth of the Practice Leading to the Cessation of Suffering”. (**Samyutta-3-363**).

Again read the following passage instructed by the Buddha in the **Samādhī Sutta**, **Khanda vagga Sam yutta**.

Pāli Quotation (Sam-2-12, Samādhī Sutta)

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= **Bhikkhus!** Develop concentration, the **bhikkhu** with sufficient concentration, know correctly and distinguish really. Which **dhamma** would be known correctly and distinguished really?

1. both the nature of causal and resultant **dhammas** of corporeality and the nature of causal and resultant cessation of corporeality, (**rūpa**),
2. both the nature of causal and resultant **dhamma** of feeling (**vedanā**), and the nature of causal and resultant cessation of feeling (**vedanā**),
3. both the nature of causal and resultant **dhamma** of perception (**saññā**), and the nature of causal and resultant cessation of perception (**saññā**),
4. both the nature of causal and resultant **dhamma** of **kamma**-formation (**saṅkhāra**), and the nature of causal and resultant cessation of **kamma**-formation (**saṅkhāra**),
5. both the nature of causal and resultant **dhamma** of consciousness (**viññāṇa**), and the nature of causal and resultant cessation of consciousness (**viññāṇa**), would be known correctly and distinguished really. (**Sam-2-12**)

In both two **Samādhī Suttas**, mentioned above, the Buddha strongly urged to develop concentration in order to know the Four Noble Truths really. Then the following **dhamma** belong to the Four Noble Truths,

1. both the clinging five aggregates (**upādānakkhandā**);
2. the nature of the arising of clinging five aggregates, caused by the ignorance (**avijjā**), the craving (**taṇhā**), the clinging (**upādāna**), the **kamma**-formation (**saṅkhāra**) and the action (**kamma**);
3. the cessation of the resultant five aggregates, which is not able to reappear in future because of the cessation of the causal **dhamma**, i.e, the ignorance, the craving, the clinging, the **kamma**-formation and the action, after the fourth Path-Knowledge (**arahatta magga ñāṇa**) appeared; and
4. the arising and passing away of both causes and results, should be distinguished really. For this purposes, the Buddha instructed to develop concentration.

These instructions, indeed, are vital important to follow for every **meditator** who wants to attain **nibbāna** really. This is because the fact that the corporeality, the mentality, the

causes, the results and the general characters of impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*), of *sañkhāra dhamma* (corporeality, mentality, causes and results), preached by the Buddha, can be distinguished only in the presence of sufficient concentration, indeed.

2.3. The Corporeality (*rūpa*)

The corporeality, preached by the Buddha, indeed, occurs as corporeal unit (*rūpa kalāpa*), but not ability to occur uniquely. The corporeal unit is the smallest system in the physical universe. These units are *pramā* minute particles, about sub-atomic particles in size. In this case, ‘about’ means only estimate of it’s size, not exactly the same as the size of sub-atomic particle, known by modern physicists. The corporeal unit consists of, at least, 8-factors of corporeality, i.e, the earth-element (*pathavī*), the water-element (*āpo*), the fire-element (*tejo*), the air-element (*vāyo*), colour (*vaṇṇa*), smell (*gandha*), taste (*rasa*) and nutriment (*ojā*).

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Some corporeal units consist of 9 factors of corporeality while 10 factors in some kinds. Those factors are the ultimate reality of the corporeality (*paramatṭha rūpa*) to which the *meditator* must be able to discern and distinguish by insight knowledge. In order to distinguish like this, the *meditator* must,

1. discern on the corporeal unit firstly,
2. be able to analyze the character of each factor, consisting in 8 or 9 or 10 factors of corporeal units by insight knowledge, second.

Only when each kind of corporeal unit can be analyzed up to the ultimate reality, 28 kinds of corporeality can be known thoroughly.

2.4. The Doctrine found in *Mahāgopālaka Sutta*

In *Mahāgopālaka Sutta, Mūla paṇṇāsa, (M-1-281-286)*, the Buddha preached that “it can be said, the corporeality had not been known yet unless the four primary elements (*mahābhūta*) and the secondary or derived corporeality (*upādā rūpa*) which occurred depending on those four great elements, have not been distinguished yet. As a cowherd who does not know how many cows he tends totally or how many white colour, how many red colour... etc, of each kind, should not tend those cows, a *bhikkhu* who does not know all corporealities of primary ones and secondary ones of which,

- (1) both quantitatively and
- (2) the producing cause of corporeality, can not improve the Noble Path-Knowledge (*ariya magga ñāṇa*) and the Fruit-Knowledge (*phala ñāṇa*) in the Buddha’s *sāsanā*.

Pāli Quotation (M-A-2-163)

In the commentary of *Mahagopālaka Sutta*, it is mentioned that “unless the meditating *bhikkhu* is knowing,

- (1) both quantitatively and
 - (2) the producing cause (*samuṭṭhāna*) of the corporeality, he will be unable to reach up to the peak of the Path-Knowledge and Fruit-Knowledge by means of ...
1. discerning on the corporeality,
 2. discerning on the mentality,

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3. discerning on corporeality and mentality,
4. distinguishing and taking into heart the causal relations and
5. generalization of three characters i.e, *anicca*, *dukkha*, *anatta*, of *saṅkhāra dhamma* (corporeality, mentality, cause and result) successively.

If any *meditator* has strongly desire to feel the taste of the Path-Knowledge, the Fruit-Knowledge and *nibbāna*, he must follow respectfully on these admonishments of the Buddha.

In order to know correctly the corporeality by means of

- (1) both 28 kinds as quantitatively and
 - (2) (a) which kinds are produced by the action (*kamma samuṭṭhāna*),
(b) which kinds are produced by mind (*citta samuṭṭhāna*),
(c) which kinds are produced by temperature (*utu samuṭṭhāna*),
(d) which kinds are produced by nutriment (*āhāra samuṭṭhāna*),
(e) which kinds will not be produced by any cause, etc... the analytical knowledge plays vital important role in discriminating each specific character of the ultimate reality, consisting in various kinds of corporeal units, such as eight, nine, or ten factors of corporeal unit, etc ... If such *meditator* is neither able to see the corporeal units nor able to analyze the specific characters of the ultimate corporeality, consisting in various corporeal units (although he is able to see corporeal units as a general), it is impossible to distinguish really the corporeality by means of _____
- (a) which kinds are produced by action, (*kamma*),
 - (b) which kinds are produced by mind,
 - (c) which kinds are produced by temperature,
 - (d) which kinds are produced by nutriment,
 - (e) which kinds will not be produced by any cause etc.

Unless it is able to analyze the corporeal unit to distinguish the nature of ultimate corporeality, the insight knowledge will not penetrate upto the field of ultimate reality of corporeality. The concentration, therefore, plays the most important role in the way of practice that leads to the field of the ultimate reality through seeing the corporeal units and analyzing on those units.

Then the mentality would be also taken into heart as a door-wise system (six sense bases) according to *Visuddhi Magga*, 2-223 and *Sammoha-vinodanī*, (*Abhi-A-2-241*). In the Sub Commentary, *Mahāṭīkā-2-352*, it is explained that the commentators decided the fact that there is no confusion in discerning on the mentality by means of door-wise system (*āyatana dvāra*).

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According to the Buddha's philosophical doctrine (*Abhidhamma*) there are two kinds of doors (*dvāra*) in terminology. Three kinds of doors, i.e, bodily action (*kāya dvāra*), verbal action (*vacī dvāra*) and mental action (*mano dvāra*) are called action of doors (*kamma dvāra*). Six kinds of doors, i.e., eye-door (*cakkhu dvāra*), ear-door (*sota dvāra*), nose-door (*ghāna dvāra*), tongue-door (*jihvā dvāra*), body-door (*kāya dvāra*) and *bhavaṅga* mind clearness (*mano dvāra*) are called sense bases of doors (*āyatana dvāra*) (*Mahaṭī-2-410*).

During taking into heart the mentality, it should be discerned successive door-wise system one by one, i.e., eye-door thought process (*cakkhu dvāra vīthi*), ear-door thought

process (*sota dvāra vīthi*), nose-door thought process (*ghāna dvāra vīthi*), tongue-door thought process (*jihvā dvāra vīthi*), body-door thought process (*kāya dvāra vīthi*) and mind-door thought process (*mano dvāra vīthi*) which are known as six sense bases of doors (*āyatana dvāra*). This is because the consciousness always occurs in accordance with the fixed law of mind (*citta niyama*) called successive thought process (*vīthi*) one by one.

Each consciousness of thought process always occurs according to the fixed law of mind, but never out of this fixed law. The mentality, therefore, should be discerned by means of successive sense bases depending on the nature of its route one by one. Then the consciousness usually occurs as a mental unit consisting at least 7 mental concomitants (*cetasika*), but never occurs single alone in each thought moment (*cittakkhaṇa*).

The smallest mental unit (*nāma kalāpa*) can be occurred at least 8 mind and mental concomitants, i.e., consciousness (*citta*), contact (*phassa*), feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), one-pointedness (*ekaggatā*), life-faculty (*jīvita*), intention (*manasīkāra*). The insight knowledge will be able to reach up to the ultimate mentality only after attaining the ability to discern the specific character of each mentality, consisting in every mental unit of successive thought moments which always occurs in accordance with the fixed law of mind. The concentration, therefore, plays the most important role in the way of practice that leads to the field of the ultimate mentality through seeing the mental units and analyzing on those units.

[Notes: In this case it does not mean on the consciousness out of cognitive process (*vīthi mutta citta*) but all consciousness belong to thought process would only be emphasized and expressed like this.]

Then only when the sufficient concentration had been developed, the insight knowledge which is able to distinguish the causal relations of those corporeality and mentality, can be appeared in every *meditator*. Indeed, only the gentleman with powerful concentration, is capable of practising up to the peak of the Path-Knowledge and Fruit-Knowledge through real *vipassanā* insight of the three kinds of generalization on the corporeality and mentality, associated with their causal relations, systematically.

2.5. From the purification of consciousness to the purification of view

Pāli Quotation (Visuddhi-2-222) (Abhidhammattha sanghaha)

The ability of knowing and seeing the ultimate corporeality and mentality and the discriminative knowledge of the corporeality and mentality by means of characteristic (*lakkhaṇa*), function (*rasa*), manifestation (*piccupatthāna*), proximate cause (*padatthāna*), can be called the purification of view (*diṭṭhi visuddhi*). The *meditator* who wants to fulfil that kind of purification, should like to endeavour to fulfil the purification of consciousness (*citta visuddhi*) previously.

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Citta visuddhi nāma saupacārā aṭṭha samāpattiyo. (Visuddhi-2-222)

= Eight mundane absorption, including the neighbourhood concentration (*upacāra samādhi*) are called the purification of consciousness.

In order to fulfil the purification of consciousness, it should, therefore, be endeavour to acquire either neighbourhood concentration, any one kind of full concentration (*appanā sanādhi*), or all eight kinds of absorption (*aṭṭha samāpatti*).

These explanations would be quoted for the fact that ‘the concentration should be developed’ according to the Buddha’s preaching and decisions found in commentaries.

2.6. The momentary concentration (*khaṇika samādhī*)

Some teachers, learned in scriptures, suggested that the *meditator* without full concentration (*suddha vipassanā yānika*) is able to attain *vipassanā* insight and it is not necessary to develop concentration any more. They referred to the explanation of the sub-commentary of *Visuddhi Magga*. It would, therefore, be explained continuously about three momentary concentration, as follows:

- (1) the momentary concentration according to the sub-commentator of *Visuddhi Magga*
- (2) the momentary concentration of *Suddha Vipassanā Yānika (SVY)* and
- (3) the momentary concentration occurring during *Vipassanā* practice being taken place.

2.2(1). The momentary concentration according to the sub-commentator of *Vissudhi Magga*

samathayānikassa hi upacārappanāppabedam samādhin, itarassa khaṇika samādhin, ubayesampi vimokkha mukhattayam vinā na kadācīpi lokkuttarādhigamo sambavati .. (Mahāṭṭi-1-15).

The meaning of this *pāli* passage is as follows:

1. *Samatha yānika* person (a *meditator* with full concentration) will never attain the Supra-mundane *dhamma*, without attaining two kinds of concentration, known as neighbourhood (*upacāra*) and full (*appanā*) concentration.
2. *Suddha vipassanā yānika* person (a *meditator* with neighbourhood concentration) will never attain the supra-mundane *dhamma*, without attaining momentary concentration (*khanika samādhī*).
3. Both two persons, mentioned above, will never attain the Supra-mundane *dhamma*, without attaining three kinds of insight knowledge (*anupassanā ñāṇa*), insight knowledge of impermanence (*aniccānupassanā ñāṇa*), the insight knowledge of suffering (*dukkhā nupassanā ñāṇa*), the insight knowledge of non-self (*anattā ñāṇa nupassanā ñāṇa*), called *vimokkha-mukha*, the cause of escape from the suffering of rounds rebirth (*samsāra*).

Those are the meaning of above *Pāli quotation*.

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Mahāṭṭikā Sayadaw, the sub-commentator explained this quotation in order to explain the verse “*sīle patitṭhāya naro sapañño*”, which is the back-bone of the commentary called *Visuddhi Magga*. It will be clear understood after comprehend relations between the meaning of this verse and the explanation of sub-commentator. The meaning of this verse is as follows.

1. A *meditator* who has the seed of knowledge, associated with the birth consciousness, called *tīhetuka*, three roots, should like to
2. stand on the ground of virtue and
3. endeavour to develop concentration called *citta*,
4. improve the wisdom (*paññā*) called *vipassanā* knowledge.
5. That person, associating with the strenuous effort (*sammappadhāna viriya*) which is able to burn defilements (*kilesa*);

6. associating with the mindfulness(*sati*) which is able to discern *sañkhāra dhamma*; who has fulfilled matured knowledge of *nipaka*, called discriminative knowledge, will be capable of removing the shrub of craving (*taṇhā*).

This is the meaning of the verse.

Any person with above six factors will be able to eradicate all craving totally for good during the moment of the Noble Path-Knowledge. In order to eradicate all craving, it should be standing up on the ground of virtue, developing concentration call *citta*, and *vipassanā* insight called *paññā* (wisdom). There is a question on the fact that “whether, *citta* and *paññā* are mundane or supra-mundane.” *Mahāṭikā Sayadaw* answered this question as follows:

Pāli Quotation (Mahāṭi-1-15) one paragraph;

It should be recognized that “it should be developed the supra-mundane *citta* (concentration) and the supra-mundane *paññā* (wisdom) in accordance with the *ukkaṭṭhaniddesa naya*, which is the method showing the best meaning. Indeed, if it would be improved the Supra-mundane *citta* (concentration) and the Supra-mundane *paññā* (wisdom), the network of craving would be eradicated totally for good, known as *samuccheda pahāna* during the knowledge of the Path-moment. But the mundane *citta* (concentration) and the mundane *paññā* (wisdom) are incapable of eradicating to the network of craving totally for good. Due to this reason, it does not mean the mundane *citta* and *paññā* in this verse.

In this case, however, the supra-mundane *citta* and *paññā* can not be occurred without the mundane *citta* and *paññā*, with the result that it can be recognized that the latter (mundane) to be also its meaning by means of *nānantarika naya* which is the method of unavoidable condition.

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It is all right! In the absence of two kinds of concentration, neighbourhood-and-full-concentration for *samatha yānika* person; in the absence of momentary concentration for *suddha vipassanā yānika* person; in the absence of three kinds of *vipassanā* insight, *aniccā nupassana ñāṇa*, *dukkhā nupassanā ñāṇa*, *anattā nupassanā ñāṇa*, for both *samatha* and *suddha vipassanā yānika* persons, the supra-mundane *citta* and *paññā* can not be appeared by chance, indeed.

The commentator Sayadaw, therefore, explained that “it should be developed the concentration as well as the *vipassanā* insight..” (*Mahāṭi-1-15*).

According to the suggestion of the sub-commentator Sayadaw, it can be assumed that the momentary concentration of *suddha vipassanā yānika* person refers to *samatha* stage (i.e., duration of developing concentration to see the ultimate corporeality, the ultimate mentality and their causal relations before performing *vipassanā* practice for all *meditators*). It should be clear understood difference between the momentary concentration, appeared in *samatha* stage and that appeared in *vipassanā* stage. However, if the way of *samatha yānika* person would be clear understood, it may be easy to understand the way of *suddha vipassanā yānika* person and then the way of discerning on to the stage of the purification of view (*diṭṭhi visuddhi*) from the purification of consciousness (*citta visuddhi*) which depends on both neighbourhood and full-concentration, would like to presented.

2.7. The way of *samatha yānika*

Pāli Quotation (Visuddhi-2-222) two paragraph:

- The *samatha yānika* person who wants to fulfil the purification of view, must enter into any kind of absorption of world of form (*rupāvacara*) or that of formless world (*arūpavacara*) except the absorption of neither-perception-nor-non-perception (*neva-saññā-nā-saññāyatana jhāna*) and emerge from that absorption after which take into heart either the absorption factors, i.e., initial application (*vitakka*), sustain application (*vicāra*), pleasurable interest (*pīti*) etc... or the consciousness and mental concomitants associating with that absorption by means of the characteristic, function, manifestation and proximate causes. After keeping in mind those ultimate mental *dhamma*, the latter should be take into heart as *nāma* (mentality) because it means ‘the ability to approach to the object of sign of full concentration (*paṭibhāga nimitta*)’.

As a simile, when a man find a snake in the house, he follows it and see the resting site of snake, the *meditator* also discerns the mentality *dhamma* and then the investigates “how does this mentality *dhamma* arises depending on which *dhamma*”.

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As a result he sees the heart base corporeality (*hadaya vathu*) of mind, including four primary elements and derived corporeality (*upādārūpa*) excluding the heart base corporeality, and then take into heart those corporeal *dhammas*. That *meditator* distinguishes and keeps in mind those corporeal *dhammas* as the *rūpa* (corporeality) which means ‘the character of collapse or dissociation (*ruppana lakkhaṇa*). Then he keeps in mind the *dhamma* which has the ability to approach to the object, is the mentality while the *dhamma* which has the character of collapse or dissociation is the corporeality in brief. (*Visuddhi-2-222*).

[In this case, the primary and secondary corporeality, found in the heart, are total of 54 kinds qualitatively.

The primary and secondary corporealities found in 6 doors or 42 bodily parts (*koṭṭhāsa*) would be presented in the section of meditation on corporeality (*rūpa kammaṭṭhāna*). The mind and mental concomitants are usually 34 in number for the first absorption (*jhāna*) generally. There are 35 mind and mental concomitants in the first absorption of compassion (*karuṇā*), and that of appreciative joy (*muditā*). Those mind and mental concomitants, found in the first absorption and remaining ones would be presented in the section of meditation on mentality (*nāma kammaṭṭhāna*, volume 2.)

After taking into heart mind and mental concomitants of each absorption, including it’s dependent corporeality, primary ones and secondary ones of the corporeality, the remaining corporeality and mentality called miscellaneous *saṅkhāra* would be also discerned and kept in mind, by means of characteristic, function, manifestation and proximate cause, similarly. It is due to the Buddha, himself, preached the fact that the suffering could not be ceased, unless the all corporealities and mentalities have been distinguished by three kinds of full understanding (*ti-pariññā*), i.e., the full understanding on objects (*ñāta pariññā*), the full understanding on propagation of the knowledge (*īraṇa pariññā*) and the full understanding on abandonment (*pahāna pariññā*). (*Samyotta-2-249, 250*). This reason would be explained in detail in Section 3, The Recollection of the Mindfulness of Breathing (*ānāpānassatī*).

If *samatha yānika* person prefers to discern the meditation subject of corporeality (*rūpa kammaṭṭhāna*) but not that of mentality previously, he can discern the former firstly, as well as *suddha vipassanā yānika* person’s way. This way would be presented as follows.

2.8. The way of *Suddha vipassanā yānika*

Pāli Quotation (Visuddhi-2-222) one paragraph:

If any person, either *suddha-vipassanāyānika* person or *samatha-yānika* person, wants to fulfil the purification of view (*diṭṭhivisuddhi*), he must discern any way of meditation on four elements (*catu dhātu vavatthāna*), in brief account or detail account of that meditation subject, shown in *Catudhātuvavatthāna kammaṭṭhāna*. (*Visuddhi-2-222*).

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According to instruction of *Visuddhi Magga Aṭṭhakathā*, either *suddha vipassanā yānika* person who prefers to discern *vipassanā* practice directly, without depending on *samatha* practice, or *samatha yānika* person who prefers to discern corporeality previously, through which he wants to attain the purification of view, must practise the four elements meditation by any way of the followings:

- (1) in brief account
- (2) in detail account
- (3) both in brief and detail accounts of that meditation subject previously.

2.8.a. General statement**Pāli Quotation (M-ṭī-1-369)**

= It should, generally, be preferable to take into to heart the mentality first as the object of *vipassanā* practice for *samathā yānika* person only. (*M-ṭī-1-369*)

According to this instruction of sub commentator, *Ṭīkā Sayadaw*, it can be decided that discerning on the mentality previously, during taking into heart *sañkhāra dhamma* called the Noble Truth of suffering and the Noble Truth of cause of suffering, is for only *samatha yānika* person as a general. With an exception, a few *suddha vipassanā yānikia* persons may be able to discern the mental *dhammas* previously. Similarly, the way of discerning on the corporeal *dhammas* previously, is also instructed for only *suddhavipassanā yānika* person as a general. *Samatha yānika* person, however, if he prefers to discern the corporeality *dhamma* previously, is capable of the way as he likes.

Both persons of *suddha vipassanā yānika* and *samatha yānika* should practise the four elements meditation previously because of the following reasons.

2.8.b. Reasons of why the meditation on corporeality previously for both two persons

There are 40 meditation subjects to develop concentration in *samatha* stage but only two meditation subjects, i.e, meditation on the corporeality (*rūpa kammaṭṭhāna*) and meditation on the mentality (*nāma kammaṭṭhāna*), in *vipassanā* stage, according to the commentaries of various ones.

Pāli Quotation (M-A-1-280, Abhi-A-2-252) Duvidhañhi kamaṭṭhānam . . . kathesi.

There are only two kinds of meditation subjects in *vipassanā* stage, meditation on the corporeality and meditation on the mentality. It is also known as the discriminative knowledge of the corporeality (*rūpa pariggaha*) and the discriminative knowledge of the mentality (*arūpa pariggaha*). When the Buddha preached the way how to practise the

meditation of the corporeality, the usual way is only the four elements meditation by means of in brief account or in detail account on it.

(*M-A-1-280, Abhi-A-2-252*)

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According to this instructions found in commentaries, due to the Buddha preached only two ways of meditation on the corporeality, a brief account and a detailed account, both *samatha yānika* person who prefers to practise meditation of the corporeality, and *suddha vipassanā yānika* who does not depend on *samatha* practice, must discern on the four elements meditation previously. It is the best way for every *meditator* by following respectfully with the Buddha's admonishments which are the fruits of the knowledge of Omniscience (*sabbaññuta ñāṇa*). A person discerns the corporeality, but not begins with the four elements meditation, with the result that it will be quite far to reach the field of the ultimate reality, preached by the Buddha, just like between the sky and the earth.

According to *Visuddhi Maga*, it is decided that the four elements meditation called *Catudhātu vavatthāna*, belongs to some kinds of meditation subjects which give rise to neighbourhood concentration. (*Visuddhi-1-107*). This kind of meditation subject is known as *upacāra kammattāna*, by which only neighbourhood concentration would be developed. Therefore this meditation subject includes in the *samatha* stage during developing concentration by taking the object of four elements. Then *suddha vipassanā yānika* person and *samatha yānika* person, who want to the stage of the purification of view, must begin by practising on the four elements meditation. It, therefore, is essential for both *samatha* stage and *vipassanā* stage. It is necessary to explain the fact that what kind of concentration developed by the four elements meditation is.

In the *Mahāsatipatthāna Sutta* the Buddha preached how to practise the four elements meditation as follows.

Pāli Quotation (M-1-73) one paragraph.

= *Bhikkhus!* In the next way, the *bhikkhu* is discerning and taking into heart the characteristic of each element (*dhātu*), one by one (but not person, beings, *jīva*, self) so as to see a such condition that "it is merely the earth-element, the water-element, the fire-element, the air-element, by the eye of wisdom on to this body situating with present position. (*M-1-73*).

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Then it is instructed again in the *Visuddhi Magga*, the fact that "the earth-element, the water-element, the fire-element, the air-element by which consisting between bones, sinews, fleshes, skins would be discerned by piercing the hand of analytical knowledge so many times repeatedly". (*Visuddhi-1-347*)

* *tassevan vāyamamānassa nacireneva dhātuppabedāvabhāsana paññā pariggahito sabhāvadhammāramaṇattā appanam appatto upacāramatto samādhi uppajjati.*
(*Visuddhi-1-347*)

= The *meditator* who strenuously practices in that way, will attain only neighbourhood concentration (it is the same degree of true neighbourhood concentration which always appears just before the full concentration) which is unable to reach the full concentration

really, because the object of the four elements meditation is the specific character of the four elements, so-called the nature of the ultimate corporeality. (*Visuddhi-1-347*).

It should be recognized the fact that the commentator of *Visuddhi Magga* used the term “the neighbourhood concentration” (*upacāra samādhi*) while the sub-commentator of *Mahāṭṭkā* used the term “the momentary concentration (*khaṇika concentration*)” for the nomenclature of concentration type produced by the four elements meditation.

2.8.C. The important notes

Suddha vipassanā yānika person who wants to fulfil the purification of view must begin with the four elements meditation. The concentration of sensuous world (*kāmāvacara samādhi*) which becomes to the highest degree of concentration, through the object of the four great elements, is called “the neighbourhood concentration” in the sub commentary, while “the momentary concentration” in the sub-commentary as a synonym. Then the sub-commentator explained why the term “neighbourhood concentration” had been used in the commentary as follows:

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* *Upacāra samādhīti ca runhī vasena veditabbam, appanam hiupicca cārī samādhi upacāra samādhi, appanā cettha natthi. Tādisassa pana samādhissa samānalakkhaṇatāya evam vuttam. (Mahāṭṭ-1-436)*

= The concentration of the sensuous world, duced by taking the object of the four great elements, is termed “the neighbourhood concentration” by commentator and then this term is not direct usage but as a metaphor. Indeed, only the peak concentration of the sensuous world which usually occurs just before the full concentration (*appanā samādhi*), can be called the true neighbourhood concentration. There is no ability to produce the full concentration in the four elements meditation. However, the commentator used the term “ the neighbourhood concentration for type of concentration produced by this meditation subject due to the nature of the same degree of concentration which is true neighbourhood concentration, by means of *sadisupacāra*, i.e, metaphor for same condition. (*Mahāṭṭ-1-436*).

According to above explanation of *Mahāṭṭkā Sayadaw*, the concentration of sensuous world, which is occurring previously just before any kind of full concentration, can be called the neighbourhood concentration directly. The concentration of *suddha vipassanā- yānika*, which is reaching to the highest degree, by means of taking the object of the four great elements, can be called the neighbourhood concentration indirectly, due to the same degree of concentration. That kind of concentration is termed “momentary concentration, directly by *Mahāṭṭkā* Sayadaw. The reason why this term used is as follows.

2.9. The momentary concentration in *Samatha* stage

Pāli Quotation (Visuddhi-1-140, Abhi-A-1-160)

The meaning of above *Pāli* quotation is as follows.

There are five kinds of the pleasurable interest (*pīti*), including in factors of absorption (*Jhanaṅga*).

1. *Khuddikā pīti* = this kind of “pleasurable interest” is capable of having goose-flesh only less powerful kind.

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2. *Khaṇikā pīti* = It appears as a flash of lightning at each moment.
3. *Okkantikā pīti* = It appears as tidal wave.
4. *Ubbegā pīti* = this kind of pleasurable interest is capable of raising the body into sky, and very powerful kind.
5. *Phraṇā pīti* = It spreads into the whole body similar to leather bag, filled with air or a valley flowing with vast water. (It means that the corporeal units produced by mind with pleasurable interest spread out the whole body.)

Those five kinds of pleasurable interest (*pīti*) becomes the pregnancy called situation of tranquillity of mind and mental concomitants (*citta passaddi & kāya passaddi*).

When the pregnancy matured, it can fulfil tranquillity of mind and mental concomitants. Then tranquillity of mind and mental concomitants become the pregnancy called situation of happiness (*sukha*). When the pregnancy matured, it can fulfil three kinds of concentration, i.e, momentary concentration, neighbourhood concentration and full concentration.

(*Visuddhi-1-140; Abhi-A-1-160*).

There are three kinds of concentration, i.e., preliminary concentration (*parikamma samādhī*), neighbourhood concentration and full concentration in *samatha stage*. Then the “preliminary” concentration, which is occurring previously just before neighbourhood concentration is called “the momentary concentration” in accordance with commentary. This usage is applied in the *samatha* stage for momentary concentration.

By referring this usage of commentary, *Mahāṭīkā Sayadaw* termed “momentary concentration” for the concentration of sensuous world, which reaches to the highest degree, by taking the object of four great elements, directly. In the commentary, this kind of concentration is termed the neighbourhood concentration as in above mentioned. Therefore the usage of the commentary is a metaphor of same condition while that of sub-commentary (*Mahāṭīkā*), directly. These two usages are not contrary to each other. This is the explanation for the usage of synonyms for the highest degree of concentration of *suddha vipassanā yānika* person who takes the object of four elements.

Similarly, the highest concentration of sensuous world, which is attained by some meditation subjects, like the recollection on the Noble Qualities of the Buddha (*Buddhānussati*), etc ... can also be called by two terms, i.e., the momentary and neighbourhood concentration. Then the momentary concentration in *Vipassanā* stage would be presented as follows.

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

SECTION 2

Page 251 – 300

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“*Ānanda*... the twin Sal trees have blossomed forth all over, though out of season. Those twin Sal trees with foliage shaken by dryads rained blossoms; scattered, strewn, spread blossoms all over the body of the Blessed One so as to worship to the Blessed One. Celestial *mandāra* flowers fell from the air above, being scattered, strewn and spread all over the body of the Blessed One, in reverence to him. And in reverence to the Blessed One, celestial sandalwood powder fell from the air above, being scattered, strewn and spread all over the body of the Blessed One. And in reverence to the Blessed One, celestial music sounded in the air above. And in reverence to the Blessed One, celestial songs which were produced by taking object of wisdom of the Blessed One arose in the air above. Afterwards the Exalted One went on as follows:

Pāli Quotation (Di-2-114)

Ānanda... Mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere, and worship the Blessed One rightly.

Ānanda... Whosoever *bhikkhu*, or *bhikkhunī*, or the layman-disciple, or the laywoman-disciple if he or she lives through practicing obligations which are adaptable to the nine kinds of Supra-mundane *dhammas*, which are worth fulfilling previous to the Noble Path and are called *pubbabhāga paṭipadā*; if he or she lives through practicing obligations called *sāmīci*, due to conformity with nine kinds of supra-mundane *dhammas*, with respectfulness; if he or she lives through complete practicing those obligations which are adaptable to the nine kinds of supra-mundane *dhammas*, that kind of person can be deemed to honour, esteem, venerate, revere and worship the Blessed One in the highest degree. *Ānanda*... therefore in this noble admonishment, you should like to practice in this way that “we are going to live through practicing obligations which are adaptable to the nine kinds of supra-mundane *dhammas*, which are worth fulfilling previous to the Noble Path and are called *pubbabhāga paṭipadā*; we are going to live through practicing obligations called *sāmīci*, due to conformity with the nine kinds of supra-mundane *dhammas*, with respectfulness; we are going to live through complete practicing those obligations which are adaptable to the nine kinds of supra-mundane *dhammas*”... said by the Exalted One. (*Dī-2-113, 114, Dī-A-2-165, 168*)

PAGE-252**3.9 The essence of above explanation and the reason**

Because the Blessed One saw the action of endeavouring called the great worship with manifold flowers, manifold aromatic substances, manifold musical instruments, manifold classical songs regarding to the glory of the Exalted One, made by heavenly beings who were assembling in the space from the earth until the margin of universe, from the margin of universe until the *brahma*'s realm during lying between twin Sal trees which were grown in row orderly, he said the Venerable *Ānanda* above words.

After saying the great worship this much the Exalted One went on about that much acts reverence cannot be deemed to honour, esteem him rightly.

The essence of those saying are as follows:

“*Ānanda*... I never wish to become the buddhahood with the inclination of the mind towards the Knowledge of Omniscience so as to accept the great worship with flowers, aromatic substances, music, classical songs after fulfilling eight kinds of qualifications which

were factors for attainment of preordainment of events made by the supreme Buddha called *Dīpankarā*, being as real human, being as real man etc., lying in front of that Supreme Buddha; I never fulfill various previous perfections called *pāramita* so as to attain these flowers, aromatic substances, music, classical songs; therefore mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere and worship the Blessed One rightly”. This is the essence of the Exalted one’s saying.

There is a reasonable question why the Exalted One rejected the great worship this much in this *Mahāparinibbāna Sutta* even though he has praised wholesome resultant *dhammas* made by worship to the noble quality of the Supreme Buddha through offering even a flax flower, as invaluable advantageous results evaluated by the knowledge of omniscience of the supreme Buddha in other *Pāli* Texts.

The answer is as follows: _____

Pāli Quotation (Di-A-2-169)

1. Due to presence of desire to praise surrounding beings and
2. due to presence of desire to exist in perpetuity of his admonishments,
The Supreme Buddha rejected the great worship this much in this *Mahāparinibbāna Sutta*.

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Unless the Exalted One reject in this way, no one will fulfil the training morality at any place where the training of morality is intended to be fulfilled in future; no one will fulfil the training of concentration at any place where the training of concentration is intended to be fulfilled in future; no one will bear the pregnancy of *vipassanā* at any place where the training of *vipassanā* practice is intended to be fulfilled in future. Those *bhikkhus* will stay by urging their donors who offers four requisiteness so as to perform only function of worshipping. Furthermore, this kind of worship through offering with four requisiteness called *āmisā pūjā* is unable to bear the Supreme Buddha’s noble admonishment which is worth counting in brief as three noble trainings called morality, concentration, wisdom in order to be existed even either one day or the period a gulp of rice soup.

It will be explicit. --- Offering of either thousand monasteries like *Mahāvihāra* or thousand stupas like *Mahāceṭī* is unable to bear maintenance of the Noble Admonishment; a such person performs wholesome deeds, building and offering monastery, stupa etc.; it will be advantageous results for that donor only. The right obligation of practice (*Sam-māpaṭipatti*) called fulfilling perfectly on three noble trainings called morality, concentration, wisdom is, indeed, the most appropriate worship to the Exalted One. It is right. _____ That right obligation of practice is not only worth desiring by the Exalted One but also able to bear long lasting existence of the Noble Admonishment. The Exalted One, therefore, said the person who lives through complete practicing obligations which are adaptable to the nine kinds of supra-mundane *dhammas* can be deemed to honour and worship the Blessed One in the highest degree. (*Dī-2-169*)

Among all kinds of worship through *dhamma* called *dhammapūjā*, the worship through the Fruit-Knowledge of Arahant is the supreme most worship to the Exalted One. Therefore a disciple reaches into the Fruit-Knowledge of Arahant successively through cascade of practices at any place, in a forest etc., in accordance with the Exalted One’s instructions and then if he worship with that Fruit-Knowledge of Arahant to the Exalted One, it can be said the Exalted One has got the supreme most honour from his disciple, explained in above commentary called *Visuddhi Magga*.

3.10 The person who is similar to the leopard, king of forest

In other words, it can be said this practicing *bhikkhu* is a person who is similar to the leopard, king of forest. He is similar to the leopard, king of forest, due to accomplishment of the Fruit-Knowledge of Arahant which is the most desirable result through eradicating opposite defilements after practicing obligation of *bhikkhu* as solitary dwelling in the forest.

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As the leopard, king of forest catches preys, wild buffalo, wild ox, pig etc., depending on jumbling grass, jumbling forest or jumbling mountains, similarly the practicing *bhikkhu* who practices both *samatha* and *vipassanā* over and over again in the forest can attain both the Path-Knowledge of Upstream-enterer, the Path-Knowledge of Once-returnee, the Path-Knowledge of Non-returnee, the Path-Knowledge of Arahant and the Noble Fruit-Knowledge through practicing in sequence. Therefore the Exalted One who wanted to show forest monastery called *arañña senāsana* which is favorable place for efficiency of energy of practicing *bhikkhu* said that _____

Under this Noble Admonishment, *bhikkhus*... the practicing *bhikkhu* having gone to the forest or to the foot of a tree or to an empty, secluded place sits down cross-legged, keeping upper part of body uprightly, and setting up mindfulness, towards the object of practice. That practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only, and brings forth the out-breath with outshining mindfulness only. (*Vs-1-261. 262*)

3.11 *arañña-rukhamūla-suññāgāra*

In the aspect of preaching methodology of *abhidhamma*, ‘having gone out beyond the boundary post, all that is forest (*arañña*). (*Abhi-2-260*) In the aspect of preaching methodology of *suttanta*, any place which lies at least five hundred bow lengths distance from the entrance of outermost house of nearest village is called forest dwelling. (*Vs-1-377*) Among those forest dwellings with characteristics preached in this way, any place which can bring forth noble silence and happiness is designated as *arañña* (forest dwelling). The Exalted One instructed previously to develop this practice of mindfulness of breathing which has the apex goal of the Fruit-Knowledge of Arahant by approaching into the forest dwelling called *arañña*.

At noon the shade of tree lies by spreading ten directions around it and when wind does not blow foliage fall in such range; that range can be said as the foot of tree (*rukhamūla*). Second the Exalted One instructed to develop practice of mindfulness of breathing by approaching the foot of tree.

Any of the remaining seven kinds of abode called a rock, a hill cleft, a mountain cave, a charnel ground, a jungle thicket, an open space, a heap of straw, excluding forest dwelling and foot of tree, are called on “empty place (*suññāgāra*).” Third, the Exalted One instructed to develop practice of mindfulness of breathing by approaching the empty place which can bring forth noble silence and happiness.

In the hot season the forest dwelling is favourable, in the cold season the foot of a tree, in the rainy season an empty place respectively for development of mindfulness of breathing.

Furthermore, for one of phlegmatic humour, phlegmatic by nature, the forest dwelling is favourable, for one of bilious humour the foot of a tree, for one of windy humour an empty place respectively for development of mindfulness of breathing.

Furthermore, for one of deluded temperament the forest dwelling is favourable, for one of hating temperament the foot of a tree, for one of greedy temperament an empty place respectively for development of mindfulness of breathing. (*Mahāṭṭ-1-315, 316*)

3.12 Selection of favourable deportment

Afterwards the Exalted One who wanted to show favourable deportment which is peaceful and it can bring forth the mind so as not to stop short, draw back and wander instructed to develop by sitting deportment. Reclining deportment can bring forth laziness (*kosajja*), resulting in stopping short and drawing the mind back from practice of mindfulness of breathing. Standing and walking deportment can bring forth the wandering mind, resulting in restlessness from objects of the in-breath and out-breaths. Sitting deportment, indeed, can avoid laziness, stopping short, drawing back, and wandering of mind of meditation and the Exalted One instructed to practice by sitting deportment. (*Mahāṭṭ-1-316*)

Furthermore, the Exalted One who wanted to show firmness in the sitting position, easy occurrence of the in-breaths and out-breaths, laid the means for discerning the object of practice of mindfulness of breathing, i.e., the in-breaths and out-breaths instructed that “sits down cross-legged, keeping upper part of body uprightly and setting up mindfulness towards the object of practice”.

If he sits down by keeping upper part of body uprightly it can be said he sits uprightly with the eighteen backbones resting end to end.

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In the continuum of *bhikkhu* who is sitting in that way his skin, flesh and sinews are not twisted, and so the feelings that would arise moment by moment, if they were twisted, do not arise. That being so, his mind becomes unified, and the meditation subject, instead of collapsing, attains to growth and increase upto the Path-Knowledge, Fruit-Knowledge, *nibbāna*. The Exalted One, therefore, instructed to develop practice of mindfulness of breathing by sitting cross-legged, keeping upper part of body uprightly. (*Vs-1-262*)

During practicing in that way he must set up mindfulness towards only the object of practice through prohibiting wandering of the mind to various objects other than in-breaths and out-breaths.

3.13 so satova assāsati, satova passāsati

Thus after sitting cross-legged, keeping upper part of body uprightly and setting up mindfulness towards the object of practice, that practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only and brings forth the out-breaths with outshining mindfulness only. It means there are no in-breaths and out-breaths without mindfulness in the continuum of that practicing *bhikkhu*.

In-breaths and out-breaths are brought forth with mindfulness in such modes, in order to show those modes, the Exalted One instructed way of developing mindfulness of breathing through (16) modes dividing as four tetrads. Now it will be presented on those four tetrads previously.

A. First tetrad (*pathama catukka*)

Pāli Quotation (M-2-88)

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1. Breathing in long, he knows “I breathe in long”. Breathing out long, he knows “I breathe out long”.
2. Breathing in short, he knows “I breathe in short.” Breathing out short, he knows “I breathe out short.”
3. He trains thus “I shall breathe in discriminating on beginning, middle, end of the whole in-breath apparently. He trains thus “I shall breathe out discriminating on beginning, middle, end of the whole out-breath apparently.
4. He trains thus “I shall breathe in tranquillizing *kāyasañkhāra* which is called the in-breath.” He trains thus “I shall breathe out tranquillizing *kāyasañkhāra* which is called the out-breath.”

B. Second tetrad (*dutiya catukka*)***Pāli Quotation (M-2-88)***

1. He trains thus “I shall breathe in discriminating pleasurable interest (*pīti*) which associates with the first and second absorptions.” He trains thus “I shall breathe out discriminating pleasurable interest (*pīti*) which associates with the first and second absorptions.”
2. He trains thus “I shall breathe in discriminating bliss (*sukha*) which associates with the first, second and third absorptions.” He trains thus “I shall breathe out discriminating bliss (*sukha*) which associates with the first, second and third absorptions.”
3. He trains thus “I shall breathe in discriminating *cittasañkhāra* called feeling, perception which associate with the first, second, third, and fourth absorptions.” He trains thus “I shall breathe out discriminating *cittasañkhāra* called feeling, perception which associate with the first, second, third, and fourth absorptions.”

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4. He trains thus “I shall breathe in tranquillizing *cittasañkhāra* called feeling, perception which are gross and associating with the first, second, third and fourth absorptions.” He trains thus “I shall breathe out tranquillizing *cittasañkhāra* called feeling, perception which are gross and associating with the first, second, third and fourth absorptions.”

C. Third tetrad (*tatiya catukka*)***Pāli Quotation (M-2-88)***

1. He trains thus “I shall breathe in discriminating the consciousness which are associating with the first, second, third and fourth absorptions.” He trains thus “I shall breathe out discriminating the consciousness which are associating with the first, second, third and fourth absorptions.”
2. He trains thus “I shall breathe in well gladdening those consciousness of the first absorption and the second absorption which associate with pleasurable interest (*pīti*). He trains thus “I shall breathe out well gladdening those consciousness of the first absorption and the second absorption which associate with pleasurable interest (*pīti*).

3. He trains thus “I shall breathe in well applying those consciousness of the first, second, third and fourth absorptions on the object.” He trains thus “I shall breathe out well applying those consciousness of the first, second, third and fourth absorptions on the object.”
4. He trains thus “I shall breathe in liberating those consciousness of the first, second, third, and fourth absorptions from opposite *dhammas*, hindrances, defilements etc.” He trains thus “I shall breathe out liberating those consciousness of the first, second, third, and fourth absorptions from opposite *dhammas*, hindrances, defilements etc.”

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D. Fourth tetrad (*catuttha catukka*)

Pāli Quotation (M-2-89)

1. He trains thus “I shall breathe in discerning as *anicca* over and over.” He trains thus “I shall breathe out discerning as *anicca* over and over.”
2. He trains thus “I shall breathe in discerning on perishing phase of conditioned things and *nibbāna* which is void of lust over and over.” He trains thus “I shall breathe out discerning on perishing phase of conditioned things and *nibbāna* which is void of lust over and over.”
3. He trains thus “I shall breathe in discerning on momentary cessation of conditioned things and *nibbāna* which is cessation of lust over and over.” He trains thus “I shall breathe out discerning on momentary cessation of conditioned things and *nibbāna* which is cessation of lust over and over.”
4. He trains thus “I shall breathe in discerning on *vipassanā* knowledge which can relinquish defilements temporarily, *nibbāna* which abandon defilements absolutely and the Noble Path-Knowledge which is capable of abandoning defilements over and over.” He trains thus “I shall breathe out discerning on *vipassanā* knowledge which can relinquish defilements temporarily, *nibbāna* which abandon defilements absolutely and the Noble Path-Knowledge which is capable of abandoning defilements over and over.” (*Sam-3-279, Vi-1-88, M-2-89*)

In above four tetrads the Exalted One preached on (16) modes in the in-breaths and (16) modes in out-breaths, totally in (32) modes. The person who always develops the mindfulness on the object of in-breaths and out-breaths through those (32) modes is designated as *satokārī puggala* (=the person with outshining mindfulness). He is also designated as “*satova assāsati* = the person who brings forth the in-breath with outshining mindfulness only, *satova passāsati* = the person who brings forth the out-breath with outshining mindfulness only. (*Paṭisam-174, Vs-1-263*)

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3.14 Noticeable facts

The righteous *meditator* who wants to develop this famous practice of mindfulness of breathing has to recognize the following noticeable facts previously.

- (a) How four kinds of mindfulness foundations are divided

Pāli Quotation (Vs-1-269)

According to explanation of *Visuddhi Magga*, the first tetrad is set forth as a meditation subject for a beginner; but the remaining three tetrads are set forth

1. as the contemplation of feeling,
2. as the contemplation of consciousness,
3. as the contemplation of *dhammas* (=mental object), respectively, for one who has already attained four kinds of absorptions of fine-material sphere through the first tetrad of mindfulness of breathing. It should be recognized the first tetrad was preached by means of the contemplation of body because the Exalted One preached this tetrad in the section of contemplation of body of mindfulness foundation.

(b) It is only absorption route

Pāli Quotation (M-A-1-305)

According to above explanation of commentary it should be recognized in *Mahāsatiṭṭhāna Sutta*, the Exalted One preached *ānāpāna pabba* (= section on Breathing) as the practice which can bring forth full absorption (*appanā kammaṭṭhāna*). The term, *appanā kammaṭṭhāna*, means only when access concentration called access absorption or full concentration called full absorption has been attained previously by taking object of brilliant sign of full concentration of breathing called *ānāpāna Paṭibhāganimitta* the righteous *meditator* must change to *vipassanā* practice by making that access concentration or full absorption as foundation of *vipassanā* practice. It should be recognized beforehand the fact according to this explanation, before transferring *vipassanā* practice or stage of purification of view the righteous *meditator* who wants to develop practice of mindfulness of breathing has to accomplish either access concentration absorption or full concentration absorption previously.

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(c) Two kinds of *assāsa-passāsa*

With relating to way of discerning on breathing called the in-breaths-out-breaths, the Exalted One preached in dividing two ways, i.e. the way of discerning through four elements meditation and way of discerning through full absorption route.

There are ways of discerning through four elements meditation in detail in *Mahāhatthipadopama Sutta (M-1-242, 249)*, *Mahārāhulovāda Sutta (M-2-83, 89)*, *Dhātuvibhanga Sutta (M-3-281, 290)*, *Abhidhammā, Dhātu vibhanga Pāli Text (Abhi-2-84, 86)*. Among (42) bodily parts preached in those ways of discerning through four elements meditation in detail, (6) kinds of bodily parts of wind are included in those and the in-breath-out-breath are also included in those (6) bodily parts of wind.

In *Visuddhi Magga* it is explained that bodily part of wind called in-breath-out-breath is only collectiveness of corporealities produced by mind or corporeal units produced by mind.

cittaje assāsapassāsakoṭṭhāsepi ojaṭṭhamakañceva saddo cāti nava. (Vs-2-223)

According to that explanation, the in-breaths and out-breaths means only collectiveness of corporeal units produced by mind. In the aspect of Ultimate reality each corporeal unit produced by mind consists of (9) kinds of nature of corporeality, i.e., earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment, sound. Those ultimate nature of corporealities must be distinguished by eye of wisdom. If one scrutinizes four great elements consisting in those in-breaths and out-breaths, only corporeal units can be seen easily (for the practicing *meditator* who can keep in mind corporeal

dhammas occurring in (6) doors upto the ultimate nature with the help of penetrative knowledge). If one can analyze those nine kinds of corporealities consisting in each corporeal unit, he will reach upto the field of ultimate nature with insight. (Ways of discerning can be seen in section of four elements meditation in this volume.)

This way of discerning is the practice of four elements route because both corporeal units, each specific nature of four great elements within each corporeal unit and each derived corporealities which arise depending on four great elements are discriminated and discerned by penetrative knowledge respectively. It is because only when four great elements are discerned as beginning can the righteous *meditator* discern upto the field of ultimate nature in that way.

Furthermore, these instructions,

1. the long
2. the short
3. the beginning, middle and end of the whole breath must be known;
4. he has to train in order to tranquilize in-breaths and out-breaths, are, indeed, instruction for attaining absorption.

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It is the cascade of practice by taking objects of three signs called *nimitta*, i.e., *parikammanimitta* (sign of preliminary work) called the in-breath, out-breath at the touching place of those in-breath-out-breath, the tip of nose or upper lip; *uggahanimitta* (sign of access concentration). *Paṭibhāganimitta* (sign of full concentration). It is the absorption route because it is the way of practice for attaining absorption. Thus the righteous *meditator* must recognize previously the fact there are two routes, four elements meditation route and absorption route in those in-breaths and out-breaths.

(d) Colour and character must not be taken into heart

Pāli Quotation (Vs-1-278) (Mahāṭṭ-1-337)

According to above explanations of commentary and sub-commentary, the righteous *meditator* who wants to develop mindfulness of breathing through absorption route should not take into heart colour of sign of concentration of mindfulness of breathing at the stage of developing concentration, if any sign of concentration like cotton lump, star etc., appears in him.

If he takes into heart it as colour, it leads to colour *kaṣiṇa* but not practice of breathing.

Furthermore, he should not take into heart the specific characters, i.e.,

1. nature of hardness and roughness of the earth-element.
2. nature of flowing, cohesion of the water-element,
3. nature of hotness and coldness of the fire-element,
4. nature of supporting of air-element which are occurring in the in-breaths and out-breaths. If he takes into heart each specific character of four great elements, it will become four elements meditation but not practice of mindfulness of breathing.

Therefore if the righteous *meditator* wants to develop colour-*kaṣiṇa*, he has to follow the rules of practice of colour-*kaṣiṇa* respectfully.

If he wants to develop four elements meditation, he has to follow the rules of four elements *meditation* respectfully.

If he wants to develop practice of mindfulness of breathing through absorption route, he has to follow only rules of practice of mindfulness of breathing respectfully and then all beneficial results which are earnestly desired by himself will be accomplished.

If anyone performs practice of mindfulness of breathing through making as four elements meditation, it will be no effective result for him.

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The reason why one has to follow rules

With relating to long and short breaths found in the first tetrad it is explicit in commentary and sub-commentary as follows:

Pāli Quotation (Vs-1-263, 264) (Mahāṭṭkā-1-318)

According to explanations of above *Visuddhi Magga* and *Mahāṭṭkā*, the length and shortness of in-breath-out-breath means the breaths that travel over a long extent in entering in and going out are to be understood as long duration (*dīgha*); and the breaths that travel over a little extent in entering in and going out, as short duration (*rassa*). It is the essence of preaching by the Exalted One.

If one practices the way shown in section of breathing through making four elements meditation route, he must accept the fact the ultimate air-element or four great elements have also got nature of length and shortness. There are two kinds of extent, i.e., *kāladdhāna* (= length and shortness of time) and *okāsaddhāna* (=length and shortness of space or thing). It is desirable meaning and one has to accept the fact there are two kinds of ultimate air-element, i.e.,

1. the ultimate air-element which takes long lasting duration and
2. the ultimate air-element which takes short duration.

Similarly if four great elements are said as a whole, one has to accept the fact there are two kinds of four great elements, i.e., a kind of four great elements which take long lasting duration and the other which take short duration. However there is no length or shortness in the aspect of ultimate reality.

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There is no length or shortness in the aspect of ultimate reality

tāni pana sattarasa cittakkhaṇāni rūpadhāmmamāyū. (Abhidhammattha, section of Cognitive Process)

According to above explanation found in *Abhidhammattha Sangaha* and explanations found in *Sammohavinodanī, PP 26; Pañcapakaraṇa, PP 316; Visuddhi Magga, 2, PP249*; the life-span of (22) kinds of corporeal *dhammas*, excluding (2) expression corporealities and (4) characteristic corporealities, is (17) mind moments as fixed law. There is no corporeal *dhamma* with longer or shorter than that duration of (17) mind moments. Therefore there is no length or shortness in the aspect of ultimate reality.

If anyone practice in order to know length or shortness of ultimate air-element or four great elements, the way of discerning of himself might be swerving from the right course.

Furthermore, according to number (4) instruction of the first tetrad, the righteous *meditator* has to train for tranquillizing of the in-breaths and out-breaths. During practicing in that way ---- it is explained in *Visuddhi Magga*, as follows: _____

catutthajjhāne atisukhamo appavattimeva pāpuṇāti. (Vs-1-267)

When the fourth absorption is reached the in-breaths and out-breaths are so subtle that reaching into absence nature of in-breaths-out-breaths.

In the commentary called *Visuddhi Magga*, 1. PP 275, it shows list of persons with cessation of in-breath and out-breath and it includes those persons who are entering into the fourth absorption.

Therefore, if anyone who practices this first tetrad of mindfulness of breathing through making four elements meditation has got cessation of in-breath and out-breaths, how he perform *vipassanā* practice through discerning on which *dhamma*. While in-breaths and out-breaths are ceasing how he keeps in mind corporeal *dhammas* consisting in the in-breaths and out-breaths?

These facts ought to be emphatically thought over for righteous *meditators*.

Though commentary and sub-commentary instruct the *meditator* who develops mindfulness of breathing so as not to take into heart both specific and general characters of sign of concentration when that sign of concentration appears only, he must follow that rule beginning of the practice before appearance of sign of concentration. If he takes into heart specific characters of four great elements before appearance of sign of concentration, it will become four elements meditation route only as mentioned above.

Therefore it is essential rule for righteous *meditator* in order to follow rules of practice of mindfulness of breathing which was preached as absorption route, resulting in occurrence of true disciple who practices properly in accordance with the Exalted One's desire. It will be presented on way of practice through absorption route later. Now it will be presented on the rule that general characters ought not to be taken into heart continuously.

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3.15 General characters should not be taken into heart

Commentary and sub-commentary instruct that when sign of breathing appears one should not take into heart general characters of those in-breaths and out-breaths. General character means nature of impermanence, suffering, non-self, which concern with all conditioned things called corporeality, mentality, cause and result. That instruction, general character should not be taken into heart, means that sign of breathing must not be discerned as *anicca, dukkha, anatta*. Although ordinary in-breaths and out-breaths are collectiveness of sound nonads produced by mind (*cittaja saddanavaka kalāpa*) before appearance of that sign of breathing, unless one can reach into the field of ultimate nature of corporeality through breaking down three kinds of compactness of corporeality with the help of penetrative knowledge, it is still in the field of concept (*paññatti*) only.

saññajañhi etam saññānidānam saññāpabhavam. (Vs.1-277)

Furthermore, the sign of breathing is also the *dhamma* produced by perception (*saññaja dhamma*) and it is still in the field of concept only. Concept is not worth discerning as object of *vipassanā* practice, due to non-occurrence of object of *vipassanā* practice. The

righteous *meditator* who begins to practice mindfulness of breathing should not take into heart

1. as in-breath-out-breath arising-perishing away _____ *anicca* or
2. as in-breath _____ arising, out-breath-perishing away _____ *anicca*,

by taking object of ordinary in-breaths and out-breaths which are lump of concept with compactness intact. The reason is as follows: _____

3.16 The reason why general characters are not discerned

Pāli Quotation (Vs-1-281,282)

The essence of above explanation of commentary is as follows: _____

1. *anicca* _____ The term, *anicca* (impermanence), means five aggregates. Why?

Due to obvious occurrence of these three kinds of nature, viz.,

- (a) nature of arising
- (b) nature of perishing away
- (c) nature of static phase called significant state of affair (=ageing, from the beginning of arising, five aggregate are called *anicca*.

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[Notes – The righteous *meditator* should like to recognize this fact – These three kinds of nature

- (a) *uppāda* – nature of arising,
- (b) *vaya* = nature of perishing away,
- (c) *aññatatha* = nature of static phase called ageing- are present apparently in five aggregates only.]
2. *aniccatā* _____ The term, *aniccatā*, means the three-time-phases called *uppāda-ṭhiti-bhanga* of those five aggregates. In other words—the nature of sudden perishing away (absence) just after arising which comes from nature of absence previously, is called *aniccatā*. The nature of momentary perishing away of five aggregates whenever they arise without existing as beginning phenomenon intact is called *aniccatā*. This is the meaning of *aniccatā*.
3. *aniccānupassanā* – Repeated discerning on five aggregates over and over by means of *aniccatā* called incessant phenomena of perishing away is called *aniccānupassanā*. [It means the way of discerning as *anicca*, *anicca* over and over through seeing both phenomena of arising and perishing away and pure phenomenon of perishing away of five aggregates with the help of penetrative eye of *vipassanā* knowledge is called *aniccanupassanā*.]
4. *aniccanupassī* _____ The term, *aniccānupassī*, means the person who has completed with the Knowledge of Contemplation of impermanence called *aniccānupassanā ñāṇa* mentioned above.

Thus both the person who brings forth the in-breaths through discerning on five aggregates as *anicca* over and over again and the person who brings forth the out-breaths through discerning on five aggregates as *anicca* over and over again should be designated as the person who trains thus “I shall breath in discerning *anicca*, I shall breath out discerning *anicca* over and over again. This is the essence of explanation of *Visuddhi Magga. (Vs-1-281, 282)*

According to above explanation of commentary, it should be recognized only the person who can keep in mind and discern five aggregates systematically upto the field of ultimate reality can take into heart general characters called *anicca*, *dukkha*, *anatta*.

However five aggregates are the *dhammas* which can be kept in mind and discerned by extraordinary practicing persons who can analyze each ultimate nature of corporealities within each corporeal unit, after seeing on various kinds of corporeal units by insight. Those are not *dhammas* which can be realized by both the person who never sees corporeal units, mental units and the person who cannot analyze upto the ultimate nature of corporealities, even though he can see corporeal and mental units.

Therefore it should be recognized the person

- (1) who does not know what corporeality means;
- (2) who does not know what mentality means;
- (3) who does not know what five aggregates means; who enters into the meditation

hall with various nescience; who is discerning as *anicca, dukkha, anatta* on the in-breaths and out-breaths which are still in the field of concept only, is the person who is sitting opposite to the Exalted One's preaching. This fact must also be followed respectfully by every righteous person who has heartfelt desire to attain *nibbāna*.

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3.17 What are five aggregates?

Pāli Quotation (M-A-1-254)

In above commentary it is mentioned two ways of discerning during transferring from absorption route of breathing to *vipassanā* practice, i.e.,

1. the way of discerning beginning as *rūpakammaṭṭhāna*, and
2. the way of discerning beginning as *nāmakammaṭṭhāna*, upto reaching the stage of the Fruit-Knowledge of Arahant in brief account.

In those two ways it should be recognized the person who takes into heart corporeal *dhammas* as priority and then *vipassanā* practice is performed, is designated as *assāsapassāsakammika puggala* (= the person who takes into heart corporeal *dhammas* of the in-breaths and out-breaths) and the person who takes into heart mental *dhammas* called factors of absorption as priority and then *vipassanā* practice is performed, is designated as *jhānakammikapuggala* (= the person who takes into heart mental *dhammas* absorption of mindfulness of breathing). The essence of those two ways of discerning is as follows: _____

IN the continuum of practicing *meditator* who practices mindfulness of breathing in cascade of ways of discerning through

1. trying to know length of the in-breaths and out-breaths,
2. trying to know shortness of the in-breaths and out-breaths,

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3. trying to know the beginning, middle and end of the whole in-breath and out-breath,
4. trying to tranquil in-breaths and out-breaths exceedingly,

four kinds of absorptions called the first absorption, second absorption, third absorption fourth absorption arise successively by taking object of brilliant sign of full concentration of mindfulness of breathing.

That practicing *meditator* keeps in mind and distinguishes either

1. corporeal *dhammas* occurring in the in-breath and out-breath, or
2. mental *dhammas* called factors of absorption, with the help of penetrative knowledge.

3.18.A *assāsa (in-breath)- passāsa (out-breath)*

cunṇavicunṇāpi assāsapassāsā. (Vs-1-263)
cunṇavicunṇāpi anekakalāpabhavena. (Mahāṭī-1-318)

The term, *assāsapassāsā* (in-breath-out-breath), means collectiveness of sound nonads produced by mind (*cittaja saddanavakakalāpa*), which have got the sound as ninth factor in each corporeal unit. If the *meditator* scrutinizes four great elements occurring in those in-breaths and out-breaths, he will see only corporeal units. Then if he analyzes each corporeal unit by insight, he will see nine kinds of corporealities within each corporeal unit with sound corporeality as ninth factor. Each corporeal unit is produced by mind and collectiveness of large amount of those sound nonads are called *assāsa-passāsā* (in-breath-out-breath) in the aspect of conventional reality. It should be recognized the person who keeps in mind those corporeal *dhammas* consisting in sound nonads after analyzing ultimate nature of sound nonads is called the person who keeps in mind the in-breaths and out-breaths (= *assāsa-passāsā kammika puggala*). If that kind of *meditator* wants to reach the goal of the Fruition-Knowledge of Arahant, the way of practice in brief will be as follows: _____

3.18. B *assāsa-passāsā kammika puggala*

In those two kinds of persons called *assāsapassāsakammika* and *jhānakammika*, the former person, when he scrutinizes which *dhamma* is the dependence of the in-breath and out-breath, knows distinctively that the base-corporeality is the dependence. The base is, indeed, *karajakāya*. [Due to occurrence of dependence of consciousness and mental concomitants, *karajakāya* is designated as base (*vatthu*). (*M-ṭī-1-349*)] The term, *karajakāya*, means four great elements and (24) kinds of derived corporealities which arise depending upon those four great elements. Thus he keeps in mind and distinguishes corporeal *dhammas*. Afterwards, consciousness and mental concomitants, which are led by *dhammas* with the contact as fifth factor (*phassapañcamaka dhamma*) are kept in mind and distinguished as mental *dhammas*.

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After keeping in mind and distinguishing mentality-corporeality in this way, when causal *dhammas* of those mentality-corporeality are scrutinized the principle of dependent-origination, ignorance etc., is known and seen, resulting in removing skeptical doubts occurring in three periods called past, future, present in a way that “ these mentality-corporeality are only causal and resultant *dhammas*; there is neither being nor person other than causal and resultant *dhammas*; (=these mentality-corporeality are pure ultimate nature which never arise not only without obvious occurrence of causal *dhammas* but also improper causal *dhammas*, such as creator etc.; actually those are only natural *dhammas*, due to presence of causal *dhammas*, ignorance etc.). After overcoming a skeptical doubts within three periods, if he can perform the improvement of *vipassanā* knowledge step by step successively by means of discerning on mentality-corporeality together with causal *dhammas* [= on corporeal and mental *dhammas* call five clinging aggregates which are occurring in (11) modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far, near] as three general characters on the whole, i.e., *kalāpa sammāsana naya*, he will reach into the Fruit-Knowledge of Arahant through four successive Path-Knowledge in sequence.

This is the course of practice which is the factor of deliverance of suffering of rounds of rebirth, upto the Fruit-Knowledge of Arahant for the first kind of practicing virtuous person. (*M-A-1-254*)

[Notes: _____ The way of discerning on five clinging aggregates which are occurring in (11) modes of situations as a whole by dividing two groups, twofold corporeality-mentality method; five groups, fivefold aggregates method; twelve groups, twelve fold bases method; eighteen groups, eighteen fold elements method etc., is called *kalāpasammasana* method. The way of discerning on five clinging aggregates through alternate generalizing as three characters of each specific kind of ultimate *dhamma*, the earth-element, contact etc., one by one is called *anupāda dhamma vipassanā*. In the stage of Knowledge of Comprehension (*sammasana ñāṇa*) of *Visuddhi Magga*, it is instructed to perform through *kalāpasammasana* method for the beginner of *vipassanā* practice. It should, therefore, be recognized *kalāpasammasana* method is explained as beginning in above explanation of commentary.] (See *Mūlaṭī-1-109*)

3.19 *jhānakammika puggala*

The latter person called *jhānakammika*, when he scrutinizes which *dhamma* is the dependence of the factors of absorption, also knows distinctively that the base-corporeality is the dependence; the base is, indeed, *karajakāya*. Thus he distinguishes mentality-corporeality in a way that ‘these factors of absorption are mental *dhammas*; *karajakāya* are corporeal *dhammas*. After keeping in mind and distinguishing mentality-corporeality in this way, when causal *dhammas* of those mentality-corporeality are scrutinized the principle of dependent-origination, ignorance etc., is known and seen, resulting in removing skeptical doubts occurring in three periods called past, future, present in a way that “these mentality-corporeality are only causal and resultant *dhammas*; there is neither being nor person other than causal and resultant *dhammas*; After overcoming on skeptical doubts within three periods, if he can perform the improvement of *vipassanā* knowledge step by step successively by means of discerning on mentality-corporeality together with causal *dhammas*, as three general characters on the whole, i.e. *kalāpasammasananaya*, he will reach into the Fruit-Knowledge of Arahant through four successive Path-Knowledge in sequence. (M-A-1-254)

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With regarding to above explanations commentary, if the practicing person who develops mindfulness of breathing transfers to *vipassanā* practice through making anyone of two kinds of concentration, the access and full absorption concentration, those objects of *vipassanā* practice must be conditioned things which are pure ultimate *dhammas* called causal and resultant *dhammas* but not concept and then he must endeavour previously in order to know

1. both groups of corporeal *dhammas* called *assāsapassāsakāya*,
2. four great primaries and derived corporealities called *karajakāya* which are dependence of those *assāsapassāsakāya* and
3. groups of mental *dhammas* which are arising by taking objects of those corporeal *dhammas*. He has to keep in mind and distinguish those *dhammas* beforehand.

Because corporeal *dhammas* are unable to arise individually but not collectively in group wise called *kalāpa* (=unit) as natural fixed law the righteous *meditator* has to discern in order to see corporeal units previously with the help of sufficient concentration. Afterwards, each ultimate nature of corporeal *dhammas* within each corporeal unit, such as, earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment etc., must be scrutinized upto the field of ultimate nature. In this paper that way of discerning is called analyzing the element as

terminology usage. Only when one can analyze specific nature of each element in that way can be know and see real four great primaries and derived corporealities within each corporeal unit as beginning. Those four great primaries and real derived corporealities only are the real objects *vipassanā* practice through discerning as three general characters.

Then the commentator Sayadaw explains *phassapañcamaka dhamma* (= *dhammas* with the contact as fifth factor) significantly for mental *dhammas* which arise by taking object of corporeal *dhamma*. Among those *dhammas* with the contact as fifth factor, because the commentator explains on the contact and volition directly it is explained all formation *dhammas* are also inclusive so as to discern in the list of formation aggregate as follows:

Pāli Quotation (M-ṭī-1-370)

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= The reason why commentator Sayadaw explains *phassapañcamaka dhamma* with the contact as the fifth factor, i.e., contact-feeling-perception-volition-consciousness, is those *dhammas* associate with all arising mind moments. Among those *dhammas*, explaining on contact the volition directly brings off the function to take all mental concomitant *dhammas* which are inclusive in the formation aggregate simultaneously. It is because the volition is the most significant *dhamma* in those mental *dhammas* which are inclusive in the list of formation aggregate (= there are 50 kinds of mental concomitants in formation aggregate.). In *Suttantabhājanīya* method, *sañkhārakkhandhā Vibhanga*, when the Exalted One preached formation aggregate discriminately, such as “*cakkhusamphassajā cetana*” etc., it is obvious evidence of olden day example for preaching on only volition as significant factor. Remaining aggregates, corporeal aggregate, feeling aggregate, perception aggregate, consciousness aggregate are, however, counted and preached differentially. (*M-ṭī-1-370*)

3.20 An authoritative saying found in *Mahāṭṭkā*

Pāli Quotation (Mahāṭṭ-1-320)

The essence of this explanation of *Mahāṭṭkā* is as follows: _____

The Exalted One preached this practice of mindfulness of breathing in the Section of *kāyanupassanāsatiṭṭhāna*. In the word, *kāyanupassanā*, the term, *anupassanāññāṇa*, means the knowledge which discerns sign of breathing over and over in the stage of *samatha*. In the stage of *vipassanā*, the knowledge which discerns

1. ultimate nature of corporeal *dhammas* which are consisting in sound nonads produced by mind called *assāsapassāsakāya*,
2. four primaries and derived corporealities, which are produced by four origins called *kamma*, *citta*, *utu*, *āhāra*, which are occurring throughout body called *karajakāya* and are dependence of those *assāsapassāsakāya*, and
3. consciousness and associating mental concomitant *dhammas* over and over is called *kāyanupassanāññāṇa*. It is penetrative knowing and seeing on those mentality-corporeality by experiential knowledge, as they really are. (*Mahāṭṭ-1-320*)

These are explanations relating to how the practicing *meditator* can be designated as the person who develops *kāyanupassanā satiṭṭhāna* through discerning on which kinds of *dhammas* in both stages of *samatha* and *vipassanā*.

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It should, therefore, be recognized and followed the explanations of *Pāli* Text, commentary, sub-commentary respectfully which explain the fact *vipassanā* practice is ought to be performed through discerning as three general characters of corporeality-mentality together with causal *dhammas* only when the righteous *meditator* has known and seen on

1. *assāsapassāsakāya*,
2. four great primaries and derived corporealities occurring throughout body, which are called *karajakāya* and are dependence of those *assāsapassāsakāya*,
3. mental *dhammas* which arise by taking objects of those corporeal *dhammas*, with the help of experiential knowledge, after making any kind of access and full absorption concentration as fundamental of *vipassanā* practice. [It will be presented on account of ways of discerning on corporeality-mentality in the section of *rūpakammaṭṭhāna*, Volume I and Section of *nāmakammaṭṭhāna*, Volume II, in detail.]

These explanations are significant facts relating to

1. one should not take into heart colour,
2. one should not take into heart specific characters, hardness etc.,
3. one should not take into heart general characters called *anicca*, *dukkha*, *anatta*, for every practicing person who develops mindfulness of breathing when any sign of access concentration or full concentration of mindfulness of breathing.

The beginners of practice of mindfulness of breathing also should not take into heart both specific and general characters of in-breaths and out-breaths before appearance of sign of breathing. If he takes into heart specific characters, hardness etc., it might not be said as practice of mindfulness of breathing but four elements meditation.

Furthermore, if anyone discerns the in-breaths and out-breaths as *anicca*, *dukkha*, *anatta* without ability to see corporeal units within those in-breaths-out-breaths, or without ability to analyze each specific character of corporealities within corporeal units occurring in those in-breath and out-breath, even though corporeal units can be seen, it will be said he performs *vipassanā* practice through discerning on concept only.

Pāli Quotation (Vs-1-109)

According to above explanation of *Visuddhi Magga*, the practice of mindfulness of breathing is, indeed, a kind of practice which takes the object of sign called *nimitta*.

sesāni mahaggatacittāni sabbānipi paññattārammaṇāni. (Abhidhammattha Sangaha, Ārāmmaṇa Sangaha)

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According to this explanation of *Abhidhammattha Sangaha* (Compendium of Sublime *Dhammas*), this practice of mindfulness of breathing is inclusive in the kind of lofty consciousness which takes object of concept. In this case, lumps of in-breaths and out-breaths are also called concept, due to inability to discern upto the field of ultimate nature through breaking down bulk of corporeality called compactness of continuity, compactness of form, compactness of function of in-breaths-out-breaths. The sign of access concentration of mindfulness of breathing which is the cloud-like white coloured and the sign of full concentration of mindfulness of breathing which is brilliant like star, etc., are also called concept, due to lack of ability to break down bulk called compactness of corporeality. It should, therefore, be recognized the object of concentration of mindfulness of breathing is

concept. Every concept is not worth discerning as object of *vipassanā* practice. Only ultimate nature is, indeed, worth discerning as object of *vipassanā* practice.

3.21 Concept-ultimate nature

Now it will be presented explanations of commentary and sub-commentary in order to remove some doubts relating to opinion of concept-ultimate nature of the in-breaths and out-breaths.

Pāli Quotation (Vs-1-265)(Mahāṭṭi-1-321)

According to above explanations of commentary and sub-commentary, the in-breaths and out-breaths means collectiveness of numerous spreading corporeal units. Unless one sees corporeal units occurring in the in-breaths and out-breaths or unless one analyze ultimate nature of corporealities called earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment, sound which are consisting in sound nonad produced by mind, those collectiveness of corporeal units are present in the field of concept, due to presence of concepts of continuity and form. Those bulk of in-breaths and out-breaths with concepts of continuity and form, which are still present in the field of concept, are not objects of *vipassanā* knowledge. Nine kinds of ultimate nature of corporealities occurring in each sound nonad of in-breath-out-breath are, indeed, objects of *vipassanā* knowledge. It can, therefore, be said that concepts are not worth discerning as objects of *vipassanā* practice but various ultimate nature only are worth discerning as objects of *vipassanā* practice.

However if anybody wants to attain either access absorption concentration or full absorption concentration through the mindfulness of breathing route, he has to develop concentration through taking object of concept of in-breath and out-breath but not taking objects of nine kinds of ultimate nature of corporealities.

Therefore the essence to be recognized:

1. If one wants to attain absorption of mindfulness of breathing, concept of the in-breaths and out-breaths called *nimitta* must be taken as object of *samatha* practice.

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2. If one wants to attain *vipassanā* knowledge, ultimate nature must be taken as object of *vipassanā* practice. Those ultimate *dhammas* are (a) *assāsapassāsakāya* (b) *karajakāya* called physical constituents of body (c) *nāmakāya*.

3.22 Three kinds of *nimitta* (signs)

Now it will be presented continuously on three kinds of signs of mindfulness of breathing. There are three kinds of signs, i.e.,

- (1) *parikammanimitta* = sign of preliminary work,
- (2) *uggahanimitta* = sign of access concentration,
- (3) *Paṭibhāga nimitta* = sign of full concentration in practice of mindfulness of breathing.

Among those three kinds, the first one will be presented in this place, remaining two kinds will be explicit later.

Parikammanimitta _____

Pāli Quotation (Vs-1-275)

= These in-breaths and out-breaths arise through touching nose tip for the person with long nose while those arise through touching tip of upper lip for the person with short nose. This practicing *meditator* should, therefore, put the sign in a way that these in-breaths and out-breaths touch this place called *nimitta* (sign). (*Vs-1-275*)

Now it will be presented on explanations found in *Paṭisambhidā Magga* so as to be clear on the opinion relating to sign called *nimitta*.

Pāli Quotation (Paṭisam-A-2-73)

In above explanations, the words shown in number (1) mentions what the *nimitta* (sign) means and those words shown in number (2) mention factors of impurities of concentration of mindfulness of breathing.

1. The essence of the words shown in number (1) is as follows:

The term, *nimitta*, means touching place of the in-breath and out-breath. It is right. These in-breaths and out-breaths arise through touching nose tip for the person with long nose while those arise through touching tip of upper lip for the person with short nose. (*Paṭisam-2-73*)

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According to above explanations of commentary, it should be recognized the touching place of the in-breath-out-breath is called *nimitta*.

There is a reasonable question that if the beginner of practice of mindfulness of breathing has got long nose, does he discern nose tip? And if he has got short nose, does he discern tip of the upper lip? The answer can be found in partial of those words shown in number (2).

3. The essence of words shown in number (2) is as follows: _____

If the practicing person bears in mind only touching place (*nimitta*) called nose tip or tip of upper lip one-sidedly, his mind of meditation is shaking at the in-breath, resulting in unstability on object of in-breath. Due to lack of stability of mind, concentration of mind on the object of in-breath, it can prohibit concentration and it is a danger of concentration.

If the *meditator* bears in mind only the in-breath one-sidedly, that *meditator*'s mind is capable of performing restlessness by means of entering into interior (= it means mind of meditation follows the in-breath continuously, resulting in unstability and shaking of the mind on object of touching place called nose tip or tip of upper lip. Thus remaining words should be paralleled the meaning. (*Paṭisam-A-2-73*). It should, therefore, be understood the out-breath also in similar way.

3.23 (18) kinds of factors of impurities (*upakkilesa*) of concentration of mindfulness of breathing

(a) First hexad -(6) kinds of factors of impurities

Which are (18) kinds of factors of impurities of concentration of mindfulness of breathing?

1. The mind that wanders toward interior of the body of person who follows the beginning, middle, end of the in-breath with mindfulness is disturbance of concentration.

2. The mind that wanders toward exterior of the body of person who follows the beginning, middle, end of the out-breath with mindfulness is disturbance of concentration.

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3. Arising of heartfelt desire on the in-breath is disturbance of concentration.
4. Arising of heartfelt desire on the out-breath which occurred previously to the in-breath is disturbance of concentration.
5. For the person who is oppressed by the in-breath, heartfelt desire on availability of the out-breath is disturbance of concentration.
6. For the person who is oppressed by the out-breath, heartfelt desire on availability of the in-breath is disturbance of concentration. (*Paṭisam-163, 164*)

Opinion of *assāsa-passāsa*

Pāli Quotation (Vs-1-263)

According to commentary of *Vinaya* (Monastic Codes), the term, *assāsa*, means the out-breath and the term, *passāsa*, means the in-breath. The newly born infant breathes out previously and then he breathes in. The commentary of *Vinaya* explains the meaning of *assāsa passāsa* with regarding to this process of breathing. In those commentaries of *Suttanta*, on the other hand, it is explained that _____

The term, *assāsa*, means the in-breath and the term, *passāsa*, the out-breath with regarding to process of practice. The following explanations found in commentary of *Paṭisambhidā Magga* should be read.

Pāli Quotation (Paṭisam-A-2-72)

= The beginning, middle, end of the in-breath means touching place of inhaling, nose tip or tip of upper lip is the beginning while the heart, middle and the navel, end. The mind wanders towards interior through continuous following the in-breath which is inhaled from nose tip or tip of upper lip until navel with mindfulness. Due to lack of stability on single object, that mind wandering towards interior of the body is disturbance of concentration.

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= The beginning, middle, end of the out-breath means touching place of inhaling, navel is the beginning while the heart, middle and the nose tip or tip of upper lip or external space, end. The mind wanders towards exterior through continuous following the out-breath which is exhaled from navel until nose tip or tip of upper lip or external space with mindfulness. Due to lack of stability on single object, that mind wandering towards exterior of the body is disturbance of concentration. (*Paṭisam-A-2-72*)

According to above explanations of commentary of *Paṭisambhida Magga*, it should be recognized

1. The term, *assāsa*, means the in-breath and
2. the term, *passāsa*, means the out-breath respectively.

During developing concentration the practicing person who practices mindfulness of breathing have to keep awareness not to follow both the in-breath from nose tip or tip of

upper lip until navel and the out-breath from navel until nose tip or tip of upper lip and external space continuously.

(b) Second hexad- (6) kinds of factors of impurities

1. The mind of person who bears in mind touching place called *nimitta* one-sidedly is shaking at the in-breath, resulting in prohibition of concentration.
2. The mind of person who bears in mind in-breath one-sidedly is shaking at the touching place called *nimitta*, resulting in prohibition of concentration.
3. The mind of person who bears in mind touching place called *nimitta* one-sidedly is shaking at the out-breath, resulting in prohibition of concentration.
4. The mind of person who bears in mind out-breath one-sidedly is shaking at the touching place called *nimitta*, resulting in prohibition of concentration.
5. The mind of person who bears in mind in-breath one-sidedly is shaking at the out-breath, resulting in prohibition of concentration.
6. The mind of person who bears in mind out-breath one-sidedly is shaking at the in-breath, resulting in prohibition of concentration.

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Therefore these (6) kinds of factors, viz,

1. The wandering mind on the in-breath of the person who bears in mind *nimitta*,
 2. The wandering mind on the *nimitta* of the person who bears in mind in-breath,
 3. The wandering mind on the out-breath of the person who bears in mind *nimitta*,
 4. The wandering mind on the *nimitta* of the person who bears in mind out-breath,
 5. The wandering mind on the out-breath of the person who bears in mind in-breath,
 6. The wandering mind on the in-breath of the person who bears in mind out-breath,
- are, indeed, factors of impurities (*upakkilesa dhamma*) of concentration of mindfulness of breathing. (*Paṭisam-164*)

(c) Third hexad_____ (6) kinds of factors of impurities

1. The mind which follows the in-breath-out-breath continuously beyond touching place is disturbance of concentration, due to following to wandering.
2. The mind which has a longing for the in-breath and out-breath which are not reaching at touching place yet, is disturbance of concentration through shaking.
3. The mind which stops short and draws back from the function of practice, resulting from diminished in effort, is disturbance of concentration, due to following to laziness continuously.
4. The mind which is so active with strenuous effort is disturbance of concentration, due to following to wandering continuously.
5. The mind which inclines extremely towards pleasurable bases is disturbance of concentration, due to following to lust continuously.

[Notes: _____ In this case, it means continuous following of lust to either pleasurable interest and agreeable feeling which arise in the continuum of practicing person who is taking into heart the sign of breathing, or bases which have been experienced with mockeries in the past. (*Paṭisam-A-2-73*)]

6. The mind without inclination towards pleasurable bases is disturbance of concentration, due to following to ill will continuously.

[In this case, it means continuous following of ill will (-hatred) through either disagreeable feeling which arises in the continuum of practicing person with the mind of meditation,

which is lacking pleasurable interest, during taking into heart sign of breathing, or hatred, bases of hatred which have been experienced in the past. (*Paṭisam-A-2-73*)]

These are (18) kinds of factors of impurities (*upakkilesa dhamma*) of concentration of mindfulness of breathing.

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3.23 The fact which must be tried to be understood well

The essence of above explanations are as follows:_____

1. The righteous *meditator* should not keep awareness on pure the in-breath and out-breath one-sidedly through continuous following from nose tip or tip of upper lip until navel, and from the navel until nose tip or tip of upper lip.
2. The righteous *meditator* should not keep awareness on pure touching place called *nimitta* one-sidedly.

These two facts must be recognized carefully. There is a question how he must practice. The answer is as follows:_____

Pāli Quotation (Vs-1-271)

= The practice of concentration of mindfulness of breathing can be accomplished only for the practicing person who keeps awareness on only touching place of the in-breaths-out-breaths.

According to explanation of commentary the mind of meditation must be put at the touching place of the in-breaths-out-breaths.

There is a question during practicing in that way which thing must be conscious and must he know only touching place or only process of touching?

dīgham vā assassanto dīgham assassāmiti pajānāti. (M-1-70)

As the Exalted One preached in a way that “Breathing in long, he knows I breath in long etc.,” he must discern in order to distinguish only the in-breaths and out-breaths at the touching place but not only touching place or process of touching. However he ought not follow in-breath-out-breath continuously through leaving touching place.

Now some noticeable facts have been presented for righteous persons who want to develop practice of mindfulness of breathing. It will be continued to present way of practice of mindfulness of breathing as follows:-

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3.24 Two ways of approaching to the practice of mindfulness of breathing

There are, generally, two kinds of persons who develop practice of mindfulness of breathing. Firstly some righteous persons develop concentration through any kind of meditation subject, four element meditation, *kasiṇa*-object etc., and they transfer to *vipassanā* practice by making that concentration as fundamental of *vipassanā*. When they satisfy in the stage of *vipassanā* they continue to practice various meditation subjects again, such as, (10) kinds of *kasiṇa*-objects, (8) kinds of attainments, mindfulness of breathing, four sublime states of mind etc.

If a practicing *meditator* with sufficient concentration for fundamental of *vipassanā* practice transfers practice of mindfulness of breathing, he can usually develop practice of mindfulness of breathing successfully within a short period.

Similarly any *meditator* begins four elements meditation and then he transfers to practice of (32) bodily parts, practice on bone, white *kaṣiṇa* successively. After developing fourth absorption of white-*kaṣiṇa*, if he transfers to practice of mindfulness of breathing before transferring to *vipassanā* practice, he will be successful practice of mindfulness of breathing very easily within short period. This is the first kind of persons who transfers practice of mindfulness of breathing from other meditation subjects.

Second, some practicing persons develop concentration through mindfulness of breathing directly as beginning. Among those two kinds of persons, it will be presented on brief account of way of practice of mindfulness of breathing of the first kind previously.

The practicing person who has transferred to *vipassanā* practice successfully after developing concentration through either brief method of four elements meditation or detailed method of four elements meditation, must develop concentration again by taking object of four great elements, until the lights of concentration becomes brilliant, if he wants to transfer practice of mindfulness of breathing after attaining satisfaction in such stage of *vipassanā* practice.

[Notes:_____ See explanations relating to the fact all minds of meditation called *adhicitta*, of both *samatha* and *vipassanā* practice have got brilliant lights, in page 528 etc., of this volume.]

When the efficiency of lights becomes powerful through four elements meditation in that way, if he wants to transfer practice of mindfulness of breathing, he can transfer easily. If anybody wants to transfer practice of mindfulness of breathing before transferring to *vipassanā* practice, he can transfer in similar way.

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If he wants to transfer practice of *kaṣiṇa*-objects but not practice of mindfulness of breathing in that way, he can do as he likes. Way of transferring in brief is as follows:_____

When the light of concentration becomes brilliant through developing concentration by taking objects of four great elements he must scrutinize (32) bodily parts within his body, resulting in appearance of those parts gradually. After discerning on (32) bodily parts of both internal and external continuums masterfully he has to practice foulness nature of bone of either internal or external continuum. Then he has to develop concentration by taking objects of foulness nature of both internal and external continuums alternately. He must practice in order to see objects of bones at whatsoever (10) directions. If he is successful, he has to take into heart as “white, white”... by taking object of whitest part of external bone. When white *kaṣiṇa*-object only remains after disappearance of object of bone he has to develop concentration by taking object of circular white *kaṣiṇa*-object continuously. If white *kaṣiṇa*-object becomes brilliant, it will reach into the sign of full concentration called *Paṭibhāganimitta*. He has to develop concentration by taking object of that sign of full concentration continuously. When the concentration becomes stable and powerful he has to spread object of circular white *kaṣiṇa*-object upto (10) directions, gradually. That spreading object can bring forth long lasting stability of concentration, resulting in ability to reach (8) kinds of attainments called *aṭṭhasamāpatti* easily. He has to develop concentration until either fourth absorption or all eight kinds of attainments as he likes.

In *Mahāparinibbāna Sutta* etc., the Exalted One preached on ways of discerning of four colour-objects by taking objects of those (32) bodily parts under the designation as *abhibhāyatanaḥhāna*

Pāli Quotation (Ang-3-125)

= A practicing *meditator* discerns colours of internal continuum of himself (= 32 bodily parts of himself) and he discerns both good and bad coloured small (*kaṣiṇa*) corporealities of external continuum too. He has got a kind of perception as “I know, I see” by overcoming on those corporealities. This is the first *abhibhāyatana jhāna*. (Ang-3-125)

[Way of discerning in detail can be seen in the commentary of *Mahā Vagga, Dīghanikāya (Dī-A-2-151, 153)*, commentary called *sammohavinodanī (Abhi-A-2-212,248)*. Way of developing concentration by taking object of the four great elements can be seen in this volume, section of *rūpakammaṭṭhāna*. Way of transferring to *kaṣiṇa*-object in detail can be seen in Volume V, Section of *samathakammaṭṭhāna*.]

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After developing concentration by taking object of the white *kaṣiṇa*-object upto any kind of degree of concentration, access concentration or anyone of (8) kinds of attainment or all eight kinds of attainments he can transfer to *vipassanā* practice. When he has got satisfaction in any stage of *vipassanā* practice he can transfer to practice of mindfulness of breathing, if he wants to transfer to that practice. If he wants to transfer to practice of mindfulness of breathing after developing concentration through any kind of *kaṣiṇa*-objects, white *kaṣiṇa* etc., without transferring to *vipassanā* practice, he can perform as he likes.

When the righteous *meditator* wants to transfer practice of mindfulness of breathing he has to develop concentration again through experienced meditation subject upto light of concentration becomes brilliant. Then he must put mind of meditation at the touching place of the in-breath-out-breath,

1. nose tip or
2. tip of upper lip which is apparent object to be conscious as touching process by leading mindfulness towards object of practice called the in-breaths and out-breath fixedly. Both the in-breaths and out-breaths must be discerned emphatically by watching at the touching place only.

During discerning in that way the righteous *meditator* should not transfer touching place from nose tip to tip of upper lip and vice versa frequently.

3.25 Facts to be questioned

Why the *meditator* who wants to develop practice of mindfulness of breathing develops concentration through four great elements meditation as beginning and white *kaṣiṇa*-object etc., step by step? There is also a reasonable question that can the practice of mindfulness of breathing be performed only when sufficient concentration has been developed in that way.

It should not be considered in this way. Everyone can develop concentration through practice of mindfulness of breathing as beginning in accordance with instructions of way of practice. Because degree of concentration which is intended to be attained for oneself can be accomplished easily when succeeding concentration is supported by preceding concentration, it is instructed to develop acquired concentration again. Developing acquired concentration again might be very easy, due to occurrence of experienced route for everyone. Furthermore it can be found the evidence that if anyone develops concentration basing on acquired concentration of any kind of meditation subjects, it will be easier than pure practice of unexperienced one as beginning, in most practicing *meditators*.

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If he is the *meditator* who has no experience to practice any kind of *kasiṇa*-objects, white *kasiṇa*, light *kasiṇa* etc., he has to develop practice of mindfulness of breathing in accordance with its rules step by step.

If the righteous *meditator* with sharp wisdom has got enough concentration through any kind of *kasiṇa* objects, when he practices mindfulness of breathing he can attain the concentration upto the fourth absorption within one or two sitting periods (= about 3 hours) while the righteous *meditator* with moderate wisdom can attain the concentration upto the fourth absorption within two or three days. Acquired concentration should be developed again before practicing mindfulness of breathing because it is worth accepting the efficiency of preceding concentration which can give rise to great efficacy of relation of determinative dependence for advancement of succeeding concentration.

3.26 Can one practice in that way?

There is a question that can one practice in that way? The answer is that everyone can practice in that way.

In *Mahārāhulovāda Sutta, Majjhimaṇṇāsa (M-2-83)*, the Exalted One preached *Ven. Rāhulā* the way of four elements meditation in detail so as to remove selfish desire on corporeal *dhammas*. Then way of developing on mindfulness of breathing upto the Fruit-Knowledge of Arahant was also preached continuously with regarding to the previous question of *Ven. Rāhulā*. The righteous *meditator* can, therefore, develop practice of mindfulness of breathing after four elements meditation, if he wants to practice one after another. If it is so, those *meditators* who have experience to practice remaining kinds of meditation subjects can perform practice of mindfulness of breathing. However those meditation subjects should not be mixed together and the *meditator* must keep awareness to practice specific kind of meditation subject in specific period one by one without mingling each other.

At the time the Supreme Buddha was alive very famous disciples, *Ven. Sāriputta Mahā Thero* and *Ven. Moggallāna Mahā Thero* who had got various super psychic knowledge were very skillful in various kinds of meditation subjects, (10) kinds of *kasiṇa*-objects etc. It is because super psychic knowledge is available depending upon *kasiṇa*-objects. Those *Mahā Theras* also practiced mindfulness of breathing. In *Mahārāhulovāda Sutta* it can be found the fact *Ven. Sāriputta Mahā Thero* instructed *Ven. Rāhulā* in order to perform practice of mindfulness of breathing after seeing sitting deportment of *Ven. Rāhulā* and knowing that kind of deportment was favourable for practice of mindfulness of breathing.

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Furthermore, the Most Venerable *Sāriputta Mahā Thero* preached detailed account of way of practice of mindfulness of breathing in the *Pāli* Text called *Paṭisambhidā Magga*. Those preachings are reliable evidence showing the *Venerable Sāriputta* was mastery in all kinds of meditation subjects thoroughly.

The righteous *meditator* must, therefore, recognize respectfully the fact developing succeeding concentration through taking supporting of preceding acquired concentration is great advantageous way.

3.27 The fact to be questioned again

With regarding to the words, “after developing concentration upto the fourth absorption through four elements meditation as beginning, white *kasīṇa*-object, light *kasīṇa*-object etc., and after emerging from that concentration, the in-breath and out-breath must be discerned at the touching place of those in-breaths-out-breaths with mindfulness”, there is a question that shall he need to practice counting method because commentary (*Vs-1-270*) instructs to begin with counting method.

Pāli Quotation (Vs-1-271, Paṭisam-A-2-95)

How long does he count these in-breaths and out-breaths? He must count until the condition that mindfulness is stable on the object of in-breath-out-breath without counting. This is because the counting method is applied in order to attain only advantage of stability of mindfulness on the object of the in-breath-out-breath after removing initial application of the wandering mind towards external objects other than object of the in-breath-out-breath. The righteous *meditator* must, therefore, count until the condition that mindfulness is stable on the object of in-breath-out-breath. (*Vs-1-271, Paṭisam-A-2-95*)

According to above explanation of commentaries, it should be recognized the counting method won't be needed to perform when the mindfulness is stable on the object of in-breath-out-breath.

When the righteous *meditator* who has developed concentration upto the fourth absorption through white *kasīṇa*, light *kasīṇa*, etc., keeps awareness on object of the in-breath-out-breath at touching place his mindfulness is usually stable on the object of in-breath-out-breath without any difficulty. If he is sharp wisdom person, sign of access concentration or sign of full concentration usually appears within one sitting period. It will be presented about signs in later again. In this case, it is intended to be said the mindfulness is easily stable on the object of in-breath-out-breath. It will be presented the fact relating to factor of stability of mindfulness again.

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3.28 *samāpatti* (attainments) and *vipassanā*

Pāli Quotation (M-A-1-387, 388)

= In the continuum of such practicing person both the concentration and *vipassanā* knowledge are immatured. That practicing person who is sitting for long period through occurring *vipassanā* knowledge becomes tired physically with excess heat inside his body like fire; sweating from arm-pit; radiated heat releases from top of the head; mentally is also weary, worn-out and shaking.

That practicing person enters into the attainment called *samāpatti* again. Through relieving both physical and mental weariness *vipassanā* knowledge is brought forth again. In the continuum of that practicing person who is sitting next time for long duration again both physical and mental weariness appear in similar way. That practicing person enters into the attainment in order to extinguish both physical and mental weariness again in similar to previous way and *vipassanā* knowledge is brought forth. Thus the attainment called *samāpatti* is great advantageous for advancement of *vipassanā* knowledge... pa... (*M-A-1-387*)

Worldly simile _____ Wooden fort is great beneficial for warrior. That warrior has entered into the battle field depending on that wooden fort. When warriors are fighting

against enemies in the battle field sometimes ammunition are used up, sometimes they are hungry. When any reason, such as this kind etc., occurs the warrior steps back into the forth and brings weapons; takes rest; eats food; drinks juice; wears body armour again; after doing various functions which are deserving to do urgently the warrior enters into the battle field again. When any reason, burden of defecation and urination etc., occurs during fighting he retreats into the fort again. After making supporting and stability himself inside the fort he enters into the battle field again. As wooden fort is great beneficial for a warrior, similarly attainment called *samāpatti* is great beneficial for *vipassanā* practice. (M-A-1-387, 388)

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Furthermore the benefit of *vipassanā* for attainment is greater than that of wooden fort for the warrior who swims and overcomes the battle field. Actually it is true that *vipassanā* knowledge is brought forth depending on attainment. However *vipassanā* knowledge which becomes strong efficiency completely not only protects attainment but also makes to arise full of efficiency of the latter. (M-A-1-387, 388)

Worldly simile_____ If both boat and properties on the boat are wanted to be transported from one place to another on land, those can be carried by bullock cart. Then in the water, if both bullock cart and properties on the cart are wanted to be transported from one place to another, those can be carried by boat. The boat transports burden to harbour through riverine route without any hitch.

As this simile, even though *vipassanā* knowledge is brought forth depending on attainment, *vipassanā* knowledge which becomes strong efficiency completely not only protects attainment but also makes to arise full of efficiency of the latter. It should be recognized the attainment as bullock cart on land while *vipassanā* as the boat in water respectively. (M-A-1-388)

According to above explanations of commentary, *vipassanā* and absorption-attainment are mutually benefittable *dhammas* so as to be strong and stable each other. Therefore if anyone transfers to *vipassanā* through making any attainment of *kaṣiṇa*-objects, white *kaṣiṇa*-object etc., as fundamental of *vipassanā* practice, *vipassanā* knowledge becomes strong efficiency completely depending on that attainment, resulting in arising of complete efficiency until penetrative knowing and seeing on the Path-Knowledge, Fruit-Knowledge, *nibbāna*. Furthermore, that *vipassanā* knowledge with strong efficiency can protect stability of attainments of *kaṣiṇa*-objects, white *kaṣiṇa*-object etc. Those kinds of attainments never fall back easily, due to presence of stability which is benefited by the efficiency of relation of determinative dependence of *vipassanā* knowledge.

Furthermore, if anyone transfers any kind of concentration, such as practice of mindfulness of breathing etc., by taking supporting factor of any kind of attainments of *kaṣiṇa*-objects, white *kaṣiṇa*-object etc., which is available to develop concentration easily at every time, the concentration of practice of mindfulness of breathing can become very strong efficiency within short period, due to presence of supporting factor of efficiency of relation of determinative dependence of preceding concentration. The mindfulness associating with that concentration of mindfulness of breathing can exist fixedly on the object of the in-breath and out-breath.

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If the mindfulness can exist fixedly on the object of in-breath-out-breath in that way, the foundation of practice of mindfulness of breathing, i.e.,

“*so satova assāsati, satova passāsati. (M-1-70)*”,

“that practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only and brings forth the out-breath with outshining mindfulness only”, has also been accomplished well. According to the instruction of commentary, the function of counting method has been already finished. It is because if the mindfulness can exist fixedly on the object of in-breath-out-breath, the function of counting method has also been finished. (See *Vs-1-272*)

In this case it means only foundation of practice of mindfulness of breathing has been accomplished but not he becomes a person called *satokārī*. It should be recognized only when any person has fulfilled to discern completely on (32) kinds of modes, i.e., (16) modes in the in-breath and (16) modes in the out-breath occurring in four tetrads as mentioned above, can he become the person of *satokārī*. (See *Paṭisam-174*)

The person who is always mindful of both in-breath and out-breath in that way can begin the practice shown in the first tetrad. It will be present in detail, in later. Now it will be continued to present how the mindfulness can be stable for beginner who has no experience to develop concentration through other meditation subjects.

3.29 Try to practise

If the *meditator*, who has not got sufficient concentration through other meditation subjects and *vipassanā* knowledge with strong efficiency, wants to practice mindfulness of breathing, he must discern only objects of the in-breath and out-breath at touching place, i.e., nose tip or tip of upper lip, with mindfulness. He has to try in order to be mindful on the objects of in-breath and out-breath previously. If he has got great perfection called *paramita* of previous lives, his mind of meditation will exist fixedly on the objects of in-breath-out-breath within one or two sitting periods. When mind of meditation is stable on the objects of in-breath and out-breath about half or one hour etc., he has to practice following instructions shown in the first tetrad step by step. It is because counting method can be applied for only beginners who are unable to be mindful on the objects of in-breath-out-breath anymore. If any person tries to practice so as to be mindful on the objects of in-breath and out-breath in that way and the mind of meditation is unable to be stable fixedly, even though he takes for two or three days, he must begin with counting method.

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3.30 Five stages (*pancasandhika*)

The Exalted One preached this first tetrad of mindfulness of breathing by means of *kāyānupassanā satipaṭṭhāna* and *samatha* practice for beginner. Remaining three kinds of tetrads were preached by means of *vedānānupassanā*, *cittānupassanā*, *dhammānupassanā* respectively for those practicing persons who have got absorption through the first tetrad. Therefore those gentlemen and ladies who want to reach the Fruit-Knowledge of Arahant together with four kinds of Knowledge of Discrimination (*paṭisambhidā ñāṇa*) through *vipassanā* knowledge which has proximate cause, the fourth absorption of mindfulness of breathing, should like to perform basic functions, purifying morality etc., and they have to learn five stages of way of practice of mindfulness of breathing. (*Vs-1-269*)

1. Learning (*uggaha*)_____ Learning of the meditation subject in *Pāli* is called *uggaha*.

In the next method, learning of the meditation subject both in *Pāli* and meaning is called *uggaha*.

2. Questioning (*paripucchā*)_____ Questioning on the meaning of meditation subject is called *paripucchā*. In the next method, scrutinizing and questioning on some facts which are doubtful whether or not avoiding in meditation subject is called *paripucchā*.
3. Recognizing (*upaṭṭhāna*)_____ Recognizing on mode of appearance of signs in a way that “in this case, this kind of sign can appear in the continuum of person who develops practice of mindfulness of breathing in this way “etc., is called *upaṭṭhāna*.
4. Full absorption (*appanā*)_____ Recognizing on mode of arising of full absorption in a way that “ this kind of absorption falls; it will be reached into full absorption in the continuum of person who develops practice of mindfulness of breathing in this way” etc., is called *appanā*.
5. Characteristic (*lakkaṇā*)_____ Recognizing on characteristics of practice of mindfulness of breathing, such as, (a) the characteristic of completion with full absorption called *ṭhapanā* which is resulting from capable of putting the mind of *meditation* on the object of sign of full concentration which arises depending on object of the in-breath-out-breath, in order to be stable and fixedly for long time when practice of mindfulness of breathing is performed through counting method, connexion method, touching method; and (b) the characteristic of way of reaching into the pinnacle called the Fruit-Knowledge of Arahant, which arises through *vipassanā* knowledge which is called *sallakkaṇā*, due to capable of distinguishing and discerning on nature of *anicca*, *dukkha*, *anatta* of conditioned things called *assāsapassāsakāya* (=physical constituents of in-breath-out-breath), *rūpakāya* (physical constituents of the whole body), *nāmakāya* (mental constituents), together with causal *dharmas* when *vipassanā* practice is transferred by making that absorption of mindfulness of breathing as fundamental of *vipassanā* etc., is called *sallakkaṇā*.

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These are five stages called *pañcasandhika* which are worth learning previously for practicing persons who want to develop mindfulness of breathing. (*Vs-1-270, Mahāṭṭ-1-327*)

Learning the practice of mindfulness of breathing with these five stages mentioned above, he neither tires himself nor worries the teacher.

Therefore in giving this meditation subject consisting in mindfulness of breathing attention he can live either with the teacher or elsewhere in an abode of any kind

- (1) in the forest,
- (2) at the foot of tree
- (3) at the empty place,

learning the practice of mindfulness of breathing with the five stages thus, getting a little expounded at a time and taking a long time over reciting it. He should sever the minor impediments. After finishing the work connected with the meal and getting rid of any dizziness due to the meal he should seat himself comfortably. Then, making sure he is not confused about even a single word of what he has learned from the teacher, he should take into heart this practice of mindfulness of breathing through cheering his mind by recollecting the special qualities of the Triple Gems. (*Vs-1-270*)

3.31 Sequence of way of taking into heart

Pāli Quotation (Vs-1-270)

1. *gaṇanā*_____ Counting the in-breath-out-breath is called *gaṇanā*.

2. ***anubandhanā*** _____ Carrying on the mindfulness through continuous following to in-breaths and out-breaths after watching from touching place, resulting in connexion of mindfulness without interruption, is called ***anubandhanā***.
3. ***phusanā*** _____ Touching of the in-breath-out-breath on touching place called nose tip or tip of upper lip is called ***phusanā***.
4. ***ṭhapanā*** _____ Falling and fixing into the full absorption is called ***ṭhapanā***. The full absorption is called ***ṭhapanā***, due to capable of putting mind of meditation fixedly on the object of sign of full concentration.
5. ***sallakkhaṇā*** _____ ***Vipassanā*** knowledge is called ***sallakkhaṇā***, due to capable of distinguishing and keeping in mind the nature of ***anicca-dukkha-anatta*** of conditioned things called ***assāsapassāsakāya***, ***kārajakāya***, ***nāmakāya*** together with causal ***dharmas***.

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6. ***vivuttaṇā*** _____ Noble Path ***dhamma*** enters into the Unconditioned Element, Eternal Peace called ***nibbāna*** in a sudden burst of speed through emerging from both ***upādinnaka pavatta*** called apparent arising of resultant ***dharmas***, due to obvious occurrence of causal ***dharmas*** and conditioned things. During entering in that way, the Noble Path-Knowledge eradicates respective causal ***dharmas*** ignorance, craving, clinging etc., successively. When the Path-Knowledge of Arahant is reached causal ***dharmas*** cease through absolute cessation called ***anuppādanirodha*** in which they never arise again. Due to absolute cessation of causal ***dharmas***, resultant ***dharmas*** also cease absolutely after final death of Arahant called ***parinibbānacuti***. The Noble Path ***dhamma*** is, therefore, called ***vivuttaṇā***, due to capable of sinking continuity of corporeality-mentality from ***upādinnakapavatta*** and ***saṅkhāra nimitta*** (=emblem of conditioned things) and due to capable of ceasing cycling of rounds of rebirth.
7. ***pārisuddhi*** _____ Noble Fruit-Knowledge is called ***pārisuddhi*** (thorough purification), due to presence of nature of extinguishing of all kinds of impurities called defilements.
8. ***paṭipassanā*** _____ Each kind of Receiving Knowledge which is capable of reviewing on the Path-Knowledge, Fruit-Knowledge, ***nibbāna***, defilements which has been eradicated and defilements which has not been eradicated yet, is called ***paṭipassanā***. These are sequence of way of taking into heart for the person who performs practice of mindfulness of breathing.

3.32 Counting method (*gaṇanā*)

Among those (8) kinds of functions, the clansman and clanswoman who are beginners should take into heart this practice of mindfulness of breathing by counting.

Pāli Quotation (Vs-1-270)

And when counting, the practicing person should not stop short of five or go beyond ten or make any break in the series, such as one, three, five etc. In other words, the practicing ***meditator*** has to try so as to be stable mindfulness on the object of in-breath and out-breath without using counting method within two or three days. If the mindfulness becomes stable on the object of in-breath and out-breath within two or three days, he has to practice in accordance with the first tetrad of practice of mindfulness of breathing, trying to know length or shortness of breathing etc., without counting. Unless the mindfulness becomes stable on

the object of in-breath and out-breath within two or three days, he has to apply counting method again. During counting, he should not make any break in the series.

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By stopping short of five his thoughts get excited in the cramped space, like a herd of cattle shut in a cramped pen. Furthermore, by going beyond ten his thoughts take the number [rather than the breaths] for their support. By making a break in the series he trembles, if the practice has reached completion or not. So he should do his counting without those faults called stopping short of five, going beyond ten, making any break in the series. (*Vs-1-270*)

(a) Counting method of grain measurer

When he begins with counting method he should at first do it slowly as a grain measurer does. For a measurer having filled his measure, says ‘One’, and empties it, and then refilling it, he goes on saying ‘One, One’ during removing any rubbish he may have noticed. And the same with ‘Two, Two’, and so on. So, taking the in-breath or the out-breath, whichever appears, he should begin with ‘One, One’ and count up to “Ten, Ten, noting each as it occurs, i.e.,

1. if the in-breath is obvious, noting the in-breath,
2. if the out-breath is obvious, noting the out-breath,
3. if both kinds of the in-breath and out-breath are obvious, noting both kinds.

As he does his counting in this way the in-breaths and out-breaths become obvious to him as they enter in and issue out. (*Vs-1-270*)

The essence of above explanation of commentary is as follows:

In both kinds of the in-breath and out-breath, the practising person with obvious in-breath should take the in-breath while the person with obvious out-breath should take the out-breath, the person with obvious both kinds, both kinds, and then he must count ‘One, One’, etc., before second in-breath or second out-breath or second both kinds of in-breath-out-breath. It should be recognized similarly on counting as ‘Two, Two’ etc.

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Now it will be presented an example of way of counting of a person with obvious both kinds.

1. the in-breath-out-breath – one-one-one.....
2. the in-breath-out-breath – two-two-two.....
3. the in-breath-out-breath – three-three-three....
4. the in-breath-out-breath – four-four-four....
5. the in-breath-out-breath – five-five-five....
6. the in-breath-out-breath – six-six-six....
7. the in-breath-out-breath – seven-seven-seven....
8. the in-breath-out-breath – eight-eight-eight....

When counting reaches to number “eight”, he has to start from ‘One’ again. If he wants to count up to ‘Ten’, he can count as he likes. But he must count without any break in the series.

This kind of counting method is not similar to quick reciting mantra which is done by parents when children fall down on the ground but as working the bellows which is done by silversmith. It is designated as slow counting method of grain measurer (*dandhagaṇanā dhaññamāpakagaṇanā*) because the practicing *bhikkhu* counts slowly through considering

on the in-breath as beginning but not the out-breath which is the beginning process for newly born babies.

Pāli Quotation (Mahāṭṭ-1-328)

Those words, “in both kinds of the in-breath and out-breath obvious one should be taken and counting must be performed”, are said by commentary with referring to the practicing person who has got any kind of obvious one previously. If both kinds of the in-breath and out-breath are obvious for such practicing person, that person should take both kinds of in-breath-out-breath and then he has to count one pair after another. Because the term, *yo upaṭṭhati* (obvious breath), is said by commentary, in two kinds of out-breath which go out through two nostrils, the out-breath which goes out through such nostril becomes very obvious, such out-breath should be taken for counting. It should be recognized that term, *yo upaṭṭhati* (=obvious breath), means practice of mindfulness of breathing should be performed through taking that kind of breath which is more obvious than the other for simultaneous occurring in two nostrils.

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Though any kind of in-breath and out-breath becomes obvious in the continuum of *meditator* who counts as mentioned above, both kinds become obvious gradually, due to lack of wandering of mind towards various external objects other than object of the in-breath-out-breath through counting method. (*Mahāṭṭ-1-328*)

b. Counting method of cowherd

At the beginning of practice of mindfulness of breathing the in-breath and out-breath are not obvious in the continuum of *meditator*, due to lack of purification of mind. When impurities of mind called hindrances (*nīvaraṇa*) become clear in later the in-breaths and out-breaths are obvious and then the righteous *meditator* should count quickly as a cowherd does after leaving off counting method of a grain measurer.

For a skilled cowherd takes pebbles in his pocket and goes to the cow pen in the morning, whip in hand; sitting on the bar of the gate, prodding the cows in the back, he counts each one as it reaches the gate, saying ‘One, two,’ dropping a pebble for each. And the cows of the herd, which have been spending the three watches of the night uncomfortably in the cramped space, come out quickly in parties, jostling, each other as they escape. So he counts quickly ‘three, four, five’ and so up to ten.

Similarly the righteous *meditator* should count the in-breaths and out-breaths quickly. For the practicing *bhikkhu* who counts the in-breaths and out-breaths through slow counting method of grain measurer of quick counting method of cowherd the in-breaths and out-breaths become obvious and arise quickly over and over. Afterwards, this practicing *bhikkhu* must count quickly as one, two, three, four, five, six, or one, two, three, four, five., six, seven or one, two, three, four, five., six, seven, eight or one, two, three, four, five., six, seven, eight, nine, ten etc., by taking object of every pair of in-breath-out-breath which just reach at nostril but not interior or exterior of nose tip or tip of upper lip.

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It is right._____ In the practice of mindfulness of breathing which is concerning with counting the mind of meditation becomes concentrated through efficiency of counting only. It should be recognized it is similar to the fact the boat can be stopped in water flowing which flows very swiftly through the efficiency of supporting factor of punting pole. (*Vs-1-271*)

c. How the practice can be fulfilled

Thus the practice of mindfulness of breathing called the in-breaths and out-breaths become apparent to that practicing person who counts quickly as an uninterrupted process.

[Notes:_____ In this case, the usage, “ as an uninterrupted process”, but not “uninterruptedly”, is said because uninterrupted process can occur within full absorption cognitive process called *thapanā* only. During performing counting method minds of meditation which discern the in-breath-out-breath are only continuity of great wholesome impulses of mind-door cognitive processes in sensual sphere for worldly and fulfilling persons (*sekkha*). In this case, that cognitive process consists of one adverting consciousness and (7) times of impulses, due to taking object of concept called the in-breath and out-breath. Those mind-door cognitive processes are separated by life-continuums which takes any kind of three objects, action-emblem of action-emblem of destination (*kamma-kammanimitta-gatinimitta*) which were objects of impulses adjacent to death of previous life. Therefore, the usage, “as an uninterrupted process” is applied without saying uninterrupted process, due to occurrence of objects taken by life-continuum is not the in-breath-out-breath. It refers only most occurrence of cognitive processes and less occurrence of life-continuums.]

Then, knowing that it is proceeding uninterruptedly, he can count quickly (early in the way just described, not discerning the wind either inside or outside the nostril). For by bringing his consciousness inside along with the inhaling breath it seems as if it were buffeted by the wind inside or filled with fat. By taking his consciousness outside along with the exhaling breath it gets distracted by the multiplicity of external objects. However, his practice of mindfulness of breathing can be fulfilled when he fixes his mindfulness on the place touched by the breaths. That is why it was said above ‘He can count quickly (early in the way just described, not discerning the wind either inside or outside the nostril). (*Vs-1-271*)

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d. How much does it take to count?

The period how much it takes to count is that_____ the mindfulness is stable on the object of the in-breath and out-breath without counting throughout such period, he has to count throughout that period. It is because the counting method is performed with intended to attain advantage of the stability of mindfulness on the objects of the in-breaths and out-breaths through severing initial applications on various external objects, other than the in-breath-out-breath. (*Vs-1-271*)

When the mindfulness becomes stable on object of the in-breath-out-breath through counting method the practicing person has to endeavour the way of practice that knowing the length and shortness of breathing which is found in the first tetrad of *Pāli* Text.

3.3 1. The length 2. The shortness

This way of discerning that concerned with the length and the shortness of breaths can be found in page 175, paragraph 166, *Pāli* Text called *Paṭisambhidā Magga*.
Pāli Quotation (Paṭisam-175)

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How, breathing in long, does he know:
“I breathe in long”?

How, breathing out long, does he know:
“I breathe out long”?

1. He breathes in a long in –breath reckoned as an extent.
2. He breathes out a long in –breath reckoned as an extent.
3. He breathes in and breathes out long in-breaths and out-breaths reckoned as an extent.
4. As he breathes in and breathes out long in-breaths and out-breaths reckoned as an extent, zeal arises. (= Additional zeal, which is profitable and has the characteristic of desire to act, arises due to the satisfaction obtained when the meditation has brought progressive improvement.) Through zeal he breathes in a long in-breath more subtle than before reckoned as an extent.
5. Through zeal he breathes out a long out-breath more subtle than before reckoned as an extent.
6. Through zeal he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent.
7. As, through zeal, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent, pleasurable interest arises (due to fulfillment of the practice). Through pleasurable interest he breathes in a long in-breath more subtle than before reckoned as an extent.
8. Through pleasurable interest he breathes out a long out-breath more subtle than before reckoned as an extent.
9. Through pleasurable interest he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent.

As, through pleasurable interest, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent his mind turns away from the long in-breaths and out-breaths (when brilliant sign of full concentration arises depending on long in-breaths and out-breaths), and equanimity (*tatramajjhattupekkhā*) is established.

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Long in-breaths and out-breaths in these nine ways are designated as *kāya* (bodily constituents). The mindfulness is designated as *upaṭṭhāna* (the establishment or foundation) due to capable of establishing towards objects of those in-breath-out-breath. The wisdom which can discern over and over is designated as *ñāṇa* (knowledge).

Bodily constituents (*kāya*) can be designated as *upaṭṭhāna* (due to occurrence of establishment (foundation) of mindfulness, but not *sati* (mindfulness)). The mindfulness can be designated as both *upaṭṭhāna* (due to capable of establishing towards object) and *sati* (due to capable of remembering). By means of that mindfulness and that knowledge those three kinds of *kāya* (= bodily and mentally constituents), i.e.,

1. *assāsapassāsakāya* (bodily constituents of in-breath-out-breath),
2. *rūpakāya* called *karajakāya* (all kinds of bodily constituents) which are dependence of that *assāsapassāsakāya*,

3. *nāmakāya* (mentally constituents) which arise by taking object of those *rūpakāya*, are discerned over and over. It is, therefore, designated as *kāye kāyanupassanā saatipatthāna bhāvanā*.] (*Paṭisam-175, Mahāṭṭ-1-320*)

Furthermore, in paragraph number 169, *Paṭisambhidā Magga*, the ways of discerning that concerned with the shortness are preached as follows;_____

How, breathing in short, does he know:

“I breathe in short”?

How, breathing out short, does he know:

“I breathe out short”?

1. He breathes in a short in-breath reckoned as a little.
2. He breathes out a short in-breath reckoned as a little.
3. He breathes in and breathes out short in-breaths and out-breaths reckoned as a little.
4. As he breathes in and breathes out short in-breaths and out-breaths reckoned as a little, zeal arises. (= Additional zeal, which is profitable and has the characteristic of desire to act, arises due to the satisfaction obtained when the meditation has brought progressive improvement.) Through zeal he breathes in a short in-breath more subtle than before reckoned as a little.
5. Through zeal he breathes out a short out-breath more subtle than before reckoned as a little.
6. Through zeal he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little.
7. As, through zeal, he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little, pleasurable interest arises (due to fulfillment of the practice). Through pleasurable interest he breathes in a short in-breath more subtle than before reckoned as a little.

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8. Through pleasurable interest he breathes out a short out-breath more subtle than before reckoned as a little.
9. Through pleasurable interest he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little.

As, through pleasurable interest, he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little his mind turns away from the short in-breaths and out-breaths (when brilliant sign of full concentration arises depending on short in-breaths and out-breaths), and equanimity (*tatramajjhātupekkhā*) is established.

Short in-breaths and out-breaths in these nine ways are designated as *kāya* (bodily constituents). The mindfulness is designated as *upaṭṭhāna* (the establishment or foundation) due to capable of establishing towards objects of those in-breath-out-breath. The wisdom which can discern over and over is designated as *ñāṇa* (knowledge).

Bodily constituents (*kāya*) can be designated as *upaṭṭhāna* (due to occurrence of establishment (foundation) of mindfulness, but not *sati* (mindfulness). The mindfulness can be designated as both *upaṭṭhāna* (due to capable of establishing towards object) and *sati* (due to capable of remembering). By means of that mindfulness and that knowledge those three kinds of *kāya* (= bodily and mentally constituents), i.e.,

1. *assāsapassāsakāya* (bodily constituents of in-breath-out-breath),
2. *rūpakāya* called *karajakāya* (all kinds of bodily constituents) which are dependence of that *assāsapassāsakāya*,

3. *nāmakāya* (mentally constituents) which arise by taking object of those *rūpakāya*, are discerned over and over. It is, therefore, designated as *kāye kāyanupassanā saatipaṭṭhāna bhāvanā*. (*Paṭisam-180, paragraph number 169*)

3.34 How mind of meditation backs out from original in-breath-out-breath

Pāli Quotation (Paṭisam-A-2-107) (Mahāṭī-1-319)

When the in-breaths and out-breaths become very subtle condition through efficiency of concentration of mindfulness of breathing the sign of full concentration of mindfulness of breathing arises depending on original in-breath-out-breath with the result that the mind of meditation backs out from the object of original in-breath-out-breath. It means the mind of meditation is taking object of brilliant sign of full concentration of mindfulness of breathing. (*Paṭisam-A-2-107) (Mahāṭī-1-319)*

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3.35 Way of arising and establishment of equanimity

Pāli Quotation (Paṭisam-A-2-107) (Mahāṭī-1-319)

The words, “equanimity is established”, means when concentration which is varied as two kinds, access concentration and full concentration arises by taking object of that brilliant sign of full concentration of mindfulness of breathing the equanimity called *tatramajjhataṭī* which is capable of balancing mind of meditation on the object of sign of full concentration of mindfulness of breathing so as not to reach either stopping short or enthusiasm is established well, due to lack of anxiety for well establishment of mind of meditation on object of sign of full concentration of mindfulness of breathing. (*Paṭisam-A-2-107) (Mahāṭī-1-319)*

According to above explanations of *Pāli* Text, commentary and sub-commentary, it should be recognized the facts in the stage of ways of discerning long and short breaths which are inclusive in the first tetrad of mindfulness of breathing those signs of access and full concentration can appear, resulting in availability to arise access absorption, full absorption called access concentration, full concentration by taking objects of those signs respectively.

3.36 Long (short) in-breath-out-breath bodily constituents

There is a question that which are *kāya* found in those words, “long in-breath-out-breath are designated as *kāya*; short in-breath-out-breath are designated as *kāya*”,?

Pāli Quotation (Paṭisam-A-2-107) (Mahāṭī-1-319)

In those words, “long (short) in-breath-out-breath are designated as *kāya*”, the term, *kāya*, means as follows:_____

1. Even though in-breaths and out-breaths which arise as long (short) occurrence are only spreading particles of corporeal units they have got the meaning called collectiveness of numerous corporeal units, resulting in designating as *kāya*.

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2. In this case, depending upon the in-breath-out-breath, sign of access concentration and sign of full concentration arise due to efficiency of concentration of mindfulness of breathing. Those signs of access and full concentration, which arise depending on those original in-breath-out-breath, have also got designation as *assāsapassāsa* (= in-breath-out-breath). (*Paṭisam-A-2-107, Mahāṭṭ-1-319*)

According to above explanations of commentary and sub-commentary, when sign of access concentration and sign of full concentration arise in the continuum of practising person who develops practice of mindfulness of breathing it can be said he is still practising mindfulness of breathing although the mind of meditation backs out from original in-breath-out-breath without taking object of those in-breath-out-breath. This is because those sign of access concentration and sign of full concentration, which arise depending on original in-breath and out-breath, have also got designation as *assāsapassāsa* (= in-breath-out-breath).

The righteous *meditator* should like to recognize this fact carefully.

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

SECTION 2

Page 300 – 350

BY

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*Namo tassabhagavato arahato sammāsambuddhassa*3.2.18. *upatthānam sati* = fixed situation of the mindfulness*upatthānam satīti tam ārammaṇam upecca tiṭṭhatīti sati upatthānam nāma.* (*Paṭisam-Com-2-107*)*upatthānam satīti ārammaṇam upagantvā tiṭṭhatīti sati upatthānam nāma.*(*Mahāṭī-1-319*)

The meaning of ***upatthānam sati*** (the mindfulness is called *upatthāna*) is that — “due to ability to fix on that object called sign of full concentration (sign of neighbourhood concentration), the mindfulness (*sati*) is called *upatthānam*”. It can be said that the mindfulness is fixedly situated on the object.

[Notes: Explanation on sign of neighbourhood concentration will be presented later.]

3.2.19. *anupassanāñāṇam* = repeated discerning is known as knowledge*kāyoti dve kāyā nāmakāyo ca rūpakāyo ca.* (*Paṭisam-181*)*anupassanā ñāṇanti samathavasena nimittakāyānupassanā, vipassanāvasena nāmakāyarūpakāyānupassanā ñāṇanti attho.* (*Paṭisam-Com-2-107*)*anupassanā ñāṇanti samathavasena nimittassa anupassanā, vipassanāvasena assāsapassāse, tannissayañca kāyam “rūpa”nti, cittaṃ tamsampayuttadhamme ca “arūpa”nti vavatthapettvā nāmarūpassa anupassanā ca ñāṇam, tattha yathābhūtāvabodho.* (*Mahāṭī-1-320*)

The meaning of ***anupassanāñāṇa*** is that - in the aspect of *samatha* stage, repeated discerning on sign of full-concentration is known as *anupassanāñāṇa*. In the aspect of *vipassanā* stage, the knowledge by which repeated discerning and taking into heart these corporeal and mental *dhamma*,

1. *assāsapassāsakāya* which is called all kinds of corporealities consisting in a group of sound nonads produced by mind (*cittajanavaka kalāpas*) which are occurring in the whole in-breath and out-breath,

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2. *karajakāya* which is called all kinds of corporealities including primary (underived) and secondary (derived) corporealities on which *assāsapassāsakāya* is dependent,

3. *nāmakāya* which is called all kinds of mentalities including mind and mental concomitants which are occurring by taking the object of *rūpakāya* including those *assāsapassāsakāya* and *karajakāya*, is called *anupassanāñāṇa*. It is penetrative knowledge on those corporeal and mental *dhamma* correctly indeed. (*Paṭisam-Com-2-107, Mahāṭī-1-320*)

According to explanations found in these Pāli, commentary and sub-commentary, although the foundation stage of the practice consists of *assāsapassāsakāya* only, three kinds of *kāya*, i.e., *assāsapassāsakāya*, *rūpakāya*, *nāmakāya*, can be found in later stages of both *samatha* and *vipassanā* . It should, therefore, be recognized the fact that the *kāya* found in *kāyānupassanā satipaṭṭhāna* means all kinds of corporeal and mental *dhamma*. It should be read the following explanations.

3.2.20. *kāya* is called *upaṭṭhāna* but not *sati*

kāyo upaṭṭhānanti so kāyo ārammanakaraṇavasena upagantvā sati ettha tittatīti upaṭṭhānaṃ nāma. ettha ca “kāyupaṭṭhāna”nti iminā itarakāyassāpi saṅgaho hoti yathāvuttasammasanasārassāpi idha icchitattā. no satīti so kāyo sati nāma na hoti. (Mahāṭī-1-320)

= *rūpakāya* includes *assāsapassāsakāya* and its dependence corporealities called *karajakāya* which are un-derived and derived corporealities. Those mental *dhammas* which occur by taking the objects of that *rūpakāya* are called *nāmakāya*. Due to fixability of the mindfulness on these *rūpakāya* and *nāmakāya* by means of taking the object of the latter, those *rūpakāya* and *nāmakāya*, the situation of the mindfulness, are known as *upaṭṭhāna*. In this case, with regarding to the Pāli Text, the word *kāyupaṭṭhānam* should not be interpreted on *rūpakāya* only but on both *rūpa-* and *nāmakāya* collectively. It is because the field of three general characters, i.e., *rūpakāya* and *nāmakāya*, which is all known as *sammasanacāra dhamma*, is intended to be essential in this case. However, it should be recognized the fact that those *kāya* is called *kāya* due to the situation of the mindfulness only and they, themselves, are not fixability on the like the mindfulness resulting it can not be called *sati*. (Mahāṭī-1-320)

sati upaṭṭhānañceva sati ca saraṇatthena upatitthanatthena ca. (Mahāṭī-1-320)

Due to fixability of the mindfulness on the object of sign of concentration in the aspect of *samatha* stage, that of the mindfulness on the object of *rūpa-* and *nāmakāya* in the aspect of *vipassanā* stage, and due to occurrence of previous mindfulness which is the fixable situation of the succeeding mindfulness, the mindfulness is called not only *upaṭṭhāna* but also *sati*. (Mahāṭī-1-320)

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3.2.21. *taṃ kāyaṃ anupassati*

In the words, “that *kāya* is discerned by that mindfulness and knowledge”, there are questionable for a wise that “which is that *kāya*?” “how that *kāya* be discerned?” etc. It is explained in the commentary of *Paṭisambhidā Magga* as follows.

taṃ kāyaṃ anupassatīti samathavipassanāvasena yathāvuttaṃ kāyaṃ anugantvā jhānasampayuttaññena vā vipassanāññena vā passati. (Paṭisam-Com-2-108)

In the aspect of *samatha* stage, the practicing **meditator** discerns repeatedly on very bright sign of full concentration which is representative of in- and out-breath and touching place so-called *assāsapassāsa nimitta kāya*, by means of the knowledge associating with the absorption (*jhāna*).

[In the tetrad method, there are 34 mind and mental concomitants in the first absorption of *ānāpānassati* (mindfulness of breathing), while 32,31,31 mind and mental concomitants in the second, third and fourth absorption, respectively. Those mind and mental concomitants occur simultaneously within one mind moment (*cittakkhaṇa*). Among those mind and mental concomitants, the knowledge called *paññindare* is also included. That kind of mental concomitant is the knowledge associating with absorption, which is called the right view of the absorption (*jhāna-sammādiṭṭhi*). It should be recognized the fact that in the *samatha* stage, repeated discerning on the sign of full concentration of *ānāpānassati* by that knowledge is known as ***kāyānupassanā satipaṭṭhānabhāvanā***]. It can be seen in tables shown in Section 5, *nāmakammaṭṭhāna*.

In the aspect of *vipassanā* stage, the practicing *meditator* discerns repeatedly on *rūpakāya*, i.e., in-breath, out-breath and *karajakāya*, and all kinds of mentalities called *nāmakāya* associating with their causes, by means of three general characters alternatively, i.e., impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*) which are called *vipassanā* knowledge. It should be recognized the fact that in the *vipassanā* stage, repeated discerning on those *rūpakāya* and *nāmakāya* associating with their causes by *vipassanā* knowledge is known as *kāyānupassanā satipatthānabhāvanā*.

3.2.22. An important assumption

Some noble teachers assume that ‘repeated discerning on the corporeal *dhamma* only is called *kāyānupassanāsatipatthāna*’. They misunderstand on *kāyānupassanāsatipatthāna* by which only corporeal *dhamma* would be discerned. They have no desire to accept explanation of the word, found in commentaries, i.e., *mukhena* (beforehand) which can be seen in *Mijjhima-Com-1-245* as follows,

1. *kāyānupassanāmukhena*
2. *vedanānupassanāmukhena*
3. *cittānupassanāmukhena*
4. *dhammānupassanāmukhena* (*M-Com-1-245*).

It would be presented on the explanations relating to this fact in accordance with the commentary of *Paṭisambhidā Magga*. In order to understand clearly – it would be presented previously Pāli text found in *Paṭisambhidā Magga* which explains on original words (*samvannetabbapada*).

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tāya satiyā tena ñāṇena taṃ kāyaṃ anupassati, tena vuccati kāye kāyānupassanā satipatthānabhāvanāti. (*Paṭisam-175*)

English translation of this Pāli has been presented previously. However, it will be presented again in order to remember interpretation as follows.

That *kāya* is discerned repeatedly by that mindfulness and knowledge. It, therefore, is called *kāyānupassanā satipatthānabhāvanā*.

In above Pāli quotation the meaning of “*taṃ kāyaṃ* (that *kāya*)” has been explained previously (See section 3.2.21, PAGE 302). In the commentary of *Paṭisambhidā Magga*, it is explained in detail the fact that “it must be understood on the word *kāya* as both *rūpa* and *nāmakāya*”, as follows.

taṃ kāyanti anidditthepi nāmarūpakāye kāyasaddena tassāpi saṅgahitattā niddittham viya katvā vuttam. aniccānupassanādayo hi nāmarūpakāye eva labbhanti, na nimittakāye. (*Paṭisam-Com-2-108*)

[The meaning of above Pāli quotation is as follows.]

In the Pāli Text of *Paṭisambhidā Magga*, it is preached that —

anupassatīti katham taṃ kāyaṃ anupassati, aniccato anupassati, no niccato ... (*Paṭisam-175,176*)

=In the word *anupassati* (repeatedly discern), how that *kāya* would be discerned repeatedly? It would be discerned repeatedly by means of *anicca*(impermanence) but not by

means of *nicca*(permanence),preached in *Paṭisambhidā Magga* like this only. It is not explained in detail on the *kāya* which must be discerned by three general characters. Although it is not explained on the word *kāya*, it had been preached on the grammatical usage of *kāya* which is well understand to interpret both *rūpakāya* and *nāmakāya* commonly. It is right — discerning of three general , such as, *aniccānupassanā*, etc. can be performed on the object of *rūpakāya* and *nāmakāya* only, but not on the sign of full concentration(*patibhāganimitta*) which is called *ānāpānanimittakāya*.

This is the meaning of above explanation found in the commentary of *Paṭisambhidā Magga*. This explanation is the same as Pāli Text of *Paṭisambhidā Magga* which will be expressed continuously.

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According to this instruction found in commentary, the *meditator* who is practicing mindfulness of breathing must discern three kinds of signs, i.e., sign of preliminary-concentration(*parikamma nimitta*), sign of neighbourhood -concentration (*uggaha nimitta*), sign of full concentration (*patibhāga nimitta*), which are called *assāsapassāsa nimitta kāya* in the *samatha* stage. In the *vipassanā* stage, however, *rūpakāya* and *nāmakāya* must be discerned by means of three general characters alternatively. If he discerns like that it must be recognized that he is well practicing on *kāyānupassanā satipaṭṭhāna bhāvanā*. It, therefore, should be recognized the fact that *kāyānupassanā satipaṭṭhāna* is not a practice to discern corporeal *dhamma* only, but a way of practice to discern corporeal *dhamma* beforehand and then all *saṅkhāra dhamma* must be discerned systematically. If the practicing *meditator* is not satisfied to accept this explanation yet, it should be continued to read the preaching found in *Paṭisambhidā Magga* as follows.

3.2.23. The preaching found in *Paṭisambhidā Magga*

kāyoti dve kāyā nāmakāyo ca rūpakāyo ca. katamo nāmakāyo vedanā saññā cetanā phasso manasikāro. nāmañca nāmakāyo ca, ye ca vuccanti cittasaṅkhārā, ayam nāmakāyo. katamo rūpakāyo, cattāro ca mahābhūtā catunnañca mahābhūtānam upādūyaruṇaṃ assāso ca passāso ca nimittañca upanibandhanā ye ca vuccanti kāyasaṅkhārā, ayam rūpakāyo. (Paṭisam-181)

cetanādīhi saṅkhārakkhandho vutto. evaṃ tīsu khandhesu vuttasu taṃnissayo viññāṇakkhandho vuttova hoti. (Paṭisam-Com-2-112)

aniccanti kiṃ aniccaṃ. Pañcakkhandhā aniccā. (Paṭisam-191)

Above Pāli quotations express interpretation of the word, *kāya*, which is containing in the phrase, ‘*sabbakāyapaṭsamvedī*’, the third instruction of the first tetrad instructions of mindfulness of breathing. the meaning of those quotations are as follows.

In the section of *kāyānupassanā satipaṭṭhāna* the *kāya* means two kinds of *kāya*, i.e.,

1. *nāmakāya* = all kinds of mental *dhamma*,
2. *rūpakāya* = all kinds of corporeal *dhamma*, indeed.

Which is *nāmakāya*?

Those *dhamma*, the contact (*phassa*), the feeling (*vedanā*), the perception(*saññā*), the volition (*cetanā*), the attention (*manasikāra*), etc. or all mental *dhamma* called *nāma*, the feeling, the perception called *cittasaṅkhāra*, are determined as *nāmakāya*.

[With regarding to this explanation, it means that four mental aggregates, i.e., feeling-group, perception-group, formation-group, and consciousness-group are known as *nāmakāya*. Which is *rūpakāya*?

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These *sañkhāra dhamma*,

1. the four great elements
2. twenty four kinds of derived corporealities which are occurring depending on the four great elements (see *Paṭsam-Com-2-112*)
3. in-breath and out-breath
4. sign of full-concentration (*patibhāga nimitta*),(including sign of preliminary and neighbourhood concentration) which is associated with in-breath and out-breath, which are called *kāyasañkhāra*,are determined as *rūpakāya*.(*Paṭisam-181*)

Then in the Pāli Text of *Paṭisambhidā Magga*, it is preached the fact that ‘five aggregates are impermanent’(*pañcakkhandhā aniccā*) and it shows the object of *vipassanā* practice by means of *anicca* with regarding to the word, *aniccānupassī*, which is including in the fourth tetrad instructions of mindfulness of breathing.

Therefore those practising *meditators* who want to attain *nibbāna* should be recognized strongly the fact that above explanations of commentary and sub-commentary, that

1. *asāsapassāsa kāya*,
2. *rūpa kāya*,
3. *nāmakāya*, are known as *kāya* in the section of *kāyānupassanā satipatthāna*, correspond to the Pāli of *Paṭisambhidā Magga*, like a mixture of water and milk in a cup, indeed.

3.2.24. The way of practice to be continued

I would be presented the way of practice of mindfulness of breathing. When the mindfulness fixed with the in-breath and out-breath, it should be tried to know length of in- and out-breath continuously.

yā pana tesam dīgharassatā, sā addhānavasena veditabbā (Visuddhi-1-263)

addhānavasenāti kāladdhānavasena (Mahāṭī-1-318)

According above commentary and sub-commentary, the length of in- and out-breath means duration of in- and out-breath, i.e., long breath means long duration while short breath means short duration respectively.

It must be tried continuously in order to know long or short duration of both in- and out-breath accordingly. But it should not be tried to become long or short duration of each breath intentionally. It must be breathed normally and endeavoured not to wander out of the touching place of in- and out-breath.

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If the mind of meditation fixes on the object of long or short in- and out-breath continuously, signs of concentration (*nimitta*) will be appeared as mentioned in *Paṭisambhidā Magga*. If the sign of concentration appeared at the touching place of in- and out-breath, the mind of meditation must be fixed together with that sign continuously. At that time it must be

tried to know the whole in-breath and out-breath, i.e., from beginning to end of in- and out-breath, as the instruction in the Pāli Text that *sabbakāya paṭisamvedī*.

If the sign of concentration is unstable or the mind of meditation is unstable to fix with sign of concentration, it must be tried to know the beginning, middle and end of both in-breath and out-breath normally.

Although the mind of meditation is able to fix the object of long or short breath continuously, if the sign of neighbourhood concentration has not been appeared yet, it must be tried continuously in order to know apparently the beginning, middle and end of both in- and out-breath. If it is possible to know like this, it is called the method of *anubandhanā*, explained in olden commentaries.

3.2.25. *sabbakāya paṭisamvedī*

sabbakāyapaṭisamvedī assasissāmīti sikkhati.

sabbakāyapaṭisamvedī passasissāmīti sikkhati.

=It would be practised in order to occur the in-breath of which the beginning, middle and end must be known thoroughly.

It would be practised in order to occur the out-breath of which the beginning, middle and end must be known thoroughly.

Thus the in-breath must be occurred by insight associating with the knowledge which is able to know thoroughly it's beginning, middle and end. Similarly the out-breath must also be occurred. The Supreme Buddha and noble ones always praise the *bikkhu* who is practising to know thoroughly beginning, middle and end of both in- and out-breath.

In this case it will be continued to present preachings of *Paṭisambhidā Magga* in order to clarify on *sabbakāya paṭisamvedī*.

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3.2.26. The preaching of *Paṭisambhidā Magga*

katham sabbakāyapaṭisamvetī assasissāmīti sikkhati, sabbakāyapaṭisamvetī passasissāmīti sikkhati, —

kāyoti dve kāyā nāmakāyo ca rūpakāyo ca. katamo nāmakāyo vedanā saññā cetanā phasso manasikāro. nāmañca nāmakāyo ca, ye ca vuccanti cittasañkhārā, ayam nāmakāyo.

katamo rūpakāyo, cattāro ca mahābhūtā catunnañca mahābhūtānam upādāyarūpam assāso ca passāso ca nimittañca upanibandhanā ye ca vuccanti kāyasañkhārā, ayam rūpakāyo.

katham te kāyā paṭividditā honti, dīgham assāsavasena cittassa ekaggatam avikkhepam pajānato sati upatthitā hoti, tāya satiyā tena nānena te kāyā paṭividditā honti.

dīgham passāsavasena cittassa ekaggatam avikkhepam pajānato sati upatthitā hoti, tāya satiyā tena nānena te kāyā paṭividditā honti. (Paṭisam-181)

(It is similar to *rassa* = short in-breath and out-breath also.)

How would it be practised in order to occur the in-breath of which the beginning, middle and end must be known thoroughly? How would it be practised in order to occur the out-breath of which the beginning, middle and end must be known thoroughly?

With regarding to the term *kāya*, it means two kinds of *kāya*, i.e., *nāmakāya* and *rūpakāya*. Which is *nāmakāya*? The contact, the feeling, the perception, the volition, the attention, which are called *cittasañkhāra*, or all mental *dhamma* called *nāma* are known as *nāmakāya*.

Which is *rūpakāya*? These *sañkhāradhamma*, the four great elements, twenty four kinds of derived corporealities which are occurring depending on the fore great elements, in-breath and out-breath, sign of the touching place of in- and out-breath where the mindfulness fixed together (signs of preliminary, neighbourhood, full-concentration), which are called *kāyasañkhāra* are determined as *rūpakāya*.

How those *kāya* are apparent? The person who knows the concentration and non-wandering of meditating mind, appears mindfulness by means of long duration of in-breath. Those *kāya* become apparent by means of that mindfulness and that knowledge. Those *kāya* are known thoroughly by that mindfulness and that knowledge.

The person who knows the concentration and non-wandering of meditating mind, appears mindfulness by means of long duration of out-breath. Those *kāya* become apparent by means of that mindfulness and that knowledge. Those *kāya* are known thoroughly by that mindfulness and that knowledge. (It should be recognized similarly in short in-breath and out-breath.)

Derived corporealities which occur depending upon the four great elements are shown in commentary of *Paṭisambhidā Magga* as follows.

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taṃ pana cakkhu sotam ghānam jivhā kāyo rūpaṃ saddo gandho raso itthindriyaṃ purisindriyaṃ jīvitindriyaṃ hadayaavatthu oja kāyaviññatti vacīviññatti ākāsadhātu rūpassa-lahutā rūpassa-mudutā rūpassa-kammaññatā upacayo santati jaratā aniccatāti catuvīsatividhiṃ. (Paṭisam-Com-2-112)

Those derived corporealities are 24 kinds, i.e., eye-clear-sensitivity, ear-clear-sensitivity, nose-clear-sensitivity, tongue-clear-sensitivity, body-clear-sensitivity, colour, sound, smell, taste, controlling faculty of femininity, controlling faculty of virility, controlling faculty of life, physical base of mind (heart base of mind), nutriment, bodily expression corporeality, verbal expression corporeality, space-element, physical agility, physical elasticity, physical adaptability, *upacaya*, continuity, decaying and dissolution. (*Paṭisam-Com-2-112*) (Explanations of those corporeal *dhamma* can be seen in Section 4, *rūpakammaṭṭhāna*.)

The four great elements plus those 24 kinds of derived corporealities with the result 28 kinds of corporealities to which the *meditator* must try to know thoroughly according to the phrase, *sabbakāya paṭisaṃvedī*. It should be recognized the fact that all kinds of consciousness and mental concomitants are known as *nāmakāya* to which the *meditator* must try to know thoroughly according to the phrase, all kinds of mentalities are known as *nāmakāya*.

Those corporeal and mental *dhamma* are unable to occur uniquely, but are able to occur as a group called corporeal unit (*rūpa kalāpa*), mental unit (*nāma kalāpa*). It is their fixed natural law of corporeal and mental *dhamma* indeed. Only when the *meditator*, therefore, is able to see and analyze each ultimate nature of corporeal and mental *dhamma* within respective unit systematically, can he know the ultimate corporeality and mentality by insight

It should be recognized the fact that when the *meditator* performs *vipassanā* practice after the concentration had been developed through mindfulness of breathing he must

continue to know these corporeal and mental *dhamma* thoroughly. It should be recognized surely the fact that the way of practice by which all kinds mental and corporeal *dhamma* called *nāmakāya*, *rūpakāya* are discerned by means of three general characters, is called *kayānupassanā satipaṭṭhāna bhāvanā*, indeed.

3.2.27. Grammatical analysis of the phrase “*sabbakāya paṭisamvedī*”

sabbakāyapaṭisamvedī assasissāmi. pa. passasissāmīti sikkhatīti sakalassa assāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto pākaṭaṃ karonto assasissāmīti sikkhati. sakalassa passāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto pākaṭaṃ karonto passasissāmīti ca. tasmā “assasissāmi passasissāmī”ti sikkhatīti vuccati. (Visuddi-1-265)

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The phrase, *sabbakāya paṭisamvedī*, consists of five words, i.e., *sabba*, *kāya*, *paṭi*, *saṃ* and *vedī*. The meaning of each word is as follows.

1. The word, *sabba*, means “all”.
2. The word, *kāya*, means “in-breath and out-breath”.
3. Combination of two words, *sabbakāya*, directs “ the beginning, middle and end of in-breath and out- breath”.
4. The word, *paṭi*, means ‘each’, ‘respective’, according to *Pāḷi* dictionary, ‘*paṭi paṭi piccekam*’. The prefix, *paṭi*, is added and preached by the Buddha in order to instruct the way of practice by which all kinds of *assāsapassāsa kāya* consisting a group of sound nonads produced by mind of in-breath and out-breath must be known.
5. The word, *saṃ*, means *sammā* (= thoroughly). The Buddha preached by adding the word, *saṃ*, in order to instruct the way of practice called mindfulness of breathing must be carried out thoroughly.
6. The word, *vedī*, derived from *vida* which means ‘knowing’. Thus the word, *vedī*, has three kinds of meanings, i.e., *tassīla*, *atthiattha*, and *suddha kattu*. (*Mahātī*-1-321)

Therefore the meanings of the whole sentence, ‘*sabbakāyapaṭisamvedī....(s) passasissāmīti sikkhati.*’ are as follows.

1. It would be practised with the intention that the in-breath will be inhaled by **usual knowing** thoroughly it's beginning, middle, and end respectively with the help of mind of meditation associated by knowledge. It would be practised with the intention that the out-breath will be exhaled by usual knowing thoroughly it’s beginning, middle and end respectively with the help of mind of meditation associated by knowledge.
(*tassīla attha*)
2. It would be practised with the intention that the in-breath will be inhaled in the **presence of knowing** thoroughly it's beginning, middle, and end respectively with the help of mind of meditation associated by knowledge. It would be practised with the intention that the out-breath will be exhaled in the presence of knowing thoroughly it's beginning, middle and end respectively with the help of mind of meditation associated by knowledge.
(*atthiattha* = ‘presence’ meaning)
3. It would be practised with the intention that the in-breath will be inhaled by means of **capability of knowing** thoroughly it's beginning, middle, and end respectively with the help of mind of meditation associated by knowledge. It would be practised with the intention that the out-breath will be exhaled by means capability of knowing thoroughly it's beginning, middle and end respectively with the help of mind of meditation associated by knowledge.
(*suddhakattu* = ‘a pure subject’ meaning)

These are meanings of above commentary.

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It is right — There are usually differences between each individual *meditator* who practises the mindfulness of breathing. A such meditating *bikkhu* usually has apparent beginning of in-breath and out-breath but not middle and end due to consisting of numerous corporeal units in the whole breath. That *bhikkhu* is able to keep in mind the beginning only but tired to discern the middle and end of the whole breath.

A such *bikkhu* usually has apparent middle of in- and out-breath but not the beginning and end with the result that that *bikkhu* is able to keep in mind the middle only but tired to discern the beginning and end of the whole breath.

A such *bikkhu* usually has apparent end of in- and out-breath but not the beginning and middle with the result that that *bikkhu* is able to keep in mind the end only but tired to discern the beginning and middle.

A such *bikkhu* usually has apparent the whole of both in- and out-breath resulting that *bikkhu* is able to keep in mind the beginning, middle and end of both in- and out-breath thoroughly without tiredness.

The Buddha preached that ‘*sabbakāyapaṭisamvedī assasissāmīti... (s) passasissāmīti sikkhati,*’ in order to instruct the disciple who should be occurred the mind of meditation associated by mindfulness and knowledge which are leading to the object of the whole breath like this fourth *bikkhu*, indeed. (*Visuddhi-1-265*)

3.2.28. The reason of preaching that ‘*sikkhati*’ is added

Relating to way of preaching of the Buddha in above *Pāḷi* quotation (in [3.2.25, page 306](#)), that ‘*sikkhati* (= it would be practised or it must be practised),’ is explained in the commentary called *Visuddhi Magga*, as follows.

The word , ‘*sikkhati,*’ means it would be tried hard (it must be **tried hard**) by means of capability of knowing thoroughly in order to know the whole breath, i.e., the beginning, middle and end of both in- and out-breath respectively with the help of mind of meditation associated by knowledge.

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In other words – in the continuum of practising *meditator* who is endeavouring to know thoroughly the whole in- and out-breath with the help of mind of meditation associated by knowledge, the mindfulness which protects the object of the whole breath (*satisamvara*) and the effort which protects that object (*viriyasamvara*) are called *adhisīla sikkhā* (the supreme training of virtue), while the concentration which put the mind in one-pointedness of the object of the breath, is called *adhisamādhi sikkhā* (the supreme training of concentration) and the knowledge which knows thoroughly the whole in- and out-breath respectively, *adhipaññā sikkhā* (the supreme training of wisdom).

It should be recognized the meaning of *sikkhati* as the fact that “it must be practised, carried out, developed, done frequently on these three trainings by taking **the object of breaths** with the help of mindfulness”. (*Visuddhi-1-266*)

3.2.29. The reason of preaching with future tense as “*assasissāmi, passasissāmi*”

Among four tetrad instructions of mindfulness of breathing – in the first tetrad instructions including first instruction by which long breath must be known and second instruction by which short breath must be known, there is no special specification but inhaling and exhaling merely must be known. The third instruction, however, includes special specifications that the effort plays vital important role in the occurrence of knowledge on the object of the whole breath, in gradual cessation of in- and out-breath called *kāyasaṇi khāra*, in knowing on pleasurable interest (*pīti*) by knowledge. In previous two instructions, therefore, the preaching methodology in Pāli is achieved by means of the present tense as “*assasāmīti pajānāti, passasāmīti pajānāti*”, etc. It should be recognized the fact that the preaching methodology in Pāli is achieved by means of the future tense, as ‘*assasissāmīti sikkhati*’ ... etc for the third instruction in order to instruct special specifications by which the knowledge must be occurred, *kāyasaṇi khāra* must be ceased, the pleasurable interest (*pīti*) must be known apparently by mind of meditation associated with knowledge, etc. (*Visuddhi*-1-266)

The occurrence of knowledge can be achieved by means of previous two methods, long and short methods, but if is not so difficult due to merely taking the object of long or short breaths as it's normal occurrence.

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Those previous two methods, therefore, had been done by yoking with the present tense. The third method, on the other hand, is very difficult to achieve like a man walks on the razor or on the path, which is full of razors. In the third method, therefore, there are many special specifications beforehand. In order to clarify strategy of the third method, it had been done by yoking with the future tense, The commentator explained above instructions in order to show clearly this meaning, indeed. (*Mahāṭī*-1-322)

In the olden commentaries, a such method by which the beginning, middle and end of in-breath and out-breath must be known thoroughly is termed as *anubandhanānaya*.

3.2.30. *anubandhanānaya*

anubandhanā nāma gaṇanam paṭisaṃharittvā satiyā niraṇṭaram assāsapassāsānam anugamanam. tañca kho na ādhimajjapariyosānā nugamanavasena. bahi nikkhamanavātassa hi nābhi ādhi, hadayam majjham, nāsikaggam pariyosānam. abbhantaram pavisanavātassa nāsikaggam ādi, hadayam majjham nābhi pariyosānam. tañcassa anugacchato vikkhepagatam cittam sāraddhāya ceva hoti iñjanāya ca. yaghāha —

“assāsādimañjhapariyosānam satiyā anugacchato ajjhatam vikkhepagatena cittena kāyopi cittampi sāraddhā ca honti iñjitā ca phanditā ca. passāsādimañjhapariyosānam satiyā anugacchato bahiddhā vikkhepagatena cittena kāyopi cittampi sāraddhā ca honti iñjitā ca phanditā cā”ti. (Paṭisam-165, Visuddhi-1-272)

The meaning of the above Pāli Text and commentary is as follows.

When the *meditator* has fixed mindfulness on the object of breaths by counting method (*ganānānaya*) etc, the latter should be taken into heart by *anubandhanānaya*. When the mindfulness becomes strong, it must be tried to know the long or short in-breath and out-breath as mentioned above. In this stage, the sign of concentration can be appeared sometimes. Whether the sign of concentration appears or not, if the mindfulness fixes together with the object of long or short in-breath and out-breath, it must be endeavoured to know thoroughly the whole in- and out-breath from the beginning to end respectively. That

kind of endeavouring is called *anubandhanānaya* by which the object of in-breath and out-breath is taken into heart.

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The way of practice by which every in-breath and out-breath is followed continuously without interruption from the beginning to end by mindfulness is called *anubandhanānaya*.

The process of taking into heart the in-breath and out-breath at its **touching** (*phutṭha*) place is called continuously follows along with in- and out-breath respectively. In other words, the continuous occurrence of mindfulness on every in-breath and out-breath by means of taking as object of the latter is called *anubandhanānaya* or *anugamana* (= **continuous follows** to the in-breath and out-breath). (*Mahāṭī*-1-329, Translation of Pyi Sayadaw-2-242)

Although the mindfulness follows along with the in-breath and out-breath, it must not follow such place where the in-breath and out-breath reaches as its beginning, middle and end. The exhaled air begins from umbilical region, the middle is the heart and it ends in the nostrils.

The inhaled begins from the nostril, the middle is the heart and it ends in umbilical region.

The meditating mind of that *meditator* who always follows the beginning, middle and end called those places, from nostril to umbilical region and vice versa, becomes either worry or wandering of taking into heart the object of breathing. It is preached in the *Pāḷi* Text of *Paṭisambhidā Magga* as follows.

In the continuum of *meditator* who follows along with the in-breath, i.e., the beginning, middle and end called nostril, heart and umbilical region respectively by means of mindfulness, becomes worry both physically and mentally and it is shaken to take into heart the object of in-breath due to wandering of mind internally. In the continuum of *meditator* who follows along with the out-breath, i.e., the beginning, middle and end called umbilical region, heart and nostril respectively by means of mindfulness, becomes worry both physically and mentally and it is shaken to take into heart the object of out-breath due to wandering of mind externally. (*Paṭsam*-165)

Therefore, the *meditator* who practises the mindfulness of breathing by means of *anubandhanā naya* must not follows along with the in- and out-breath, i.e., the beginning middle and end called nostril, heart umbilical region and umbilical region, heart, nostril respectively by means of mindfulness. Actually he must take to heart the mindfulness of breathing by means of *phusanā naya* or *ṭhapanā naya*.

There are no separate ways of practice of mindfulness of breathing by means of *phusanā naya* and *ṭhapanā naya* as *ganānā naya* (counting method) and *anubandhanā naya* which have separate ways of practice in order to take into heart the mindfulness of breathing. In other words, there is neither pure *phusanā naya* nor *ṭhapanā naya* free from counting method and *anubandhanā naya* in the way of practice of mindfulness of breathing.

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As if it is so like that, there is a question that “aren’t counting method present free from *phusanānaya* in the way of practice of mindfulness of breathing like there is no way of practice of the mindfulness of breathing free from either *phusanā* or *ṭhapanā naya*?”. Yes, it is! However, as the counting method is designated as the most fundamental method of the mindfulness of breathing, *anubandhanā naya* is also designated as a specific way of practice by means of significant method (*padhāna naya*) due to occurrence of the most fundamental cause of *ṭhapanānaya* which is called the full absorption (*appanā jhāna*). This is because in

the absence of that *anubandhanānaya* (= discerning by following along with the breaths), the *ṭhapanā* called the ‘full absorption’ is unable to occur, indeed.

The commentator Sayadaw explained that – ‘there are no separate ways of practice of mindfulness of breathing by means of mindfulness *phusanā naya* and *ṭhapanā naya* as *gaṇanā naya* (counting method) and *anubandhanā naya* which have separate ways of practice in order to take into heart the mindfulness of breathing,’ in order to show the fact that *phusanā naya* and *ṭhapanā naya* are non-significant methods free from the counting method and *anubandhanā naya* which are the fundamental cause and significant methods in the practice of mindfulness of breathing with which *phusanā naya* (= the method that takes into heart the breath at the touching place) always associates. (*Visuddhi* –1-272, *Mahāṭī*-1-329, 330)

With regarding to the words, ‘there are no separate ways of practice of mindfulness of breathing by means of *phusanā naya* and *ṭhapanā naya*’, - the commentator Sayadaw Who want to instruct the fact that as the counting method which is carried out at the touching place of the breath is apparently present, pure *ṭhapanā naya* and pure *phusanā naya* are not apparently present from *anubandhanā naya*, explained the meaning that if a such period of practice during which the full absorption (*appanā jhāna*) has not appeared yet after the counting method had been omitted, that period of practice during which either *anubandhanā naya* (= discerning by following along with the breaths) or *phusanā naya* (= discerning by taking the object of in- and out-breath at touching place) must be carried out continuously and of the full absorption occurs apparently, it can be said that the mindfulness of breathing is achieved by means of either *anubandhanā naya* or *ṭhapanā naya*.

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There is a question that — ‘why those methods called *phusanā* and *ṭhapanā* are separately designated in brief account of the way of practice of mindfulness of breathing although those methods are not present separately in the latter?’ The commentator answered as follows.

(1) *gaṇanā – phusanā*

phutṭhaphutṭhatṭhāneyeva pana gaṇento gaṇanāya ca phusanāya ca manasi karoti. tattheva gaṇanam paṭisamharittvā te satiyā anubandhanto appanāvasena ca cittaṃ ṭhapano anubandhanāya ca phusanāya ca ṭhapanāya ca manasi karotīti vuccati. (Visuddhi-1-272)

= Indeed, if the counting is carried out at the touching place of in-breath and out-breath or the *meditator* who counts like this, it is called either *gaṇanā naya* or *phusanā naya* by which the mindfulness of breathing is performed.

(2) *anubandhanā – phusanā - ṭhapanā*

If either the mindfulness always follows along with those in-breath and out-breath continuously at the touching place after the counting method has been omitted or the mind of meditation is able to fix with the object of brilliant white sign of concentration (*patibhāga nimitta*) which usually appears as a consequence of full absorption, the way of practice by which the mindfulness of breathing is performed can be designated as any of *anubandhanā naya* or *phusanā naya* or *ṭhapanā naya*. (*Visuddhi*-1-272, *Mahāṭī* –1-330)

According to above instructions – it should be recognized the most important fact that the way of practice must be performed by the mindfulness which always follows along with the whole in-breath and out-breath from the beginning to the end which is occurring at the touching place.

However, when the mindfulness becomes strong at the touching place of in-breath and out-breath, it must be tried to put the mindfulness on the object of long or short in- and out-breath respectively. In this stage, the sign of concentration can be appeared sometimes. Whether the sign of concentration appears or not, if the mindfulness fixes together with the object of long or short in-breath and out-breath, it must be endeavoured by means of *anubandhanā naya* in order to know thoroughly the whole in- and out-breath from the beginning to end respectively. In order to clarify the way of practice commentaries explained with the help of similes as follows.

3.2.31. *pingulopamā* = the simile of dumb person

The dumb person sees both two edges and middle of wooden cradle, which regularly comes and goes from side to side during he is sitting at the base of supporting column of that cradle which is rocked by mother

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who is happy to see her son enjoying in the cradle. However, there is no anxiety in him in order to see both two edges and middle of the cradle. Similarly, the meditating *bikkhu* fixes the mindfulness at the hitching post called the nostril or upper lip (which is similar to the hitching –post of a calf that always desires to suck milk through nipples of the mother cow) and rocks the cradle called the in-breath and out-breath. He discerns both the whole in-breath and out-breath which is similar to rocked cradle by means of fixed mindfulness which is capable of fixed mindfulness which is capable of following along with and knowing thoroughly the beginning, middle and end of in- and out-breath at the hitching post called touching place, i.e., nostril or upper lip. However there is no anxiety in that *bikkhu* in order to see the beginning, middle and end of those in- and out-breath. This is the simile of dumb person. (*Visuddhi-1-272*)

3.2.32. *dovārikūpamā* = the simile of gate keeper

The gate keeper never investigate either in the city or outside the city, such as ‘what is your name?, where did you come from?, what is inside your hand?’ etc. It is right. – It is not responsibility of that gatekeeper to check weapons and wealth carrying by those wanderers of inside or outside of the city. Actually, as every person who is just reaching at the entrance is checked, it is no responsibility to discern either inhaled breath (= from nostril to umbilical region) or exhaled breath which leaves out of nostril for that meditating *bikkhu* similarly. It should be recognized that it is his responsibility to discern the in-breath or out-breath only which is just reaching at the entrance called nostril or upper lip. This is the simile of gatekeeper.

3.2.33. *kakacūpamā* = the simile of saw

nimittam asāsapassāsā, anārammaṇmekacitassa.

ajānatoca tayo dhamme, bhāvanānupalabbhati.

nimittam asāsapassāsā, anārammaṇmekacitassa.

jānatoca tayo dhamme, bhāvanā upalabbhatīti. (Visuddhi-1-273)

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nimittanti upnibandhananimittam nāsikaggam mukhanimittamvā. ārammaṇamekacittassāti assāsapassāsānaṃ ekakkhaṇe appavattanato ekassa cittassa tayopi ārammaṇam na honti, nimittena saha assāso passāso vāti dveveva ekakkhaṇe ārammaṇam hontīti attho. ajānato ca tayo chammeti nimittam assāso passāsoti ime tayo dhamme ārammaṇakaraṇvasena avindantassa. (Vimati-1-216, 217)

= These three *dhammas*, (1) *nimitta* called nostril or upper lip at which discerning mind of meditation is fixed (2) the in-breath (3) the out-breath, are not the objects of one consciousness simultaneously. Although it is not like that any *meditator* who does not know those three *dhammas* by taking as object is unable to develop the concentration of mindfulness of breathing.

[Notes: Three kinds of *dhamma* called *nimitta* (touching place), the in-breath and out-breath are not the object of one consciousness simultaneously due to inability to occur both in-breath and out-breath within one mind-moment (*cittakkhaṇa*) simultaneously. Single consciousness is unable to know three kinds of *dhammas* simultaneously. Either *nimitta* together with the in-breath or *nimitta* together with the out-breath can be occurred the object of single consciousness. It, therefore, means that those three kinds of *dhamma* can be occurred objects of different mind moments (*nānācittakkhaṇa*) but not objects of single mind moment. It should be recognized the fact that these phrases are intended to be said referring the time before sign of full-concentration (*paṭibhāga nimitta*) has not attained yet. See page 346,347; section 3.2.56, 3.2.57]

These three *dhammas*, (1) *nimitta* called nostril or upper lip at which discerning mind of meditation is fixed, (2) the in- breath, (3) the out-breath, are not the objects of one consciousness simultaneously. Although it is not like that any *meditator* who knows those three *dhammas* by taking as object is able to develop the concentration of mindfulness of breathing. (*Paṭisam*-169)

Then the way of practice of mindfulness of breathing is continued to explain by means of question and answer in the Pāli Text of *Paṭisambhidā Magga* as follows.

- (1) How aren't these three *dhammas* objects of single consciousness?
- (2) How doesn't the knowledge of *meditator* appear that these three *dhammas* are not apparent?
- (3) How doesn't mind of meditation wander?
- (4) How is the effort which carries out the practice of mindfulness of breathing apparent?
- (5) How does the absorption (*jhāna*) which is able to remove hindrances of mind (*nīvaraṇa*) also achieve?
- (6) How does the Path-Knowledge (*magga ñāṇa*) which is able to eradicate fetters (*samyojana*)

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For instance, a log is put on even surface of the ground. A man cuts that log by saw. The mindfulness appears in him by means of the saw touching on the log. He takes into heart neither teeth of saw coming forward him nor that of saw going far away. But he knows thoroughly both teeth of saw coming forward and going far away, indeed. The effort which is cutting the log is apparent. Diligence of cutting the log would be finished at all.

1. It should be recognized *nimitta*, i.e., nostril or upper lip at which the in-breath and out-breath are touching and the mindfulness is fixed together, as a log which is put on even surface of the ground.

2. It should be recognized the in-breath and out-breath as teeth of saw. (It means the in-breath and out-breath are similar to teeth of saw.)
3. (a) As the mindfulness of the man appears by means of teeth of saw touching on the log,
 (b) as neither teeth of saw coming forward nor teeth of saw going far away is taken into heart,
 (c) as neither teeth of saw coming forward nor teeth of saw going far away does not appear in the knowledge of that man,
 (d) as the effort which cuts the log is apparent,
 (e) as diligence of cutting the log would be finished,

similarly,

- (a) the practising *bhikkhu* is sitting by means of mindfulness leading to either nostril or upper lip,
 (b) neither the in-breath nor the out-breath is taken into heart,
 (c) neither the in-breath nor the out-breath does not appear in the knowledge of that *bhikkhu*, both the breaths appear apparently,
 (d) the effort is apparent,
 (e) the full absorption (*jhāna*) would be finished,
 (f) the Path-Knowledge which is able to eradicate fetters is also attained,
 (g) the effort called *padhāna* would be occurred.

Which is '*padhāna*'? Both physical and mental situations of such person with full of diligence are compatible with the practice of mindfulness of breathing in order to develop concentration. This situation is called '*padhāna*'.

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Which is '*payoga*'? The person with full of diligence removes hindrances and defilements which are blocking the full absorption and Path-Knowledge up, and initial application called *vitakka* would be ceased. This situation is called '*payoga*'.

Which is '*visesa*'? For the person with full of diligence, fetters (*samyojana*) would be disappeared and underlying tendencies (*anusaya*) would be free from him. This situation is called '*visesa*'.

Thus, these three kinds of *dhammas*, i.e., *nimitta*, the in-breath, the out-breath, are not objects of one consciousness simultaneously. Although it is not objects of one consciousness, those three *dhammas* appear in the knowledge of *meditator*, indeed.

Unless those three *dhammas* appear, wandering mind will be occurred; the effort which is able to finish the practice of mindfulness of breathing will not be appeared; the practising person is unable to finish *payoga* which is able to remove hindrances and to develop concentration. But it is not like that. Due to appearance of these three *dhammas*, i.e., *nimitta*, the in-breath and the out-breath in the knowledge of *meditator*, the mind concentrates well; the effort which is able to finish the practice of mindfulness of breathing would be appeared; the practising person is able to finish *payoga* which is able to remove hindrances and to develop concentration; those benefits of mundane and supra-mundane which are able to eradicate fetters would be attained successively. (*Paṭisam-*169-170)

ānāpānassati yassa, paripunnā subhāvitā.

anupubbam paricīṭā, yathā buddhena desitā.

so imam lokam pabhāseti, abbhā muttova candimā. (Paṭisam-170)

As the Buddha preached systematically, it should be performed and developed thoroughly the practice of mindfulness of breathing by means of (16) cascade of practice,

such as, the long, the short, etc. The *bhikkhu* who fulfils those (16) cascade of practice, is able to adorn this world of *sañkhāra dhamma*, i.e., corporeal and mental *dhamma*, five-aggregates, by means of the light of wisdom as the moon escapes from various dirt, i.e., snows, fogs, smokes etc. (*Paṭisamb-170*)

3.2.34. *passambayam* = way of practice in order to cease the breath

It would be presented the fourth instruction of the first tetrad instructions, way of practice in order to cease the breath as follows.

passambhayam kāyasañkhāram assasissāmīti sikkhati.

passambhayam kāyasañkhāram passasissāmīti sikkhati.

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= It would be practised in order to occur cessation of *kāyasañkhāra* called the in-breath.

= It would be practised in order to occur cessation of *kāyasañkhāra* called the out-breath.

kāyasañkhāranti assaāsapassāsam. so hi cittasamuṭṭhānopi samāno karajakāyappaṭibaddha-vuttitāya tena sañkharīyatīti kāyasañkhāroti vuccati. yo pana “kāyasañkhāro vacīsañkhāro” ti evamāgato kāyasañkhāro cetanālakkhaṇo satipi dvārantaruppattiyam yebhuyyavuttiyā tabbahulavuttiyā ca kāyadvārena lakkhito, so idha nādhippeto. (Mahāṭī-1-322)

Kāyasañkhāra means the in-breath and out-breath. It is right. - Although those in-breath and out-breath are corporealities produced by mind, those are called *kāyasañkhāra* due to occurrence of those *dhamma* related with underived and derived corporealities called *karajakāya*.

In this case it does not mean *kāyasañkhāra* that is preached in some Pāli Text as ‘*kāyasañkhāro vacīsañkhāro*’, etc. It must be interpreted mind and mental concomitants among which the volition (*cetanā*) is significant for *kāyasañkhāra* due to frequent occurrence of those *dhamma* in body-door (*kāyadvāra*) although those *dhammas* can be occurred infrequently in verbal-door (*vacīdvāra*) and mind-door (*manodvāra*). That kind of *cetanākāyasañkhāra* is not meant in this case. (*Mahāṭī-1-322*)

Successive cessation of the in-breath and out-breath had been explained in the commentary called *Visuddhi Magga* as follows.

The meaning of – ‘it would be practised in order to occur cessation of *kāyasañkhāra* called the in breath which is slightly gross’, and ‘it would be practised in order to occur cessation of *kāyasañkhāra* called the out-breath which is slightly gross,’ is the fact that ‘it would be practised with the intention that slight gross in-breath and out-breath called *kāyasañkhāra* must be ceased again and again.’

3.2.35. *olārika-sukhuma-passaddhi*

In those words— the occurrence of gross (*olārika*), subtle (*sukhuma*), tranquillity (*passaddhi*) in-breath and out-breath should be known as follows.

In the continuum of this practicing *bhikkhu* both all kinds of corporeal *dhamma* called *karajakāya* and mind are stressful and gross before mindfulness of breathing has not been practiced yet.

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Unless both physical and mental situations are subtle and tranquil especially, the in-breath and out-breath become strong and gross resulting the nostril is full of breaths and it is adjusted by inhaling and exhaling through buccal cavity.

On the other hand — For a such time, both all kinds of corporeal *dhamma* called *karaja-kāya* and mental *dhamma* are kept in mind thoroughly (= distinguished by knowledge) in the continuum of that practicing *bhikkhu*. At that time, both physical and mental situations become tranquil. The more tranquil the physical and mental situations, the less apparent in-breath and out-breath. Finally it would be occurred as it is seem to be investigated that whether in-breath and out-breath are present or not. (*Visuddhi*-1-266)

[The meaning of above quotation of commentary is as follows: —

Before the practice of mindfulness of breathing has not been performed it can be said that the *meditator* has not finished to keep in mind corporeal and mental *dhamma*.

With regarding to the words, ‘*nisīdati pallaṅkam ābhujittvā ujum kāyam pañdhāy*’ (= ‘it is sitting cross-legged by upright position of the upper part of the body’), the Buddha preached that how to keep in mind corporeal *dhamma* of the *meditator*.

With regarding to the words, ‘*parimukham satim upatthapettvā*’ (= ‘after the mindfulness would be leading to the object of practice of mindfulness of breathing’), the Buddha preached that how to keep in mind mental *dhamma*.

When the practising *meditator* is sitting cross-legged by upright position of the upper part of body and he is developing the concentration by means of the mindfulness leading to the object of practice of mindfulness of breathing, both physical and mental situations become tranquil gradually.

In the word, ‘**become tranquil**’, it means that previously, due to lack of wandering mind to various external objects and due to presence of unique object called in-breath or out-breath, the mind of *meditator* becomes tranquil and quiescent. Due to tranquillity and quiescence of mind of meditation, numerous corporeal *dhamma* produced by that mind of meditation become agile, elastic and it is adaptable to perform the practice of mindfulness of breathing. Due to compatibility of remaining corporealities, i.e., corporealities produced by *kamma*, corporealities produced by temperature, corporealities produced by nutriment to corporealities produced by mind of meditation, the former becomes agile, elastic and it is adaptable to perform the practice of mindfulness of breathing. Thus when both mind and all kinds of corporeal *dhamma* produced by four causes, which are commonly known as *rūpakāya*, become tranquil and quiescent, the in-breath and out-breath which occur depending upon those mind and *karajakāya* (= *rūpakāya* excluding in-breath and out-breath), become subtle and subtle. (*Mahāṭī*-1-323)]

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As a simile — a such man who is standing just after marathon is finished or a such man who is standing just after heavy burden is put down above from the head or a such man who is standing just after go down from high mountain, is full of very strong and gross breaths in the nostril with the result that it is adjusted by inhaling and exhaling through buccal cavity.

As a next simile — For a such time, after that exhaustion had been removed by either taking bath or drinking water, this man is lying down under the cold shade of a tree and he is taking rest by putting a wet towel on his chest. At that time those in-breaths and out-breaths of that man become subtle and subtle. Finally, it would be occurred as it is seem to be investigated that whether both in-breath and out-breath are present or not.

In the same way — before the mindfulness of breathing has not been practiced yet, both physical and mental situations are stressful and gross. Unless both physical and mental situations are subtle and tranquil especially, the in-breath and out-breath become strong and gross resulting the nostril is full of breaths and it is adjusted by inhaling and exhaling through buccal cavity.

In the next way — for a such time, both all kinds of corporeal *dhamma* and mental *dhamma* are kept in mind thoroughly, (= distinguished by knowledge) in the continuum of that practicing *bhikkhu*. At that time, both physical and mental situations become tranquil. The more tranquil physical and mental situations, the less apparent in-breath and out-breath. Finally, it would be occurred as it is seem to be investigated that whether in-breath and out-breath are present or not. (*Visuddhi Magga* -1-266-267)

3.2.36. The reasoning

It would be the causes of the following reasons —

Before the practice of mindfulness of breathing has been taken place, these four factors,

- (1) Previous premeditation, *ābhoga*, by which the gross *kāyasañkhāra* must be subtle,
- (2) ability to take heed well in order to cease the in-breath and out-breath = *samannāhāra*

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(3) the attention by which the cessation of in-breath and out-breath must be occurred = *manasikāra*,

(4) the reflection by which the cessation of in-breath and out-breath must be occurred = *paccavekkhanā*,

would not be occurred apparently. However, during practice of the mindfulness of breathing has being taken place those four factors would be occurred apparently in the continuum of *meditator*. The in-breath and out-breath called *kāyasañkhāra*, therefore, would be more and more quiescent in later stages of practice successively. (*Visuddhi Magga* –1-267)

When both in-breath and out-breath become subtle it must be balanced between inhaling and exhaling. If inhaling is stronger than exhaling, upper part of body usually turns backward. If exhaling is stronger than inhaling, upper part of body usually bends forward. Be careful!

3.2.37. *oḷārika-sukhuma* (gross-subtle)

Then in the commentary called *Visuddhi Magga*, various degrees of gross and subtle situations in successive stages of *samatha* and *vipassanā* as follows.

(3.2.37.a) Assumptions of *dīghabhāṇaka-samyuttabhāṇaka*

1. By the time, long and short, the whole breath from beginning to end, is discerned and kept in mind thoroughly, it is still gross. By the moment, the neighbourhood concentration of the first absorption is achieved, it is subtle.
2. By the moment, the neighbourhood concentration of the first absorption is achieved, it is also gross. By the moment, the first absorption occurs, it is subtler than it's neighbourhood

3. By the moments, both the first absorption and neighbourhood concentration of the second absorption occur, there are still gross. By the moment, the second absorption occurs, it is subtler than previous moments.
4. By the moments, both the second absorption and neighbourhood concentration of the third absorption occur, there are still gross. By the moment, the third absorption occurs, it is subtler than previous moments.
5. By the moments, both third absorption and neighbourhood concentration of the fourth absorption occur, there are still gross. By the moment, the fourth absorption occurs, it is so subtle that the breaths would be ceased totally.

catutthajjhāne atisukhūmo appavattimeva pāpuṇāṭīti (Visuddhi Magga-1-267)

These are assumptions of *dhīghabhāṇaka theras* (= those noble *bhikkhus* who memorized the Long Discourses) and *samyuttabhāṇaka theras* (= those noble *bhikkhus* who memorized the Connected Discourses).

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(3.2.37.b) Assumptions of *majjhimbhāṇaka*

Majjhimbhāṇaka theras (= those noble *bhikkhus* who memorized the Middle Discourses), however, preferred the assumption that by the moment, the neighbourhood concentration of the upper absorption occurs, it is subtler than the moment at which the lower absorption occurs, such as, ‘at the moment of the first absorption, it is gross in-breath and out-breath, but the moment of the neighbourhood concentration of the second absorption is subtler than the former,’ etc ...

(3.2.37.c) The assumptions agreed with all noble Theras

However, according to the assumptions agreed with all noble Theras, i.e., *dhīghabhāṇaka*, *samyuttabhāṇaka*, *majjhimbhāṇaka*, ‘those *kāyasaṅkhāra* called the in-breath and out-breath which occurred before it is kept in mind by knowledge cease after it is kept in mind by knowledge. Those *kāyasaṅkhāras* which occurred after it is kept in mind by knowledge cease at the moment of neighbourhood concentration of the first absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the first absorption cease at the moment of the first absorption.

Those *kāyasaṅkhāras* which occurred at the moment of the first absorption cease at the moment of the neighbourhood concentration of the second absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the second absorption cease at the moment of the second absorption.

Those *kāyasaṅkhāras* which occurred at the moment of the second absorption cease at the moment of the neighbourhood concentration of the third absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the third absorption cease at the moment of the third absorption.

Those *kāyasaṅkhāras* which occurred at the moment of the third absorption cease at the moment of the neighbourhood concentration of the fourth absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the fourth absorption cease at the moment of the fourth absorption respectively. These are successive cessation of *kāyasaṅkhāra* called in-breath and out-breath in *samatha* stage previously. (*Visuddhi Magga-1-267*)

(3.2.37.d) Successive cessation in *vipassanā* stage

Then it is continued to explain in *Visuddhi Magga* how the in-breath and out-breath become successively. This explanation shows how to change from *samatha* to *vipassanā* by means of the practice of mindfulness of breathing.

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1. By the time, those *kāyasaṅkhāras* which occur before the four great elements are distinguished and kept in mind by knowledge, it is gross for the practicing *meditator* who prefers to discern corporeal *dhamma* consisting in the breaths beforehand. Those *kāyasaṅkhāras* which are occurring during the four great elements are distinguished and kept in mind by knowledge are subtle.

[*catudhātumukhena vipassanābhīnivesaṃ sandhāya vuttam.* (Mahāṭī-1-324)]

The commentator explained that ‘those *kāyasaṅkhāras* which are occurring during the four great elements are distinguished and kept in mind by knowledge are subtle’ with the intention that *saṅkhāra dhammas* which are the object of *vipassanā* practice are taken in heart by means of discerning on the four great elements beforehand. (Mahāṭī-1-324)]

2. Those *kāyasaṅkhāras* which occurred during the four great elements are kept in mind are also still gross, while those occurring during derived corporealities are kept in mind are subtle.
3. Those *kāyasaṅkhāras* are also still gross, while those occurring during all kinds of corporeal *dhamma* are kept in mind commonly, are subtler than the former. [*bhāvanāya uparūpari paṇṭabhāvato* = it is due to supremacy of successive levels of practice. (Mahāṭī-1-324)]
4. Those *kāyasaṅkhāras* are also still gross, while those occurring during mental *dhamma* is kept in mind are subtler than the former.
5. Those *kāyasaṅkhāras* are also still gross, while those occurring during both corporeal and mental *dhammas* are kept in mind, are subtler than the former.
6. Those *kāyasaṅkhāras* are also still gross, while those occurring during causal *dhammas* of corporeality and mentality are kept in mind, are subtler than the former.
7. Those *kāyasaṅkhāras* are also still gross, while those occurring during both corporeal and mental *dhammas* together with their causes are distinguished and kept in mind, are subtler than the former.
8. Those *kāyasaṅkhāras* are also still gross, while those occurring during *vipassanā* knowledge has been developed by means of discerning on three general characters, i.e., *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of corporealities and mentalities together with their causes alternatively, are subtler than the former. (It refers to the stage called *kalāpasammasana ñāṇa* during which five-aggregates occurring as 11 situations, i.e., past, future, present, internal, external, gross, subtle, inferior, superior, far, near, are generalized commonly by means of three general characters alternatively.)
9. Those *kāyasaṅkhāras* are also still gross, while those occurring during **immature *vipassanā* practice (*dubbala vipassanā*)**, i.e., *udayabbaya ñāṇa* (the knowledge of arising and perishing away), *bhaṅga ñāṇa* (the knowledge of dissolution), *baya ñāṇa* (the knowledge of fears), *ādīnava ñāṇa* (the knowledge of faults), are subtler than the former.

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10. Those *kāyasañkhāras* are also still gross, while those occurring during **matured vipassanā practice** (*balava vipassanā*), i.e., upper *vipassanā* knowledges, *nibbidānupassanā ñāna* (the knowledge of boredom), etc, are subtler than the former.

It should be recognized that those *kāyasañkhāras* occurring in succeeding *vipassanā* stages are subtler than those occurring in preceding ones successively, similar to mentioned in *samatha* stages.

Thus it should be recognized on the occurrence of gross (*olārika*), subtle (*sukhuma*), tranquil situations of *kāyasañkhāra* in *samatha* and *vipassanā* stages respectively. (*Visuddhi Magga*-1-266, 268; *Mahāṭī*-1-323, 324)

3.2.38. Explanation found in Paṭisambhidā Magga

In the Pāli Text of *Paṭisambhidā Magga*, occurrence of tranquil *kāyasañkhāra* had been explained by questions and answers as follows. (*Paṭsam*-183)

How would it be practiced that the in-breath would be inhaled so as a means of cessation of gross *kāyasañkhāra*? How would it be practiced that the out-breath would be inhaled so as a means of cessation of gross *kāyasañkhāra*?

Which are *kāyasañkhāras*?

1. Long in-breaths occur depending upon the body.

[*kāyikāti rūpakāye bhavā*. (*Paṭisam*-Com-2-113, *Mahāṭī*-1-324)

= It means that those in-breaths (out-breaths) occur depending upon all kinds of corporeal *dhamma* called *karajakāya*, i.e., un-derived and derived corporealities.]

Due to occurrence of those *dhammas* (in-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.

2. Long out-breaths occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (out-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.
3. Short in-breaths occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (in-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.
4. Short out-breaths occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (out-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.
5. Those in-breaths of which beginning, middle and end would be known thoroughly, occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (in-breaths) relating with the body (= all kinds

of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.

6. Those out-breaths of which beginning, middle and end would be known thoroughly, occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*).

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Due to occurrence of those *dhammas* (out-breaths of which beginning, middle and end would be known thoroughly) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.

The body (*rūpakāya*) which has such natures of gross *kāyasañkhāras* as follows—

1. *ānamanā* = such bending forward from backward,
2. *vinamanā* = such bending side to side,
3. *sannamanā* = such bending toward around all directions extremely,
4. *paṇamanā* = such bending backward from forward,
5. *iñjanā* = such shivering forward,
6. *phandanā* = such shivering side to side,
7. *calanā* = such shivering toward around all directions
8. *pakampanā* = such shivering backward,

is present. It would be tried and practiced with the intention to inhale so as a means of cessation of *kāyasañkhāras* which have those gross natures. It would be tried and practised with the intention to exhale so as a means of cessation of *kāyasañkhāras* which have those gross natures.

The body (*rūpakāya*) which has such natures of *kāyasañkhāras* as follows —

1. such unbending forward from backward,
2. such unbending side to side,
3. such unbending toward around all directions,
4. such unbending backward from forward,
5. such non-shivering forward,
6. such non-shivering side to side,
7. such non-shivering toward around all directions,
8. such non-shivering backward,

is present. It would be tried and practiced with the intention to inhale so as a means of cessation of *kāyasañkhāras* which have those quiescent and subtle natures. It would be tried and practised with the intention to exhale so as a means of cessation of *kāyasañkhāras* which have those quiescent and subtle natures.

If it is tried and practiced with the intention to inhale and exhale by means of various ways mentioned above, these complaints will be occurred as follows.

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1. It is **unable to occur** and develop mind of meditation which knows the in-breath and out-breath by taking as fixed objects.
2. It is **unable to occur** and develop subtle in-breath and out-breath due to cessation of subtle in-breath and out-breath as a result of efficiency of the practice.
3. It is **unable to occur** and develop the mindfulness of breathing which is associating with the mind of those in-breath and out-breath due to absence of those objects.

4. It is **unable to occur** and develop the concentration of the mindfulness of breathing, which is associating with the mindfulness of breathing due to non-occurrence of mindfulness of breathing which has the objects called in-breath and out-breath like that.
5. It is **unable to enter** that kind of absorption which has the objects called in-breath and out-breath for wise and noble ones.
6. It is **unable to emerge** from the absorption which has the objects of those in-breath and out-breath due to inability to enter like that.

If it is tried and practiced with the intention to inhale and exhale so as a means of cessation of *kāyasañkhāras* which have those quiescent and subtle natures mentioned above. If those gross and gross *kāyasañkhāras* will be tranquil and subtle,

1. it is **able to occur** and develop mind of meditation which knows the in-breath and out-breath by taking as fixed objects.
2. it is **able to occur** and develop in-breath and out-breath although subtle in-breath and out-breath had been ceased as a result of efficiency of the practice.
3. it is **able to occur** and develop the mindfulness of breathing which is associating with the mind of those in-breath and out-breath.
4. it is **able to occur** and develop the concentration of the mindfulness of breathing, which is associating with the mindfulness of breathing, which is associating with the mindfulness of breathing, that has the objects called in-breath and out-breath.
5. Due to above reasons it is **able to enter** that kind of absorption which has the objects called in-breath and out-breath for wise and noble ones.
6. Due to capable of entering into the absorption like that it is **able to emerge** from the absorption which has the objects of those in-breath and out-breath.

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It would be recognized how the way of practice by which very subtle and subtle *kāyasañkhāras* are developed by ceasing gross and gross *kāyasañkhāras* successively can be achieved as follows—

A simile to be paralleled —

When a bronze gong is hit with a hammer, gross and loud sounds appear previously. Although gross and loud sounds disappear, then subtle and fine sounds appear due to taking into heart the object of sign of gross and loud sounds well and it has been memorized in mind well.

As the mind which has the object of sign of subtle and fine sounds would be occurred, although subtle and fine sounds disappear successively, due to taking into heart and memorized well the object of sign of subtle and fine sounds in the mind, —

Similarly, gross and rough in-breaths and out-breaths occur previously. Although gross and rough in-breaths and out-breaths cease, then subtle and calm in-breaths and out-breaths occur due to taking into heart the object of sign of gross and rough in-breaths and out-breaths well and it has been memorized in mind well.

The mind of meditation which has the objects of subtle and calm in-breaths and out-breaths would be occurred and it does not wander although subtle and calm in-breaths and out-breaths cease successively due to taking into heart and memorized will the object of sign of subtle and calm in-breath and out-breaths in the mind.

When it is occurred in this way, —

1. It **would be occurred** and developed mind of meditation which knows the in-breath and out-breath by taking as fixed objects.

2. It **would be occurred** and developed in-breath and out-breath although subtle in-breath and out-breath had been ceased as a result of efficiency of the practice.
3. It **would be occurred** and developed the mindfulness of breathing which is associating with the mind of those in-breath and out-breath.
4. It **would be occurred** and developed the concentration of the mindfulness of breathing, which is associating with the mindfulness of breathing, which is associating with the mindfulness of breathing, that has the objects called in-breath and out-breath.
5. Due to above reasons, it **would be entered** that kind of absorption which has the objects called in-breath and out-breath for wise and noble ones.
6. Due to capable of entering into the absorption like that it **would be emerged** from the absorption which has the objects of those in-breath and out-breath.

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In the words, *passambayam kāyasaṅkhāram* = by ceasing of *kāyasaṅkhāra*, etc, preached on the Pāli Text, —

The in-breath and out-breath (= *assāsapassāsakāya*, *rūpakāya*, *nāmakāya*) are called *kāya*. The mindfulness, due to capable of adhering to the object called those in-breath and out-breath (*rūpakāya*, *nāmakāya*), is called *upaṭṭhāna*. The wisdom (*paññā*) which is able to discern repeatedly on those *kāya* is called the knowledge (*ñāṇa*).

Kāya, due to occurrence of adhered site of mindfulness, is called *upaṭṭhāna* but not *sati*. The mindfulness, on the other hand, is called not only *upaṭṭhāna*, due to capable of adhering to objects (which are three kinds of *kāya*), but also *sati*, due to capable of remembering the object. Those three kinds of *kāya* is discerned repeatedly by that mindfulness and that knowledge. It, therefore, is designated as *kāya kāyānupassanā satipaṭṭhāna bhāvanā* (= the practice of mindfulness by which the body is repeatedly discerned). (*Paṭisam*-183-184)

3.2.39. Further explanations

bhāvanāvisuddhiyā kāyasaṅkhāre passambhamānēpi olārikam kāyasaṅkhāram passambhemīti yogino ābhoge sati tenādarena ativiya passambhati. anupaṭṭhahantampi sukhumam suānayaṃ hoti. (*Paṭisam*-Com-2-115)

According to the teaching of the Buddha, if the practice of mindfulness of breathing is performed,

1. in order to know the ‘long’,
2. in order to know the ‘short’,
3. in order to know the ‘the whole breath’, i.e., beginning, middle, end,
4. in order to cease the breaths, successively, *kāyasaṅkhāra* become very calm due to regarding to cease gross and rough *kāyasaṅkhāra* and due to purity of practice. Although gross *kāyasaṅkhāra* is not appeared in the knowledge, very subtle and fine *kāyasaṅkhāra* can be carried out well. (*Paṭisam*-Com-2-115)

3.2.40. The occurrence of practice

pabhāvanā hotīti yadipi olārikā kāyasañkhārā patippassambhanti, sukhumā pana atthevāti anukkamena paramasukhuma bhāva pattassa vasena nimittuppattiyā ānāpānassatiyā ānāpānassatisamādhissa ca pabhāvanā ijhatevāti adhippāyo. (Mahāṭṭī-1-326)

assāsapassāse nissāya uppannanimittampettha assāsapassāsasamaññameva vuttam. (Mahāṭṭī-1-319)

When the in-breath and out-breath cease totally, how the practice of mindfulness of breathing can be occurred is that — Those *kāyasañkhāras* called gross, rough in-breath and out-breath cease,

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however, very subtle, fine *kāyasañkhāras* are still present. Therefore, the practice of mindfulness of breathing which develops the concentration associated with mindfulness is accomplished by taking the object of sign of full concentration (*paṭibhāga nimitta*) which is brilliant like a star after the mind of meditation omit to take the object of very subtle and fine in-breath and out-breath which is able to change sign of full-concentration. (*Mahāṭṭī-1-326*)

According to the explanation of sub-commentary, — it should be recognized that the practice of the mindfulness of breathing is present continuously although the object of in-breath and out-breath become very subtle and finally ceased. This is because by the time the breaths are very fine and calm, the sign of (neighbourhood) full-concentration usually appears. At that time, the mind of meditation leads to the object of sign of concentration but not on that of breaths. If the concentration would be developed by taking the object of sign of full concentration continuously, the first absorption, the second absorption, the third absorption, and the fourth absorption can be occurred successively resulting in total cessation of breaths in the last absorption one. It should be recognized that the practice of mindfulness of breathing is accomplished due to presence of sign of full-absorption on which the mind of meditation takes as object continuously. Therefore, the commentary of *Paṭisambhidā Magga* explained that although usual object of the in-breath and out-breaths are unapparent in the knowledge of *meditator*, very subtle and fine breaths is possible to be performed well and continuously the practice of mindfulness of breathing because the sign of full-concentration which occurs depending upon usual object of in-breath and out-breath, can be called *assāsapassāsa*. (*Paṭisambhidā Magga-Com-2-115*)

3.2.41. It must be followed respectfully on the instructions

If the *meditator* wants to change *vipassanā* through the concentration of fourth absorption of the mindfulness of breathing as a fundamental object of *vipassanā*, he must develop concentration of the fourth absorption of mindfulness of breathing beforehand. During developing concentration it should be followed respectfully on above instructions found in the Pāli Text, commentary and sub-commentary. According to these instructions, it must be firmly recognized the fact that the *meditator* must be able to practise in order to occur subtle in-breath and out-breath but not gross ones especially.

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3.2.42. Cascade of practices

In the continuum of *bhikkhu* who practices the practice of mindfulness of breathing as the Buddha's teaching in order to —

1. know long in-breath and out-breath ,
2. know short in-breath and out-breath ,
3. know the whole breath from the beginning to end (= in order to fix the mindfulness on the whole breaths),
4. become subtle and subtle condition of breaths successively, the sign of (neighbourhood) full-concentration usually appears within not so long lasting time. The concentration called *appanā jhāna* (full-absorption which is adorned by factors of absorption, i.e., initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), mentally agreeable (*sukha*), one-pointedness of mind (*ekaggatā*) is also accomplished in him.

In some *meditators* after the in-breath and out-breath are taken into heart by means of counting method previously and when gross in-breath and out-breath become subtler and subtler it is resulting in tranquillity of both physical and mental *dhamma* successively. It usually becomes agility of the whole body that seems to be raised in the sky.

As a simile — when such person who is very tired bodily sits on either bed or chair the lower parts of bed, chair etc. usually flex downward. Then it usually crackles noisily at the adjacent parts of those bed, chair etc. The bed cover which is come on contact with body, hip, elbow, etc., usually shrinks as a result.

When such person who is not tired sits on either bed or chair etc., the lower parts of bed, chair never flex downward, no noise is produced and the bed-cover which is come in contact with body, hip, elbow, etc., never shrink resulting in the appearance of those bed, chair seem to be filled with cotton. This is because the fresh body is agile and seems to be filled with cotton.

Similarly, after the in-breath and out-breath are taken into heart by means of counting method previously and when gross in-breath and out-breath become subtler and subtler it is resulting in tranquillity of both physical and mental *dhamma* successively. It usually becomes agility of the whole body that seems to be raised in the sky. (*Visuddhi Magga* –1-247)

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3.2.43. One noticeable fact

Some *meditators* who reach to this stage become wandering due to agility of the whole body that seem to be raised in the sky. That wandering mind is a kind of restlessness (*uddhacca*) which back out of the object of meditation resulting in a danger of concentration. The possessed concentration usually becomes fall dawn. In some *meditators*, it is full of pleasurable interest (*pīti*) like rocking in cradle. At that time, a factor of enlightenment, the pleasurable interest called *pītisambojjhaṅga* is predominant and it must be developed opposite factors of enlightenment, i.e., tranquillity, concentration and neutrality. It must be tried to occur stability of mind of meditation on the object of in-breath and out-breath only. In order to develop opposite factors of enlightenment,

1. it must be emphasized on the object of in-breath and out-breath calmly, then tranquillity of factor of enlightenment becomes strong.
2. it must be fixed the mind of meditation with the object of in-breath and out-breath as a slab is put under water, then concentration of factor of enlightenment becomes strong.

3. At that time, due to decrease in the degree of pleasurable interest, it is lack of extreme effort to fix the object of in-breath and out-breath, with the result that neutrality of factor of enlightenment called *tatramajjhattupekkhā* become strong.

In this stage it must be very careful not to be afraid of situation of the body that seems to be raised in the sky. The frightened mind is a kind of anger called feedback of anger, which is a disturbance of concentration. It is essential to be careful not to detach from usual object of in-breath and out-breath continuously.

3.2.44. A simile of bronze gong hit with a hammer

When the mind of *meditator* becomes strongly fixed on the object of breaths, the *meditator* must perform

1. in order to know the long, if it is long,
2. in order to know the short, if it is short,
3. in order to know the whole breath, i.e., beginning, middle, end, successively.

Be notice — during practicing in order to know the whole breath,

1. it should not be memorized on the ‘long’ as ‘this is long’,
2. it should not be memorized on the ‘short’ as ‘this is short’,

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3. it should not be memorized on the ‘beginning, middle and end’, as ‘this is the beginning’, ‘this is the middle’, ‘this is the end’ etc.

If it is memorized like that way, the development of concentration can be retarded. It is essential to notice the while breath carefully as if it is any of long, short, the while breath respectively. If it is unable to practise without memorizing, it should be recognized on ‘**the in-breath**’, ‘**the out-breath**’ only.

During practicing in this way, the *meditator* should discern continuously in order to know apparently on long, short, from beginning to end of the whole breath. It should not be tried intentionally in order to become long or short but taken into heart the breath as it’s natural condition. It should be tried to know long or short condition of the breaths as they really are. It should be tried in order to occur subtler and subtler breaths successively. If it is practiced like that way gross and rough breaths will become subtler and subtler with the result that the whole breath will be ceased and both physical and mental situations will become agile.

When gross in-breath and out-breath cease in the continuum of that *meditator* the mind of meditation which has the object of sign of subtle in-breath and out-breath would be appeared. When those minds of meditation which have object of subtle in-breath and out-breath cease, successive minds of meditation which have objects of subtler and subtler in-breath and out-breath would be appeared. How it would be appeared —,

A man hits bronze gong with iron rod resulting in arising of noisily sounds. The mind which has the object of gross sound appears in him previously. When gross sounds disappear the mind which has object of sign of subtle sounds would be occurred. As those minds which have objects of signs of subtler and subtler sounds occur successively after preceding ones disappeared, similarly, minds of meditation which have objects of subtler and subtler in-breath and out-breath also appear in the *meditator*. It should be understood in this way. (*Visuddhi Magga* –1-275)

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3.2.45. Differences of *ānāpānassati* from other meditation subjects

Differences of the mindfulness of breathing from other meditation subjects are as follows:

Other meditation subjects, out of the practice of mindfulness of breathing, have more and more apparent objects as if maturation of the practices becomes higher and higher. However, the practice of the mindfulness of breathing is quite different from those meditation subjects. Actually, the objects of this meditation subject gradually subtle and subtle in the insight of *meditator* who is practicing by following strictly instructions of the Buddha. The object of in-breath and out-breath becomes unapparent in the insight of *meditator*. It should not be given up the practice and should not stand up from sitting deportment in order to either discuss this problem with meditation teacher or take into heart that “now is it fallen back my practice”. The fault is as follows.

iriyāpatham vikopettvā gacchato hi kammaṭṭānam navaṇavameva hoti, tasmā yathānisinneneva desato āharitabbam. (*Visuddhi Magga* –1-275)

In the continuum of *bhikkhu* who always stands up from sitting position of practice, usual practice of mindfulness of breathing always becomes newly one only. It should, therefore, be carried out the practice continuously by means of previous memorized touching place of the in-breath and out-breath in usual sitting position. (*Visuddhi Magga* -1-275)

In regarding to commentator’s words, “in the continuum of *bhikkhu* who always stands up from sitting position of practice, usual practice of mindfulness of breathing always becomes newly ones only”, some noble teachers assumed that usual deportment should not be changed during meditation is carrying out continuously. Indeed, this word refer to only such person who has unapparent object of in-breath and out-breath must not to stand up from sitting deportment, but not for every persons who practise various meditation subjects commonly. It should be read the followings not to be misunderstood on the fact “whether deportment can be changed or not”.

3.2.46. Whether deportment can be changed or not

samiñjite pasāriteti pabbānam samiñjanapasārane. tattha cittavaseneva samiñjanapasāranam akattvā hatthapādānam samiñjanapasāraṇapaccayā atthānattham pariggahettvā atthapariggahanam sātthakasampajaññaṃ. tattha hatthapāde aticiram samiñjettvā pasārettvā eva vā thitassa khane khane vedanā uppajjanti, cittaṃ ekkaggam na labhati, kammaṭṭhānam paripatati, visesam nādhigacchati. kāle samiñjentassa kāle pasārentassa pana tā vedanā na uppajjanti, cittaṃ ekkaggam hoti, kammaṭṭhānam phātim gacchati, visesamadhigacchatīti evam atthānattha pariggahanam veditabbam. (*M-Com-1-268; Dī-Com-1-176; Sam-Com-3-228; Abhi-Com-2-342*)

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“*Samiñjite pasārite*” means “when digits are bend or stretched”. When digits are bent or stretched it should not be done those actions with regarding to inner desire and the knowledge which is able to discriminate benefit or harm due to cause of bending and stretching digits is called *sātthakasampajañña*.

In the continuum of either such *bhikkhu* who situates a deportment with bending digits for a long time or such *bhikkhu* who situates a deportment with stretching digits out for a long time various sufferings with disagreeable feeling would be occurred in every moments.

The concentration of mind of meditation cannot be achieved, and the practice usually be fallen back resulting in inability to attain successive noble *dhamma* of both mundane and supra-mundane (*lokuttara dhamma*). In the continuum of such *meditator* who bends digits at the time when it is suitable to bend and stretches digits at the time when it is suitable to stretch properly, those kinds of suffering cannot be occurred. The concentration of mind of meditation can be achieved and the practice would be improved resulting in ability to attain successive noble *dhamma* of both mundane and supra-mundane. Thus it should be understood the meaning of “discriminate ability of knowledge”. (*M-Com-1-268; D-Com-1-176; Sam-Com-3-228; Abhi-Com-2-342*)

According to explanations found in above commentaries, bending and stretching of digits in proper time is a cause of improvement of practice, and therefore the *meditator* who wants to attain *nibbāna* should not practise irrespective of those explanations.

3.2.47. Occurrence of newly ones

If the *meditator* stands up from usual practice in sitting department due to disappearance of the object of in-breath and out-breath in the insight, it will be occurred in newly process of practice again and again due to the following reasons. —

If he practise the practice of mindfulness of breathing again, the in-breath and out-breath will become unapparent in his insight again similar to previous processes. If he stands up and give up the practice again and again whenever the object becomes unapparent ones, then it will be occurred unapparently again and again. Thus it can be said that the practice will become newly ones again and again.

3.2.48. The reason why the breath is unapparent

When the breaths are unapparent in the insight of *meditator*, previous sign of touching place of in-breath and out-breath should be taken into heart by reasoning as follows:

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The *bhikkhu*, when in-breath and out-breath are unapparent in insight, should reason frequently in this way. —

Where are in-breath and out-breath present? Where are not those present? In whose continuum do those breaths occur? In whose continuum do not those breaths occur? Etc..

3.2.49. Persons without in-breath and out-breath

These persons are lack of in-breath and out-breath,

1. foetus in the womb,
2. person who is submerged,

[These two persons lack breaths due to inability to occur breaths in those places.]

3. person who is in coma, or mindless being,
4. person who was dead (corpse),
5. non-returnee (*anāgāmi*) and arahant (*arahat*), who are entering into cessation absorption (*nirodha samāpatti*),

[These three persons lack breaths due to absence of mind during entering into cessation absorption.]

6. the person who is entering into the fourth absorption (*catuttha jhāna samāpatti*),
7. brahmas of the world of form and formless world,

[These two persons lack breaths due to fixed nature of beings.]

It should be complained himself that he himself is excluded from those list. Then it should be reasoned again that ...

“there are no places without occurring breaths except those seven places and the in-breath and out-breath are present surely in your continuum, indeed; although these are present, it is unable to keep in mind the breaths due to the knowledge is weak and retarded” ...

Then the *meditator* should try to occur mind of meditation is fixed together with the touching place of usual in-breath and out-breath which is present before disappeared. These in-breath and out-breath usually occur by touching the tip of nose for such person with long nose, while they occur by touching the upper lip for such person with short nose. Therefore, the *bhikkhu* who has unapparent

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breaths, should try to occur fixed sign of perception of the practice (*bhāvanā saññā*) at the touching place of in-breath and out-breath but should not to occur the breaths roughly. It is right. — The Buddha, therefore, preached as follows respective of this reason.

nāham bhikkhave muṭṭhasatissa asampajānassa ānāpānasatibhāvanam vadāmi. (M-3-127; Sam-3-294)

= *Bhikkhus!* I never preach the practice of mindfulness of breathing for a person who lacks clear comprehension which is able to distinguish in-breath and out-breath ; who has perishable mindfulness. (*M-3-127; Sam-3-294; Visuddhi Magga-1-275*)

Every practice of *samatha* and *vipassanā* can be fulfilled by the only person who has mindfulness and clear comprehension, indeed. However, in the continuum of *meditator* who is practicing any other meditation subject excluding mindfulness of breathing, the object of the practice always becomes apparently. This practice of mindfulness of breathing is very difficult. It is the field of Noble Gentlemen called the Supreme Buddha, *pacceka buddha* and disciples of the Buddha (*buddha putta*) only. This kind of practice is not a little piece indeed. Then it is not a kind of practice which can be performed by inferior ones. The practice of mindfulness of breathing should be taken into heart by means of such modes. It will becomes subtle and calm by that that means. Therefore, both very strong mindfulness and knowledge are essential to the way of practice called the mindfulness of breathing.

As very fine and minute needle is essential when very fine lower dressing is sewing and as finer needle which can be applied to make minute needle is also essential, very strong mindfulness which is similar to fine needle and knowledge which is similar to finer needle to make fine needle are essential during the practice of mindfulness of breathing which is similar to very fine lower dressing is developing similarly. Then the *bhikkhu* who has fulfilled with those mindfulness and knowledge, should not find those in-breath and out-breath at any other places out of touching place.

As a simile — The peasant takes rest under shade of a tree after the field had been ploughed. At that time two bullocks enter rapidly into the forest. If the clever peasant wants to plough again by yoking with those bullocks, he never seek the latter by following footprint of them in the forest.

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Actually, he is handling with rope and driving stick and going to stream where those bullocks usually come and drink water every day. He is waiting for his bullocks by either sitting or reclining near the stream. When he see his bullocks that returned from the stream

where they had taken bath or drinking after they grazed in the forest the whole day he ties them up with a rope and brings back to the field. Then he performs his usual work, ploughing, again. Similarly the meditating *bhikkhu* should not find in-breath and out-breath at any other place excluding touching place.

As a simile — It should be taken into heart the in-breath and out-breath by fixing the mind of meditation with the touching place, i.e., the tip of the nose or upper lip after handling a rope called mindfulness and a driving stick called knowledge. The result is that — the *bhikkhu* who practices in this way can take the object of in-breath and out-breath as the bullocks reach at the bank of stream where they usual take bath. Then that *bhikkhu* should practise repeatedly by tying bullocks of in-breath and out-breath with the rope of mindfulness at the tying rod of touching place after it is driven by driving stick of knowledge associated with the attention (*manasikāra*) which is the nature of control to direct the mind and its concomitants towards the objects of in-breath and out-breath.

3.2.50. Sign of neighbourhood concentration (*uggaha nimitta*) and sign of full concentration (*paṭibhāga nimitta*)

In the continuum of *meditator* who is strenuous practicing in this way the sign of neighbourhood or full concentration would be occurred apparently not soon later. That sign is not identical among all *meditators*. Actually, it is appeared as the shape of any of

1. cotton wool,
2. spinning cotton, or
3. a jet of air, said by famous elder teachers. (*Visuddhi Magga*-1-276)

The followings are **decrees of the shape of various signs in accordance with commentaries.**

In some *meditators*, the sign is appeared as

4. brilliant light of star
5. ruby
6. pearl.

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Due to presence of rough impression, in some *meditators*, it appears as

7. bamboo rod or
8. wooden spit

In some *meditators*, it appears as any of

9. long thread,
10. garland with various flowers, or
11. cloud.

In some *meditators*, it appears as any of

12. spider's web,
13. stratified cloud,
14. lotus,
15. wheel of stage-coach,
16. the sun, or
17. the moon. (*Visuddhi Magga* –1-277)

nimittanti uggahanimittam, paṭibhāganimittam vā, ubhayampi hi idha ekkajjham vuttam. tathā hi tūlapicuādiupamatayam uggāhe yujjati, sesam ubhayattha. pa. maṇigulīkādiupamā paṭibhāge vaṭṭanti. (Mahāṭī-1-335)

According to explanation of the sub-commentator, those three kinds of signs of concentration which appear as cotton wool, spinning cotton or a jet of air, are called *uggaha nimitta* (sign of neighbourhood concentration). Those two kinds of signs of concentration which appear as ruby or pearl are called *paṭibhāga nimitta*. The remaining signs of concentration may be occurred both signs of neighbourhood and full concentration. The sign of neighbourhood concentration is not brilliant but that of full concentration (*paṭibhāga nimitta*), very brilliant in colour. Thus, it should be recognized on difference between two kinds of signs of concentration. (*Mahāṭī-1-335*)

3.2.51. Variation in perception of practice

One day, many *bhikkhus* are sitting and reciting one discourse (*suttanta*) containing in Pāli Text. During sitting one of those *bhikkhus* asks “How do you appear this discourse in your knowledge?”

One *bhikkhu* answers “It appears as the big river flowing from the mountain.”

Another *bhikkhu* answers “It appears as a forest.”

The third one answers “It appears as a big tree, which has burden of forage and fruits resulting in the presence of cold shade.”

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The reason why various signs appear is that — there are various perceptions of a single discourse among the continuum of those *bhikkhus*, indeed.

evam ekameva kammaṭṭhānam saññānānatāya nānato upatthāti. saññajāñhi etam saññānidānam saññāpabhavam. tasmā saññānānatāya nānato upatthātīti veditabbam. (*Visuddhi Magga-1-277*)

saññānānatāyāti nimittupatthānato pubbeva pavattasaññānam nānāvidhabhāvato. (*Mahāṭī-1-335*)

A single practice of mindfulness of breathing can give rise to various shape of sign of concentration due to presence of various perceptions of practice which occur previously in the continuum of *meditator*. It is right. — The sign of neighbourhood concentration, sign of full concentration which are the objects of the mindfulness of breathing are caused by perception of practice (*bhāvanā saññā*). Its fundamental factor is the perception of practice only. It is originated from perception of practice. It should be recognized the fact that various shapes of sign of concentration would be appeared in *meditators* due to variation in perception of practice of those *meditators*. (*Visuddhi Magga-1-277, Mahāṭī-1-335*)

It means that when the efficiency of concentration association with perception of practice become sharp and strong, if such kind of perception of practice, i.e., “may it become white, or red or pearl or glass ball etc.”, will be made, various shapes of signs of concentration of those kinds will be occurred accordingly. However, it can be occurred only when the concentration matured successfully.

It should be recognized that those signs of neighbourhood and full concentration are “conceptual *dhmma*” only due to occurrence of those signs free from original object of in-breath and out-breath according to *Abhidhammattha saṅgaha*. It should be continued to read the following explanations of commentary and sub-commentary.

3.2.52. navattabba dhammārammaṇa

tattha dasavidhampi kasinajjhānam kasinapaṇṇattim ārabba pavattattā, brahmavihāracatuttham sattapaṇṇattim ārabba pavattattā, ānāpānacatuttham nimittam

ārabbha pavattattā parittādivasena navattabbhadhammārammanato navattabbārammaṇaṃ nāma hoti. (Abhi-Com-1-440)

Among those fourth absorptions, both the *kaṣiṇa* absorptions which are occurred by taking 10 kinds of *kaṣiṇa*-objects; the fourth absorption of four boundless states (*appamaññā*), which is occurred by taking the object of concept of beings; and the fourth absorption of mindfulness of breathing which is occurred by taking the object of

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brilliant star-like sign of full concentration, are not deserving to designate as

1. sensual *dhamma* (*paritta dhamma*)
2. supreme *dhamma* (*mahaggata dhamma*)
3. supra-mundane *dhamma* (*appamāṇa dhamma*), but as *navattabbārammaṇa* due to presence of the object of conceptual *dhamma* (*paññatti dhamma*). (*Abhi-1-440*)

All kinds of objects which are not deserving to designate as above three *dhammas* are also conceptual *dhamma* only.

navattabbārammanāti idam pana vacanam yathāgahitākārassa saññāvisayassa navattabbatam sandhāya navattabbam ārammaṇam etesanti navattabbārammaṇā, cittuppādāti aññapadattha samāsam kattvā atthakathāyam vuttam. (Mūlaṭī-1-191)

The meaning of above quotation is as follows.

The corporeality is present apparently, such as the nature of earth-element, etc.. But it is not present apparently by means of impression on the object (*phusana*), etc.. (It is because corporeal *dhamma* is *anārammaṇa dhamma* which is incapable of taking the object, indeed.) Thus, as a single the ultimate *dhamma* can be known as two ways, i.e., “it is not present apparently”, “it is present apparently”, (*avijjamāna-vijjamāna*), above mentioned concepts of *kaṣiṇa* and sign of full concentration of mindfulness of breathing are not only *avijjamāna*, due to absence in the aspect of ultimate reality, but also *vijjamāna*, due to presence in the aspect of conventional truth (*samuti sacca*). Those kinds of concepts, therefore, can be designated as “*navattabbārammaṇa*” and then those arising of mind and mental concomitants of absorption which take the object of that concept is called the *dhamma* which has the object of “*navattabbārammaṇa*”.

Although those objects called *navattabba* are not present obviously in the ultimate sense, it can be designated as concept (*paññatti*) due to occurrence of the basis of the meaning of speech in the aspect of conventional truth (*vohāra sacca*). It is right. — That conventional truth consists of two kinds of concepts which are able to be known and the commentator explained on that kind of concept as *avijjamāna paññatti* (= it is not present obviously in ultimate sense).

It is unable to say on that object as “this so-called *dhamma* is the object of sensual *dhamma*” because it is not present obviously in the ultimate sense while such concept, the eye-clear-sensitivity etc., which is present apparently in the ultimate sense, is able to say in that way. Usual in-breath and out-breath are a group of corporeal units called sound nonads produced by mind (*cittajasaddanavaka*

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kalāpa). Those corporeal *dhammas* are sensual *dhamma* called *paritta*, indeed. Although the perception of practice is occurred by taken into heart as the sensual *dhamma* for a *meditator* in the beginning stage, when the sign of full concentration occurs in the insight that perception of practice face with that object of sign of full concentration. Because of this reason, the commentator Sayadaw explained that that perception of the practice or the fourth

absorption of the mindfulness of absorption ...etc., are the *dhamma* which take the object of concept of *navattabba dhamma*. (See *Mūlaṭīkā*-1-191 in detailed)

3.2.53. Three *dhammas* that should be fulfilled

ettha ca aññameva assāsārammaṇaṃ cittaṃ, aññaṃ passāsārammaṇaṃ, aññaṃ nimittārammaṇaṃ. yassa hi ime tayo dhammā natthi, tassa kammatthānaṃ neva appanāṃ na upacaram pāpuṇāti. yassa pana ime tayo dhammā atthi, tasseva kammatthānaṃ upacāraṇca appanaṇca pāpuṇāti. (Visuddhi Magga –1-277)

Among these three *dhammas*, in-breath, out-breath and sign of full concentration (*nimitta*),

1. the mind of meditation, which has the object of in-breath, is a specific one,
2. the mind of meditation, which has the object of out-breath, is a specific one,
3. the mind of meditation, which has the object of full concentration, is a specific one.

In the continuum of such *meditator* these three *dhammas*, in-breath, out-breath and sign of full concentration, are not present, that person is unable to reach the full absorption by the practice of mindfulness of breathing. As a right saying is that — in the continuum of such *meditator*, these three *dhammas* are present, with the result that the practice of mindfulness of breathing is available to be attained the full absorption (= full concentration) for that person only. It is also available to be attained the neighbourhood concentration and absorption. Thus it should be recognized well. (*Visuddhi Magga* –1-277)

3.2.54. the admonishment of *dīghabhāṇaka thera* and *majjhimbhāṇaka thera*

Those noble teachers who memorized the Long Discourses of the Buddha (*dīghabhāṇaka thera*) admonished as follows:

When very brilliant sign of full concentration appeared in him, that *bhikkhu* went to his teacher and said ‘*bhante*...this kind of sign of concentration appeared in the insight of me.’ The teacher should reply neither supporting as a real sign of full concentration nor against as non-real sign of full concentration. However, he should say ‘*Āvuso*...the *meditator* who is practising the mindfulness of breathing can be appeared by means of this way’ and should urge him to take into heart that way of practice frequently. It is right. — If he decides as the sign of full concentration of mindfulness of breathing, it will be reached into relinquishing the practice of him. The mind of meditation can be fallen back from the achievement of practice. On the other hand, if he says that it is not real sign of full concentration, the *meditator* will be reached into wither and disgusted the practice on which his

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desire to practice can be lost. Therefore those *mahāthera* admonished not to reply whether the sign is real or not, but to urge farther practice frequently.

However, those noble teachers who memorized the Middle Discourses of the Buddha (*majjhima bhāṇaka thera*), admonished that the teacher should like to say, ‘*āvuso*...this kind of appearance in the insight can be called the sign of full concentration of mindfulness of breathing. You are doing well...You should like to develop this practice frequently’. (*Visuddhi Magga* –1-277)

“*imāya paṭipadāya jarāmarāṇato muccissāmīti paṭipannassa nimitta*”nti vutte katham saṅkocāpatti, bhīyyoso mattāya ussāhameva kareyyāti — “*nimittamidam. pa. vattabbo*”ti *majjhimbhāṇakā āhu. (Mahāṭīkā*-1-336)

= Why will it be reached into relinquishing the practice of him and why can the mind of meditation be fallen back in the continuum of *meditator* as if even the teacher says... ‘it is the sign of concentration of mindfulness of breathing’. ‘The *meditator* will endeavour strenuously the practice of mindfulness of breathing’, assumed by *majjhima bhāṇaka therā* and then they admonished as mentioned above. (*Mahāṭīkā* –1-336)

3.2.55. It would be reached “fixed condition” (*thapanā*)

athānena nimitteyeva cittaṃ thapetabbam. evamassāyaṃ ito pabhūti thapanāvasena bhāvanā hoti. vuttañhetam porāṇehi —

“nimitta thapayam cittaṃ, nānākāram vibhāvayam.

dhīro assāsapassāse, sakam cittaṃ nibandhatī”ti. (Visuddhi Magga –1-277,278)

Then the practicing *bhikkhu* must try to fix mind of meditation with the object of sign of concentration. If it is possible to fix in this way, in the continuum of this *bhikkhu*, the concentration by practice of mindfulness of breathing becomes apparently by means of ability of *thapanā*. It is right. — The elder commentator Sayadaw said as follows:

“If the practicing *bhikkhu* who had fulfilled strenuous effort called *sammāvāyāma maggaṅga*, is able to fix mind of meditation with the sign of full concentration, which is originated from usual object of in-breath and out-breath, after four modes of appearance of those breaths, i.e.,

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1. long in-breath,
2. long out-breath,
3. short in-breath,
4. short out-breath, had been disappeared, it can be called his mind of meditation would be fixed with the object of sign of full concentration up to the full absorption.” (It should be recognized that such situation at which mind of meditation would be fixed with the object of sign of full concentration is called “*thapanā*”. (*Visuddhi Magga* –1-277,278)

pubbe yaṃ vuttam “anubandhanāya ca phusanāya ca thapanāya ca manasi karotī”ti. tattha anubandhanam, phusanañca vissajjtvā thapanāvasena bhāvanā hotīti thapanāvaseneva bhāvetabbanti attho. (Mahāṭīkā 1-336)

The *Visuddhi Magga* commentator Sayadaw explained in *Visuddhi Magga* 1-272 that if either the mindfulness always follows along with those in-breath and out-breath continuously at the touching place after the counting method has been omitted or the mind of meditation is able to fix with the object of brilliant white sign of full concentration (*paṭibhāga nimitta*) which usually appears as a consequence of full absorption, the way of practice by which the mindfulness of breathing to be performed, can be designated as any of *anubhandhanā naya* or *phusanā naya* or *thapanā naya*. With regarding to this explanation, it means that when the sign of full concentration is stable in the knowledge, it must be relinquished *anubhandhanā naya* and *phusanā naya* and faced with the object of the sign of full concentration and then mind of meditation must be fixed with that object in order to occur full absorption (*appanā jhāna*). (*Mahāṭīkā*-1-336)

If the mind of meditation is able to be fixed on the object of sign of full concentration up to the full absorption, these three *dhammas*

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1. the in-breath,
2. the out-breath,
3. the sign of full concentration,

become a single object of the mind of meditation due to capable of relinquishing the usual objects of in-breath and out-breath. It is not impossible to appear in a single mind of meditation but possible indeed. (Pyi Sayadaw's translation-2-248, 249)

3.2.56. Possibility of the object of single mind of meditation

nimittam assāsapassāsā, anārammanamekacittassa.

ajānato tayo dhamme, bhāvanānupalabbhati.

nimittam assāsapassāsā, anārammanamekacittassa.

jānato tayo dhamme, bhāvanā upalabbhati. (Visuddhi Magga-1-277)(Vimatiṭkā-1-216,217)

=These three *dhammas*, (1) *nimitta* called nostril or upper lip at which discerning mind of meditation is fixed, (2) the in-breath, (3) the out-breath, are not the objects of one consciousness simultaneously. Although it is not in that way any *meditator* who does not know those three *dhammas* by taking as object is unable to develop the concentration of mindfulness of breathing. (*Visuddhi Magga-1-277*)

Three kinds of *dhammas* called *nimitta* (touching place), the in-breath and out-breath are not the objects of one consciousness simultaneously due to inability to occur both usual in-breath and out-breath within one thought process. It means that either *nimitta* and in-breath or *nimitta* and out-breath are able to occur the objects of a single thought process within one thought process simultaneously. (*Vimatiṭkā-1-216,217*)

This explanation is intended to be explained tip of nostril or upper lip called *nimitta*, the in-breath and out-breath before the sign of neighbourhood concentration or the sign of full concentration appear.

After the concentration of the practice has been matured and when signs of full concentration appear, it can be said that

1. *nimitta* means the sign of full concentration,
2. the in-breath means the sign of full concentration,
3. the out-breath means the sign of full concentration.

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assāsapassāse nissāya uppannamittampettha assāsapassāsasamaññameva vuttam.
(*Mahāṭkā-1-319*)

= It is because the fact that it can be said the sign of neighbourhood or full concentration, which occurs depending upon in-breath and out-breath, as the in-breath and out-breath, indeed.

Thus when the mind of meditation is being able to fix with object of brilliant sign of full concentration, these three *dhammas* called *nimitta*, the in-breath and out-breath become a single object of mind of meditation. It should be recognized that the practice of mindfulness of breathing would be fulfilled up to the full absorption due to capable of taking those three *dhammas* as single object by single mind-door thought process.

3.2.57. Difficulties to be encountered

It can be found that some *meditators* encounter with difficulties in this stage. In some persons the light usually appears beforehand when the concentration is well developed, while

the sign of concentration appears beforehand in some persons. If the light appears beforehand, it should be emphasized on that light but on usual objects of in-breath and out-breath. If the touching place is neglected and mind of meditation follows the light, the way of practice becomes leading to be wrong. It should, therefore, be fixed the mind with in-breath and out-breath only at the touching place. Not soon later, the sign of concentration usually appears as opaque grey colour. Only when the efficiency of the practice becomes mature and strong, can the sign be clear white as a cotton plug or cloud. In most *meditators* the sign of concentration which is similar to fluorescent light usually appears.

However, those kinds of signs of concentration are not stable and it appear discontinuously in most *meditators* of beginners. At that time it is essential to be fixed the mind of meditation with the objects of in-breath and out-breath. When the mind of meditation fixed with the objects of in-breath and out-breath for a long time, that sign of concentration becomes stable in the insight resulting unique object of both in-breath and out-breath and sign of concentration. If it is so, the way of practice leads to right one.

When the breaths and sign of full concentration become oneness, mind of meditation usually fixes with the sign of full concentration. If it is so, it should be tried continuously in order to fix mind of meditation with that sign.

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If the mind of meditation is unable to fix with sign of concentration although the latter is stable, it must be tried again and again. It must be performed in order to develop the concentration continuously.

However, in some *meditators*, if mind of meditation is shifted on the sign of concentration after the objects of in-breath and out-breath has been relinquished, that sign of concentration usually disappears not soon later. At that time the mind of meditation must be shifted on the objects of in-breath and out-breath again. When the sign of concentration reappears and become stable object, the mind of meditation must be fixed on it. In this way, it must be practiced appreciatively in order to fix the mind of meditation with the sign of concentration for a long time. It must be noticed that during trying to fix mind of meditation with sign of concentration, it should not be shifted on the breaths frequently. Alternative discerning on usual breaths and the sign of concentration can cause falling back and stability of concentration resulting in wandering between two kinds of objects.

3.2.58. If the sign appears in distance

In some *meditators* the sign of concentration usually appears in distance from touching place as moon-shaped, etc...while the sign of concentration is similar to a covering of white light over the whole face in some *meditators*. The mind of meditation is able to fix with distant sign of concentration sometimes and it is unable to fix sometimes.

If it is able to fix with distant sign of concentration, that concentration must be developed continuously in order to attain stability for long time. However it is quite distant from touching place the concentration cannot be stable for long time and it is difficult to develop efficiently.

If it is unable to fix with distant sign of concentration, the mind of meditation must be put on usual objects of in-breath and out-breath again. Then it must be tried appreciatively in order to know the

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whole breaths from beginning to end. When the efficiency of concentration becomes powerful the sign of concentration usually appears close to the touching place again. When that sign of concentration becomes stable and the breaths and the sign becomes oneness it must be tried appreciatively in order to fix mind of meditation with that sign continuously.

Newly emerged sign of concentration usually appears as unstable one. If the mind of meditation is intended to be shifted of unstable sign of concentration, the former becomes unstable one. It should, therefore, be fulfilled in order to fix mind of meditation on the sign of concentration only when the latter becomes stable one.

When the mind of meditation fixes with the sign of concentration, the latter gradually changes to clear white from greyish white. The sign of concentration which is clear white in colour can be designated as the sign of neighbourhood concentration (*uggaha nimitta*). When the efficiency of concentration becomes powerful the sign of concentration becomes brilliant in colour. The brilliant star-like sign of concentration is designated as sign of full concentration (*paṭibhāga nimitta*). However, different colours of signs of concentration can also appear sometimes.

3.2.59. It should not be emphasized on colour and character of sign of concentration

tassevaṃ nimittupaṭṭhānato pabhuti nīvaraṇāti vikkhambhitāneva honti, kilesā sannisinnāva. sati upaṭṭhitāyeve. cittaṃ upacārasamādhinā samāhitameva. athānena taṃ nimittaṃ neva vaṇṇato manasikātabbam, na lakkhaṇato paccavakkhitabbam. apica kho khattiyamahesiyā cakkavattigabbho viya kassakena sāliyavagabbho viya ca āvāsādīni satta asappāyāni vajjetvā tāneva satta sappāyāni sevantena sādhuṃ rakkhitabbam. atha naṃ evaṃ rakkhitvā punappunam manasikāravasena vuddhiṃ virūliṃ gamayitvā dasa vidhiṃ appanākosallam sampādetabbam, vīriyasamatā yojetabbā. tassevaṃ ghaṭentassa pathavīkasiṇe vuttānukkameva tasmim nimitta catukkapañcakajjhānāni nibbattanti. (Visuddhi Magga-1-278)

vaṇṇatoti picupinḍatārakarūpādīsū viya upaṭṭhitavaṇṇato. lakkhaṇatoti kharabhāvādisabhāvato, aniccādīlakkhaṇato vā. rakkhitabbam taṃ nimittanti sambandho. nimittassa rakkhaṇam nāma tattha paṭiladdhassa upacārajhānassa rakkhaṇeneva hotīti āha “punappunam manasikāravasena vuddhiṃ virūliṃ gamayitvā”ti. (Mahāṭīkā-1-337)

Thus that *meditator* is able to remove hindrances (*nīvaraṇa*) as soon as the sign of full concentration appears in him. Those various defilements (*kilesā*) are also deposited for a while. The mindfulness (*sati*) leading to and situating on the object of sign of full concentration. The mind of meditation is stable on that object by means of the neighbourhood concentration (*upacāra samādhi*).

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The *meditator* must emphasize on neither the colour, such as cotton wool, star etc...nor the specific character, such as roughness, hardness, etc...of the sign of full concentration. It should not be also emphasized on general characters, such as impermanence (*anicca*), suffering (*dukkha*), etc...of that sign.

Actually, that object of sign of concentration should be protected respectfully by means of approaching to seven kinds of favourable conditions (*sappāya*) but avoiding to seven kinds of unfavourable conditions (*asappāya*) similar to the chief queen of *khattiya* king protects the foetus of *cakkavatti* who will become the supreme king of universe, that is visible as putting in the glass casket,...or similar to the farmer protects buds of *sāliyava* rice.

[As if the neighbourhood absorption called the neighbourhood concentration which is attained by taking the object of sign of full concentration (*paṭibhāga nimitta*), can be well protected, the protection of that sign of full concentration will be fulfilled mutually. The **meditator**, therefore, should discern repeatedly on that object of sign of full concentration in order to develop the powerful concentration of practice successively. Strenuous practicing in that way can be called protecting of the object of sign of full concentration not to disappear.]

Then it should be fulfilled on ten kinds of *appanākosalla dhammas* (mastery of the full absorption) by means of repeated discerning on that sign. It should be balanced between effort (*virīya*) and concentration (*samādhi*) appreciatively.

In the continuum of the **meditator** who is performing in this way, the fourth absorption and fifth absorption can be appeared by taking the object of sign of full concentration similar to explanation of the earth-*kaṣiṇa* (*pathavīkaṣiṇa*) mentioned previously. (*Visuddhi Magga*-1-278)

The **meditator** must mastery of the following conditions in order to maintain the concentration of practice and the object of sign of full concentration simultaneously. Those are:

1. seven kinds of unfavourable conditions (*asappāya*) which must be abstained
2. seven kinds of favourable conditions (*sappāya*) which must be performed
3. ten kinds of mastery of full absorption (*appanākosalla*)
4. how to balance the effort and concentration.

Therefore it would be continued to explain those four conditions.

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 351 – 400

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3.3 Seven kinds of favourable and unfavourable conditions (*sappāya, asappāya*)

*āvāso gocaro bhassam, puggalo bhojanam utu.
iriyāpathoti sattete, asappāye vivajjaye.
sappāye satta sevetha, evañhi paṭipajjato.
nacireneva kālena, hoti kassaci appanā.*(*Visuddhi Magga* –1-123)

3.3.1 The shelter (*āvāsa*)

For the *meditator* who stays in such shelter, the inexperienced sign never appears; experienced one also disappears; undeveloped mindfulness never develops; un-concentrated mind usually becomes un-concentrated one; that kind of shelter is unfavourable condition for him. [It means that the shelter where five kinds of controlling faculties, i.e., faith (*saddhā*), effort (*virīya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*), cannot be occurred and then acquired controlling faculties are also unable to mature and improve is unfavourable one.]

For the *meditator* who stays in such shelter, the un-experienced sign usually appears; experienced one is also stable; the mindfulness always leads to and fix with that sign; the mind usually well concentrates; that kind of shelter is favourable condition similar to *nāga pabbata* monastery where the most Venerable *Padhāniyatissa Thera* could achieve all factors successfully.

If a such monastery is composed of many buildings; if the mind of that *bhikkhu* becomes concentrating in such building where he stays tentatively three days; it should be stayed in that building. The advantages are as follows: —

Five hundreds *bhikkhus* could attained the Fourth Fruit-Knowledge (*phala ñāṇa*) due to learning and practicing in the cave ‘*cūlanāga*’ in Sri Lanka where is the most favourable condition for those *bhikkhus*. There were enormous Noble-Ones who reached to upstream-enterers, once-returnees, non-returnees in that cave. The numbers of arahants who attained the Fourth Fruit-Knowledge in that cave after they had attained three lower Fruit-Knowledges in another one, are also infinite. Similarly, in ‘*cittala-pabbata vihara*’ (Cittala Mountain Forest Monastery), there were also infinite numbers of *bhikkhus* who had reached the realms of Noble-Ones from the Upstream-enterer (*sotapanna*) to the Arahant (*arahatta*). (*Visuddhi Magga*-1-123,124)

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3.3.2 *gocaragāma* (Alms round settlement)

Those kinds of settlements, presenting in south or north of monastery, resulting in avoiding to face with the sun during going or returning back, which is not so far but within one and half *kosa* (about 2,000 yards) and very easy to attain alms round foods, are very favourable settlements. It should be recognized unfavourable ones reversibly. (*Visuddhi Magga*-1-124)

3.3.3 *bhassa* (Speech)

Those kinds of speeches called *tiracchānakathā* which are opposite of wholesome realms, Noble Path, Fruition and *nibbāna*, are designate as unfavourable speeches for

meditators. Those are of 32 kinds by which an acquired sign of that *meditator* can be fallen off.

It would be presented *Tiracchānakathā Sutta, Mahāvagga Samyutta*, in order to be understood it and the intention of the Buddha which are very respectable instructions for every *meditator*.

Tiracchānakathā Sutta (relating to speeches of animal beings)

Bhikkhus ... it should not be spoken various kinds of speeches, *tiracchānakathā*, which are opposite of the absorption, the Path, the Fruition and *nibbāna*. Which are those kinds of speeches? —

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| 1. | <i>rājakathā</i> | = speeches relating to king |
| 2. | <i>corakathā</i> | = speeches relating to rebel |
| 3. | <i>mahā mattakathā</i> | = speeches relating to minister (prime minister) |
| 4. | <i>senākathā</i> | = speeches relating to military |
| 5. | <i>bhayakathā</i> | = speeches relating to fear |
| 6. | <i>yuddhakathā</i> | = speeches relating to battle |
| 7. | <i>annakathā</i> | = speeches relating to foods |
| 8. | <i>pānakathā</i> | = speeches relating to drinks |
| 9. | <i>vatthakathā</i> | = speeches relating to clothes |
| 10. | <i>sayanakathā</i> | = speeches relating to shelter |
| 11. | <i>mālākathā</i> | = speeches relating to flowers |
| 12. | <i>gandhakathā</i> | = speeches relating to perfume |
| 13. | <i>ñātikathā</i> | = speeches relating to relatives |
| 14. | <i>yānakathā</i> | = speeches relating to vehicles |
| 15. | <i>gāmakathā</i> | = speeches relating to small settlement |

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- | | | |
|-----|-----------------------------|---|
| 16. | <i>nigamakathā</i> | = speeches relating to county |
| 17. | <i>nagarakathā</i> | = speeches relating to royal city |
| 18. | <i>janapadakathā</i> | = speeches relating to countryside |
| 19. | <i>itthikathā</i> | = speeches relating to woman |
| 20. | <i>sūrakathā</i> | = speeches relating to hero |
| 21. | <i>visikhākathā</i> | = speeches relating to road |
| 22. | <i>kumbhaṭṭhānakathā</i> | = speeches relating to bathing bank of river |
| 23. | <i>pubbapetakathā</i> | = speeches relating to dead person |
| 24. | <i>nānattakathā</i> | = speeches relating to miscellaneous fields |
| 25. | <i>lokakkhāyikakathā</i> | = speeches relating to outlook on world |
| 26. | <i>samuddakkhāyikakathā</i> | = speeches relating to ocean |
| 27. | <i>itibhavābhavakathā</i> | = speeches relating to progression and regression |
| 28. | <i>purisakathā</i> | = speeches relating to man |
| 29. | <i>araññakathā</i> | = speeches relating to forest |
| 30. | <i>pabbatakathā</i> | = speeches relating to mountain |
| 31. | <i>nadīkathā</i> | = speeches relating to river |
| 32. | <i>dīpakathā</i> | = speeches relating to island — |

these kinds of speeches belong to *tiracchānakathā*. Why should it not be spoken on those speeches?

Bhikkhus ... this kind of speech is not connected with benefit, it is not beginning of the Noble Practice; it is unable to disgust the suffering of rounds of rebirth, to avoid lust, to cease lust, to tranquil from all kinds of defilements (*kilesā*), to know penetratively the Four Noble

Truths, to know and see the Noble Path- Knowledge (*ariyamaggañāṇa*) by insight of oneself, to deliver from craving (*tahṇā*).

Bhikkhus ...if you want to speak —

1. it would be spoken the fact that ‘this is the Noble Truth of suffering (*dukkha ariya sacca*)’;

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2. it would be spoken the fact that ‘this is the Noble Truth of Cause of Suffering (*samudaya ariya sacca*)’;

3. it would be spoken the fact that ‘this is the Noble Truth of Cessation of Suffering (*nirodha ariya sacca*)’;

4. it would be spoken the fact that ‘this is the Noble Truth of the Course Leading to Cessation of Suffering (*magga ariya sacca*)’.

The reasons why it should be spoken are the facts that —

Bhikkhus ...this kind of speech is connected with benefit; it is beginning of the Noble Practice; it is able to disgust the suffering of rounds of rebirth, to avoid lust, to cease lust, to tranquil from all kinds of defilements (*kilesā*), to know penetratively the Four Noble Truths, to know and see the Noble Path-Knowledge (*ariya magga ñāṇa*) by insight of oneself, to deliver from craving (*tahṇā*).

Bhikkhus ...you must, therefore, endeavour in order to know...

1. this is the Noble Truth of Suffering,
2. this is the Noble Truth of Cause of Suffering,
3. this is the Noble Truth of Cessation of Suffering,
4. this is the Noble Truth of the Course Leading to Cessation of Suffering,

preached by the Buddha. (*Sam-3-368*)

[**Notes:** Among those 32 kinds of speeches, serial number 28, *purisakathā* is shown in some Pāli Text but not shown in some. Then serial numbers 29,30,31 and 32 which are relating to forest, mountain, river and island, are not directly shown in Pāli Text, however, it is commonly shown and counted by means of *iti* which is the last phrase of the 27 kinds of speeches, *iti bhavakatham iti vā*, shown in Pāli Text directly. — *tā hi pāliyam sarūpato anāgatāpi arañña-pabbata-nadī-dīpakathā iti-saddena saṅgahetvā saggamokkhānam tiracchānabhāvato “dvattimsa tiracchānakathā”ti vuttā.* (*Mahāṅgikā-1-148*)]

dasakathāvattahunissitam sappāyam, tampi mattāya bhāsitabbam. (*Visuddhi Magga-1-124*)

Those kinds of speeches relating to 10 kinds of *kathāvattu* are favourable ones for the *meditator*. However it must also be spoken in proper range. Ten kinds of *kathāvattu* are as follow:

1. *appicchakathā* = speech relating to greedless ness
2. *santuṭṭhikathā* = speech relating to contentment
3. *pavivekakathā* = speech relating to three kinds of seclusions (*viveka*),

[Three kinds of seclusions are...

- (a) *kāyaviveka* = physical seclusion by which such person is in a quiet place away from other people,
- (b) *cittaviveka* = mental seclusion by which such person is avoiding from impurity of defilement after neighbourhood or full concentration had been developed,
- (c) *upadhiviveka* = seclusion from clinging by which such person is avoiding from four kinds of clinging (*upadhi*) by taking the object of *nibbāna*.]
4. *asamsaggakathā* = speech relating to solitary
5. *vīriyārambhakathā* = speech relating to effort

6. *sīlakathā* = speech relating to virtue
7. *samādhikathā* = speech relating to concentration
8. *paññākathā* = speech relating to wisdom
9. *vimuttikathā* = speech relating to the Fourth Fruition of Deliverance which are delivered from defilements
10. *vimuttiñāṇadassanakathā* = speech relating to reflecting knowledge which reflects the Fourth Fruition of Deliverance (*vimutti arahatta phala*).

Those kinds of speeches depending on ten kinds of *kathāvatthu* are favourable for *meditator*, in proper range. Every *meditator* who wants to attain *nibbāna* must, therefore, follow respectfully to the Buddha's admonishment by means of abstaining from 32 kinds of *tiracchānakathā* but by fulfilling to speak 10 kinds of *kathāvatthu* in proper range.

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3.3.4 Favourable Person – Unfavourable Person

Such person never spoke 32 kinds of *tiracchānakathā* but usually speaks in accordance with *dhamma* and only such kind of speech relating to practice; he had fulfilled with qualities of virtue, concentration and wisdom; by means of depending upon that person, unconcentrated mind becomes concentrated, concentrated mind also becomes stable; that kind of person can be designated as favourable person to whom association should be performed.

Such person is possession of practice of concentration and has reached in mastery of *samatha* practice. That kind of person, indeed, is favourable for association of every *meditator*.

Such person usually prefers to feed himself in order to become well physical appearance; speaks 32 kinds of *tiracchānakathā* which are opposite speeches of the Path and Fruition; endeavours to fulfil bodily agreeable feeling by means of bliss of reclining, sleeping, snoring after eaten a lot of foods as he likes, that kind of person is unfavourable one to whom none of *meditator* should associate.

As the muddy water is able to be opaque the clean water, that kind of person cause impurity of mind of *meditator*. As a young *bhikkhu* who stayed in *koṭapabbatavihāra* (Koṭa mountain monastery), lost acquired absorption due to depending on that kind of person, acquired absorption of *meditator* can be disappeared. The sign of full concentration is very easy to disappear indeed. (*Visuddhi Magga*-1-124, *Mahāṭkā*-1-149)

3.3.5 Nourishment (*bhojana*)

3.3.6 Season (*utu*)

Those nourishment with sweet taste are favourable for some *meditators*, while those with sour taste are favourable for some *meditators*. (The commentator explained only two kinds of tastes because it

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can be seen that these two kinds of tastes benefit the most animals. The remaining tastes, such as bitter, hot etc..., are able to suit those sweet and sour tastes with the result that the commentator omit to explain the latter. In other words, it should be recognized that it is a methodology of *upalakkhaṇa* or *nidassana* by which the significant character would be explained.)

Cold season is favourable for some *meditators*, while hot season is favourable for others.

Therefore such nutriment and such season depending on which the *meditator* becomes agreeable feeling; un-concentrated mind becomes concentrated (= inexperienced concentration becomes apparent); concentrated mind becomes stable (= experienced concentration becomes especially stable). Those kinds of nourishments and seasons are favourable for the *meditator*. Other kinds of nourishments and seasons in reverse can be called unfavourable nourishments and seasons. (*Visuddhi Magga*-1-124, *Mahāṭīkā*-1-149)

3.3.7 Deportment (*iriyāpatha*)

Among various kinds of deportments, walking deportment is favourable for some *meditators* while, any one of deportments, reclining, standing, sitting, is favourable for some. Therefore a such deportment during which the *meditator* practices for three days tentatively and un-concentrated mind becomes concentrated (= inexperienced concentration occurs); concentrated mind becomes stable; such kind of deportment is favourable one but others are not for him. (*Visuddhi Magga*-1-124)

iti imam satta vidham asappāyam vajjetvā sappāyam sevittabbam. evam paṭipannassa hi nimittāsevanabahulassa nacireneva kālena hoti kassaci apanā. (*Visuddhi Magga*-1-125)

Thus the *meditator* should fulfil seven kinds of favourable conditions and abstain from seven kinds of unfavourable ones. In some practicing *meditators* who always fulfil the stability of the sign of full concentration, which is the pasture of the object of mind of meditation, the full absorption would be occurred not soon later. (*Visuddhi Magga*-1-125)

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3.4 Ten kinds of mastery of full absorption (*appanākosalla*)

Although it is practiced well in this way, if the full absorption does not occur, that *meditator* should fulfil the knowledge of 10 kinds of mastery of full absorption, as follow:

1. *vatthuvisadakiriya* = keeping clean circumstances of both internally and externally
2. *indriyasamattapaṭipādanā* = balancing of controlling faculties
3. *nimittakosalla* = mastery of the sign of concentration
4. enhancing the mind in proper time
5. suppressing on mind in proper time
6. cause to be happy in proper time
7. neutralizing on mind in proper time
8. avoiding from any person without concentration
9. associating with such person with concentration
10. presence of the mind with inclination toward full absorption

3.4.1 Cleansing all circumstances

Keeping clean circumstances of both internally and externally is called ‘*vatthuvisadakiriya*’. Sometimes hairs, nails and claws, beards, moustache, etc. of such *meditator* become long, the entire body is covered with sweat and dusts, at that time it can be said that internal circumstance is unclean. Sometimes dressing or robe of that *meditator* is decayed and dirty with bad odour; the campus and buildings are full of rubbish; at that time it can be said that external circumstance is unclean. If both internal and external circumstances are full of impurities, the knowledge associated with mind and mental concomitants which take the object of unclean circumstances, become unclean. It should be recognized as unclean light which occurs depending upon unclean lamp, oil etc.. For the *meditator* who observes *saṅkhāra dhammas* by unclean knowledge, those *saṅkhāra dhammas* usually becomes unapparent.

For the *meditator* who develops *samatha* practices as the mindfulness of breathing, those practices would never be

1. improved the factors of absorption apparently,
2. advanced by proficiently practicing and
3. accomplished by advancement of mastery.

On the other hand, if both internal and external circumstances are thoroughly purified, the knowledge also becomes purified due to occurrence of mind and mental concomitants depending on cleaned circumstances. It should be recognized as purified light which occurs depending upon

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cleaned lamp, oil, etc.. For the *meditator* who observes *saṅkhāra dhammas* by purified knowledge, those *saṅkhāra dhammas* usually becomes apparently.

For the *meditator* who develops *samatha* practices as the mindfulness of breathing, those practices will also be

1. improved the factors of absorption apparently,
2. advanced by proficiently practicing and
3. accomplished by advancement of mastery. (*Visuddhi Magga*-1-125)

3.4.2 Balancing between controlling faculties

Balancing between functions of controlling factors of respective couples is called *indriya samattapaṭipādana* (= achievement of balanced controlling faculties).

saddhā (Faith) = The nature of faith with self-confidence on –

1. the nobility of the Buddha
2. the nobility of the Noble Doctrine (*Dhamma*)
3. the nobility of the Community of *bhikkhus*
4. the nobility of the three trainings, i.e., virtue, concentration, and wisdom
5. the outlook of relationship of Dependence-Origination (*paṭiccasamuppāda*)
6. the past five aggregates called anterior extremity of rounds of rebirth (*samsāra*)
7. the future five aggregates called posterior extremity of rounds of rebirth
8. both past and future five aggregates called anterior and posterior extremities of rounds of rebirth, is called the faith (*saddhā*).

virīya (Effort) = Strenuous effort by which inexperienced unwholesome *dhamma* would be impossible to occur, experienced wholesome *dhamma* would be abandoned, inexperienced wholesome *dhamma* would be possible to occur, experienced wholesome

dhamma would be improved, is called *sammappadhāna vīriya*. During fulfilling that kind of strenuous effort, the *meditator* must endeavour by means of four factors of effort, i.e.,

- ‘1. as if only bone remains,
2. as if only skin remains,
3. as if only vessels remains,
4. as if flesh and blood will be dried out, it would be never given up without reaching to any achievement where could be performed by means of strenuous effort of mankind.’

***sati* (Mindfulness)** = It is the nature of stability of mind on the object of the sign in *samatha* stage, fixability of mind of either the object of *vipassanā* practice (*sañkhāra dhamma*) or the object of

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general characters of those *sañkhāra dhammas*. As a slab submerge in stable condition, the nature of stability of mind on the objects of *samatha* and *vipassanā* is called the mindfulness (*sati*).

ayam pana yasmā satiyā ārammaṇam pariggahetvā paññāya anupassati, na hi sativirahitassa anupassanā nāma atthi. tenevāha “satim ca khvāham bhikkhave sabbatthikam vadāmi”ti. (M-Com-1-248)

By means of the mindfulness the objects of *samatha* and *vipassanā* are kept in mind, then those objects must be discerned repeatedly by means of knowledge. There is no *anupassanā ñāṇa* (the knowledge of repeated discerning) in the continuum of such person lacking in mindfulness. The Buddha, therefore, preached the fact that ‘the mindfulness is essential for every time’ (for every function of mind by which praise or suppression can be performed).

The mindfulness is very essential in the practice of mindfulness of breathing for beginners. The mindfulness keep in mind on the object of sign of full concentration while the knowledge know and see penetratively that object.

***samādhi* (Concentration)** = It is the nature of non-dispersion of associating mind and mental concomitants from the object of *samatha* or *vipassanā*. It is the nature of one-pointedness of the mind on discerned object of *samatha* or *vipassanā*. It is an ability to concentrate firmly associating mind and mental concomitants on a single object. When the concentration becomes powerful, mind of meditation become strongly proficient resulting in sharpening of the knowledge which associated with mind of meditation. The sword of knowledge which is sharpened on the slab of concentration is capable of penetrating the compactness of corporeality and mentality. It is able to break through the cycle of rounds of rebirth of Dependence-Origination (*paṭiccasamuppāda*). Those kinds of capabilities which can know and see penetratively the general characters of corporealities, mentalities, causes and results up to other bank of *nibbāna*, would be deposited.

***paññindare* (Controlling faculty of knowledge)** = It is the nature of knowing penetratively on the object of respective meditation subject in *samatha* stage, while that of knowing and seeing penetratively on *sañkhāra dhamma* up to the field of ultimate reality and on general characters of those *sañkhāra dhamma* up to reach the other bank of *nibbāna*, in *vipassanā* stage. During the Path (-moment), it is the nature of facing with *nibbāna*, called *ārammaṇa paṭiveda* and that of rejecting delusion (*moha*) which conceals remaining three Noble Truths not to know and see, called *asammoha paṭiveda*. During the Fruit (-moment) it is the nature of penetrative knowing and seeing on *nibbāna*. Thus the nature of penetrative knowing and seeing on the object of sign of *samatha* and

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every ultimate *dhamma* is called *paññindare*.

Those five *dhammas* called faith, effort, mindfulness, concentration and knowledge, are five controlling factors which are capable of maintaining on mind of meditation not to mislead from the paths of *samatha* and *vipassanā*. In other words, those five kinds are powerful factors which is able to lead mind of meditation of *meditator* to the Noble Eightfold Path up to *nibbāna* without misleading to extremes. Only when the *meditator* who is practicing *samatha* and *vipassanā*, is able to balance those five controlling faculties, can the required performance be fulfilled.

3.4.2.a If the faith is predominant

If in the continuum of that *meditator* the controlling faculty of faith is extremely strong due to decrease in effort, instability of mindfulness, not long lasting situation of concentration resulting from the function of *saddhādhimokkha* which is able to decide confidently of the nobility of the Buddha, etc... is predominant, the controlling faculty of effort is unable to reinforce mind and mental concomitants not to be fallen back from the object of *samatha* and *vipassanā*.

The controlling faculty of mindfulness (*satindre*) is also unable to perform the function of firmly fix on the object (*upaṭṭhāna kicca*). The controlling faculty of concentration (*samādhindre*) is unable to perform the function of non-dispersion from object (*avikkhepa kicca*), while that of knowledge (*paññindare*) is unable to form the function of seeing real nature of the objects of *samatha* and *vipassanā* (*dassana kicca*), due to predominance of controlling factor of faith.

Required performance can be fulfilled by means of harmonious functions of controlling faculties called faith, effort, mindfulness, concentration and knowledge, which are compatible *dhammas* occurring within one mind moment simultaneously. If harmony will be absence it is unable to occur fulfilment of required performance consequently. Therefore it must be performed on order to diminish controlling faculty of faith by means of either thorough scrutinizing and reflecting on real nature of the ultimate *dhamma* called the specific character (*sabhāva lakkhaṇā*), the general character (*sāmañña lakkhaṇā*), or avoiding from practicing in order to be powerful the faith

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accordingly. The story of the most Venerable Vakkali Thera is a good evidence in this case. (*Visuddhi Magga*-1-125,126)

Reflecting on the nature of *dhamma* (*dhamma sabhāva paccavekkhaṇā*) — It means that when the controlling faculty of faith is extremely strong in the continuum of *meditator* who is taking into heart the nobility of the Buddha etc., it must be diminished the controlling faculty of faith by means of discrimination on causal *dhamma* and resultant *dhamma*, and of scrutinizing on the real natures of the ultimate *dhammas* as they really are.

Especially it must be scrutinized and discerned on the causes of occurrence of faith and the resultant *dhamma* called mind and mental concomitants which are occurring associated with faith. Thus if the knowledge is able to discriminate the occurrence of resultant *dhamma* in accordance with the causal *dhamma*, up to reach the specific characters

of those *dhamma* by means of *evamdhammatā* way, there is no opportunity to occur extremely strong faith. It is because the arising of strong knowledge which thoroughly knows and distinguish the fact that ‘this kind of faith is only the nature of the ultimate *dhamma* which are due to this kind of causal *dhamma*, indeed’, etc. Those two kinds of *dhammas*, the faith and knowledge, are two obligatory *dhamma* (*dura*) which must be harmoniously performed in the practice of *samatha* and *vipassanā*. Between these two kinds when the faith is predominant the knowledge becomes weak and vice versa. The commentary, therefore, explained that ‘it must be diminished the faith by means of reflecting on the nature of ultimate *dhamma*’. (*Mahāṅkā-1-151*) [*Evamdhammatā* way can be seen in detail in section 6, Dependence-Origination, Volume III]

3.4.2.b It should not be taken into heart in order to occur increase of faith

Secondly, it must not be taken into heart the practice in order to occur increase of faith. In this case, two kinds of factors may increase the controlling faculty of faith. Due to predominant function of determining on the object which is deserving to be faithful, resulting from respective conditions which benefit the occurrence of faith and due to diminished function of effort, mindfulness, concentration and knowledge, the controlling faculty of faith becomes strong extremely. For those two conditions how to diminish controlling faculty of faith, the first mode has already been presented as mentioned above.

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For second factor, it should not be taken into heart in order to occur increase controlling factor of faith but it must be taken into heart the practice by means of intention with the effort, mindfulness, concentration, knowledge would be improved. Thus the controlling faculty of faith must be diminished by balancing functions of effort, mindfulness, concentration and knowledge in order to occur harmonious functions among those controlling faculties. (*Mahāṅkā-1-151*)

3.4.2.c If the effort is predominant

If the controlling faculty of effort is extremely predominant, at that time the controlling faculty of faith is unable to perform the function of determining on objects deserving to be faithful (*saddheya vatthu*), while the controlling faculty of mindfulness is unable to perform the function of firmly fix on the object, that of concentration is unable to perform the function of non-dispersion from object, that of knowledge is unable to perform the function of seeing real nature of the objects of *samatha* and *vipassanā*. Therefore it must be diminished the controlling faculty of effort by means of thorough developing of three factors of enlightenments (*bojjhaṅga*) called tranquillity (*passadhi*), concentration and equanimity (*upekkhā*). The story of the most Venerable Soṇa Thera is a good evidence in this case. (*Visuddhi Magga-1-126*)

As the predominant controlling faculty of faith diminished by means of thorough scrutinizing and reflecting on real nature of the ultimate *dhamma* called specific character and general character, the predominant controlling faculty of effort also diminished by means of developing factors of enlightenment called tranquillity, concentration, and equanimity. Those factors of enlightenments are compatible factors of the concentration of the practice. (It means that when those three factors of enlightenment are fulfilled, the concentration will be occurred resulting in balancing between the effort and concentration.)

It is right. — As the predominant controlling faculty of concentration would be diminished by means of developing factors of enlightenment called effort, wisdom, zest (*pīti*), which are able to protect the practice not to fall into laziness, the predominant controlling faculty of effort would be diminished by means of developing factors of enlightenment called tranquillity, concentration, and equanimity, which are able to protect the practice not to fall into unrest (*uddhacca*). The commentator, therefore, explained that it must be performed, in order to diminish effort, by means of developing three kinds of factors of enlightenment called, tranquillity, etc. (*Mahāṭīkā*-1-152)

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3.4.2.d The most Venerable *Vakkali* Thera

The most Venerable *Vakkali* Thera was a noble one who had well deposited seed of practice (*carāṇa*) and seed of wisdom (*vijjā*) at the time of *Padumuttara* Buddha appeared in the world in order to attain “Master of Faith”, a title given by the such Buddha, and he became a noble one with that kind of title in the time of *Gotama* Buddha.

When the so-called Venerable *Vakkali* who had fulfilled with great wholesome deeds for the “Master of Faith”, wasted the time to see physical appearance of the Buddha without any practice, the Buddha admonished that _____

“*kim te Vakkali iminā pūtikāyena diṭṭhena, yo kho Vakkali dhammāṃ passati, so mam passati*” (*Sam*-2-98)

“*Vakkali...* how it would be any benefit by seeing this decaying body for ! Such a person sees nine kinds of the supra-mundane dhamma by penetrating knowledge, that person sees me (the Buddha) by wisdom-eye.” (*Sam*-2-98)

Although the Buddha urged Venerable *Vakkali* to practise, he neglected the admonishment with the result that the Buddha compelled him to get out. When the Buddha compelled him to get out Venerable *Vakkali* climb up the chasm in order to commit suicide. At that time the Buddha, by the way in sitting deportment, released royal brilliant lights to show his marvellous physical appearance and preached him as,

“*pāmojjabahulo bhikkhu, pasanno buddhasāsane.*

adhigicche padam santam, saṅkhārūpasamam sukham. (*Khu*-1-68)

“The *bhikkhu* who always predominated with zest due to great respect on the Buddha’s admonishment, can attain the eternal peace of *nibbāna*, which is the most quiescent; is free from *saṅkhāradhamma*; which would be attained by the Path-Knowledge and Fruit-Knowledge.”

After preached in this way, the Buddha said that “come on *Vakkali*”...*Vakkali*, due to presence of pleasurable interest with the Buddha’s speech, developed *vipassanā* knowledge meanwhile. However, owing to extreme predominated faith, it was unable to fall on right path of *vipassanā* practice. The Buddha, then, adjusted his way of practice in order to balance five controlling faculties harmoniously. Meanwhile *Vakkali* Thera performed *vipassanā* practice in accordance with the Buddha’s teaching and reached the Fourth Fruition-Knowledge successively. (*Mahāṭī*-1- 151,152)

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3.4.2.e The most Venerable *Soṇa* Thera

The most Venerable *Soṇa Thera*, who was very subtle physical appearance with fine bodily hairs under soles of his feet, after learned the way of practice under the Buddha, stayed in the forest monastery called *sītavana*, and endeavoured *vipassanā* practice appreciatively. During practicing in That way, he suggested that —

“mama sarīram sukhumālam, na ca sakkā sukheva sukham adhiṅgantum, kāyam kilametvāpi samaṇadhammo kātabbo” (*Mahāṭī-1-152*) —

“my physical situation is very subtle; it is impossible to occur agreeable ones by means of agreeable ones; it would be deserved to fulfil bhikkhu’s *dhamma* by means of strenuous effort of the body only.”

Then he made a strong determination with only two kinds of deportments, standing and walking, and practiced strenuously resulting in occurrence of rounded blisters under soles of his feet. When he strenuously practiced his obligation irrespective of physical suffering, it is unable to appear the Supra-mundane *dhamma* called the Path-Knowledge and Fruit-Knowledge due to extreme effort. Meanwhile the Buddha went to the place where Venerable *Soṇa* was practising and instructed to balance the effort and concentration by means of showing a simile of harp which has adjusted strings to pluck with fingers. Then the Buddha returned back to *Gijjhakūṭa* mountain. The most Venerable *Soṇa Thera* fulfilled his obligation by balancing between the effort and concentration with the result that he reached to the Fourth-Knowledge successively. (*Mahāṭī-1-152*)

3.4.2.f Voice of the praise of virtuous ones

Similarly, it should be recognized that among the remaining controlling faculties, i.e., mindfulness, concentration and knowledge, it is impossible to achieve respective function of weaker controlling faculty due to occurrence of extremely predominated ones.

Especially, the Noble teachers usually praise the harmonious occurrence between either the faith and knowledge of the concentration and effort respectively. (*Visuddhi-1-126*)

During fulfilling the practices of both *samatha* and *vipassanā*, it plays essential role in balancing between the obligatory faith (*saddhādhura*) and the obligatory knowledge (*paññādhura*) which are capable of performing respective function. As if

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those faith and knowledge have harmonious functions, the full absorption can be fulfilled, similarly, if those controlling factors, the concentration which can fall on laziness (*kosajja*) and the effort which can fall on unrest (*uddhacca*) have harmonious functions, the full absorption can be fulfilled well due to lack of possibility of mind and mental concomitants to fall any kind of extremity. (*Mahāṭī-1-153*)

3.4.2.g Predominant faith with weak knowledge- Predominant knowledge with weak faith

balavasaddho hi mandapañño muddhappasanno hoti, avatthusmim pasīdati. balavapañño mandasaddho kerāṭṭikapakkham bhajati, bhesajjasamuṭṭhito viya rogo atekiccho hoti. ubhinnam samatāya vatthusmimyeva pasīdati. (Visuddhi-1-126; M-Com-1-295)

A such person fulfilled very strong firm faith but retarded and weak knowledge. That kind of person usually pays respect vain person who lacks essence of the wholesome *dhamma*, similar to disciples of *titthiya*, out of the Buddha’s *sāsanā*, and pays respect on vain objects, similar to a blind elephant wanders in the forest; it is incapable of paying respect on

the right objects, such as triple gems, the *kamma* and the results of *kamma* etc., which are deserving to be strongly believed with penetrative knowledge but on wrong objects, which are not fertile fields sown with the seeds of wholesome deeds.

On the other hand, a such person with predominant knowledge but weak faith, usually inclines toward wicked extremity; due to lack of faith but extreme knowledge, that kind of person with wrong reasons, usually assumes that “the wholesome deed of charity can be occurred by only intention of mind without any offering” etc. That kind of person with dried volition (*cetanā*) associated with mind which is destroyed by imagination, never follows the admonishment of noble wise teachers; although noble wise teachers advise him well it cannot be reached to the stage of being understood. As a such disease caused by medicine is very difficult to cure, that kind of person with predominant knowledge but weak faith is very difficult to become admonishable one. Only when those two kinds of *dhammas* called the faith and knowledge are harmonious in functions can he pay respect *saddheyavatthu* the real Buddha, Dhamma, Sangha etc., which are fertile fields sown with the seeds of wholesome deeds.

Among these five controlling faculties, if disharmonious functions of the faith and knowledge are present, ineffectiveness of the *samatha* and *vipassanā* practices will be occurred, disharmonious functions of the concentration and effort usually give rise to

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dispersion of the mind (*vikkhepa*) from the object but not non-dispersion of the mind (*avikkhepa*) called the concentration (*samādhi*). (*Visuddhi*-1-126, *Mahāṭī*-1-153)

3.4.2.h The concentration and effort

balavasamādhim pana mandavīriyam samādhissa kosajjapakkhattā kosajjam abhibhavati. balavavīriyam mandasamādhim vīriyassa uddhaccapakkhattā uddhaccam abhibhavati. samādhi pana vīriyena samyojito kosajje patitum na labhati. vīriyam samādhinā samyojitam uddhacce patitum na labhati, tasmā tadubhayam samam kātabbam. ubhayasamatāya hi appanā hoti. (Visuddhi-1-126, M-Com-1-295,296)

The person with predominant concentration but not effort can usually be suppressed by laziness (*kosajja*) due to presence of laziness to which the concentration is bent. The person with predominant effort but not concentration can usually suppressed by unrest (*uddhacca*) due to presence of unrest to which the effort is bent.

Actually, the concentration which is yoked with balanced effort harmoniously is impossible to fall into laziness. Meanwhile the effort which is yoked with balanced concentration harmoniously is impossible to fall into unrest. The *meditator*, therefore, should perform in order to attain harmonious functions of two pairs of controlling faculties, the faith and knowledge, the effort and concentration. The effectiveness is that — the harmonious functions between faith and knowledge, those between effort and concentration, cause the resultant full absorption consequently. (*Visuddhi*-1-126, *M-Com*-1-295-296)

According to various quotations shown in above scriptures, those elder teachers of olden days usually admonish that “the stronger effort, the higher unrest; the stronger concentration, the greater laziness”, respectively. This is a noble rule to which any *meditator* who wants to attain *nibbāna* should follow respectfully.

3.4.2.i. *samādhikammika and vipassanākamika*

apica samādhikammikassa balavatīpi saddhā vaṭṭati. evam saddahanto okappento appanam pāpuṇissati. samādhipaṇṇāsu pana samādhikammikassa ekaggatā balavatī vaṭṭati. evañhi so appanam pāpuṇāti. vipassanākamikassa paṇṇā balavatī vaṭṭati. evañhi so lakkhaṇapaṭivedham pāpuṇāti. ubhinnam pana samatāyapi appanā hotiyeva. (Visuddhi-1-126; M-Com-1-296; Sam-Com-3-194,195)

saddahantoti “pathavī-pathavī”ti manasikaraṇamattena katham jhānuppattīti acintetvā “addhā sammāsambuddhena vuttavidhi ijhissatī”ti saddahanto saddham janento. (Mahāṭī-1-153)

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There are a few exceptions that — for *samādhikammika* person who is developing concentration through any kind of *samatha* practice, it is favourable situation that the faith is a little predominated. If he never reason the facts that “how the *jhānic dhamma* could be occurred by merely taking into heart as ‘earth’, ‘earth’, and how the *jhānic dhamma* could be occurred by merely taking into heart as ‘the in-breath, the out-breath’ through the object of sign of neighbourhood or full concentration, which is depending upon in-breath and out-breath’, etc., and if he has firm faith on the preaching of the Buddha and on the object profoundly, it will be reached into the full absorption certainly.

The next kind — for *samādhikammika* person who is developing concentration through any kind of *samatha* practice, it is favourable situation that the concentration which is stable on the one-pointedness of the object (*pathavī kasiṇa* or in-breath and out-breath) is a little predominated. Due to presence of significant role of concentration in the full absorption, *samādhikammika* person will reached into full absorption certainly. This is the advantages of predominant concentration. (“*samādhipadhānattā jhānassa*”, *Mahāṭī-1-153*)

On the other hand, for *vipassanākamika* person who is generalizing on *saṅkhāradhammas* by means of three general characters alternatively, it is favourable situation that the knowledge is moderately predominated. The advantage is that — if the knowledge is powerful in this way, it is capable of knowing and seeing penetratively on general characters called the natures of *anicca*, *dukkha*, *anatta* for that *meditator*. (*Visuddhi-1-126, M-Com-1-296, Sam. Com-3-194-195*)

ubhinnam pana samatāyapi appanā hotiyeva. (Visuddhi-1-126; M-Com-1-296)
ubhinnanti samādhipaṇṇānam, samādhikammikassa samādhino adhimattatāpi icchitabbāti āha “samatāyapī”ti, samabhāvenāpīti attho. appanāti idhādhippetaappanā. tathā hi “hotiyevā”ti sāsaṅkam vadati. lokuttarappanā pana tesam samabhāveneva icchitā. yathāha “samathavipassanam yuganaddham bhāvetī”ti. (Mahāṭī-1-153)

Actually, for *samādhikammika* person with balanced concentration and knowledge, the mundane full absorption can be occurred well, such as the absorption of the mindfulness of breathing. It means that “as the full absorption can be occurred for *samādhikammika* person with predominant concentration, that can also be occurred for that kind of person with balanced controlling faculties of concentration and knowledge. Thus the commentator explained the fact with exceptional doubt that “*hotiyeva* = can also be occurred.” However, the Path-Knowledge and Fruit-Knowledge called *lokuttarā appanā*, is essential to be occurred by means of occurrence of those harmonious concentration and knowledge, indeed.

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samathavipassanam yuganaddham bhāveti. (Aṅg-1-475; Paṭisam-283-288)

It is because of the fact that the Buddha preached that “it should be performed two *dharmas* called *samatha* and *vipassanā* or the concentration and knowledge, as two bullocks are yoked together in balanced condition.” (*Mahāṭṭi*-1-153, *Sam-ṭi*-2-435)

[Notes: Explanation on *yuganaddha naya* (=the way of yoking) will be presented in section 9, *vipassanā* stage, Volume V]

3.4.2.j. The mindfulness (*sati*)

sati pana sabbattha balavatī vaṭṭati. sati hi cittam uddhaccapakkhikānam saddhāvīriyapaññānam vasena uddhaccapātato kosajjapakkhena ca samādhinā kosajjapātato rakkhati, tasmā sā loṇadhūnam viya sabbabyañjanesu, sabbakammikaamacco viya ca sabbarājakicesu sabbattha icchitabbā. tenāha “sati ca pana sabbatthikā vuttā bhagavatā. kim kāraṇā, cittaṇhi satipaṭisaraṇam, ārakkhapaccupaṭṭhānā ca sati, na vinā satiṃ cittaṃ paggahaniggaho hoti”ti. (Visuddhi-1-126; Sam-Com-3-195)

=Among those five controlling faculties, if the harmonious functions of faith and knowledge, those of concentration and effort, are essential, how the mindfulness involves among them and the commentator explained above words. The meaning of those words are as follow:

Especially, in all practices of *samatha* and *vipassanā*, if the mindfulness between two extremities i.e., *līnapakkha* which is retarded mind of meditation and *uddhaccapakkha* which is wandering mind of meditation, is predominant, it is favourable situation, indeed. The reasons are that _____ if those *dharmas*, faith, effort, and knowledge, are predominant, it is one extremity of unrest situation. Meanwhile very powerful mindfulness can protect the mind of meditation not to fall into extremity of wandering from objects of *samatha* and *vipassanā*. It can also protect the mind of meditation not to fall into extremity of laziness which is the resultant *dhamma* of predominant concentration. That mindfulness, therefore, is essential between one extremity of laziness and one extremity of unrest for all kinds of practices of *samatha* and *vipassanā*. Therefore, among five controlling faculties, only the mindfulness yokes with

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all kinds of practices of *samatha* and *vipassanā*. As both the adding of salt or salt and flavourings is essential for all kinds of curries answer the appropriate minister who can achieve various administrations of the king, is essential for all kinds of those functions, the mindfulness is essential between two kinds of extremities for all practices of *samatha* and *vipassanā*. Therefore, among five controlling faculties, faith, effort, mindfulness, concentration, wisdom only the mindfulness yokes with all kinds of practices of *samatha* and *vipassanā*. The Buddha preached that the mindfulness is essential for all kinds of practices of either during developing those factors of enlightenment, tranquillity, concentration and equanimity, which are one extremity of laziness, or during developing those factors of enlightenment, wisdom, effort and zest, which are one extremity of unrest, actually. The reason why it is preached that _____

Every wholesome consciousness, especially every mind of meditation always depends upon refuge of the mindfulness. The mindfulness is manifested as “the nature which controls both the mind and object not to misleading from right way of the practice” in the insight of *meditator*. Unless the mindfulness is fulfilled those functions of both enhancing (*paggaha*) and suppressing (*niggaha*) of the mind of meditation are unable to performed. The Buddha,

therefore, preached that “the mindfulness is essential for all kinds of functions of *samatha* and *vipassanā* practices. (*Visuddhi*-1-126, *M-Com*-1-296, *Sam-Com*-3-195)

All these explanations are related with how to balance controlling faculties, which is the second factor of ten kinds of mastery of full absorption (*appanākosalla*).

Now the *meditator* who is developing concentration through the mindfulness of breathing must fulfil in order to attain harmonious functions between either the faith and knowledge or the effort and concentration. If the concentration is little predominated, it is favourable situation due to reason that it is developing period of the concentration.

The nature of penetrative knowing and seeing brilliant sign of full concentration is called the knowledge (*paññā*). Owing to that knowledge is capable of controlling the mind of meditation not to fall into wrong way from the object of sign of full concentration, it is also designated as *paññindare* (=controlling faculty of knowledge).

The nature of firmly fixed stability of the mind of meditation on the object of sign of *samatha* practice is called the concentration (*samādhi*). Owing to that concentration is capable of

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controlling the mind of meditation not to fall into wrong way from the object of sign of full concentration, it is designated as *samādhindare* (=the controlling faculty of concentration).

In this stage of *samatha*, the concentration and knowledge must be practiced in order to balance by means of *yuganaddha* method (= the method of yoked together). Meanwhile it is very essential to supporting factor of the faith for the knowledge, that of the effort for concentration.

Owing to the faith is also capable of controlling the mind of meditation not to fall into wrong way from the object of sign of full concentration, it is designated as *saddhindare* (= the controlling faculty of faith). For a *meditator* who is capable of taking the object of sign of full concentration, the firm faith on the noble training of concentration, taught by the Buddha, would be appeared certainly. The controlling faculty of the knowledge, which is supported by firm faith, will become powerful.

Similarly, the controlling faculty of concentration, if it is supported by controlling faculty of effort, will become powerful and greater in stability. Owing to presence of the function of enhancing of the effort, the controlling faculty of concentration can perform the function through which the mind of meditation can fix with the object of the practice for long time , one hour, two hours, etc.

It must be balanced between those pairs, the faith and knowledge; the concentration and effort by means of controlling faculty of mind fullness, *satindare*. Now it should be recognized well the fact that the object which is put by the mindfulness is the sign of full concentration. The nature of remembrance and un-forgetting on brilliant sign of full concentration is designated as the controlling faculty of mindfulness, *satindare*. It is a kind of capability by which the mind of meditation never fall into wrong way of the object of sign of full concentration. The mindfulness which leads to the sign of full concentration must balance carefully in order to attain harmonious functions of the faith and knowledge, the effort and concentration, which are also leading to the same object

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simultaneously. The Buddha, therefore, preached that the mindfulness is essential for all kinds of meditation subjects forever. It can be well understood how to balance seven kinds of associating factors of enlightenment.

3.4.3 *nimittakosalla* = mastery of the sign of concentration

nimittakosallam nāma pathavīkasiṇādikassa cittekaggatānimittassa akatassa karaṇakosallam, katassa ca bhāvanākosallam, bhāvanāya laddhassa rakkhaṇakosallañca, tam idha adhippetam. (Visuddhi-1-126)

cittekaggatānimittassāti cittekaggatāya nimittassa, cittekaggatāsaṅkhātassa ca nimitassa. citassa hi samāhitākāram sallakkhetvā samathanimittam rakkhantoyeva kasiṇanimittam rakkhati. tasmā pathavākasiṇādikassāti ādi-saddena nakevalam paṭibhāganimittasseva, atha kho samathanimittassāpi gahaṇam daṭṭhabbam. tanti rakkhaṇakosallam. idha appanākosallakathāyam “nimittakosalla”nti adhippetam. karaṇabhāvanā kosallānam pageva siddhattāti adhippāyo. (Mahāṭī-1-154)

The meaning of above quotations of commentary and sub-commentary is as follows:

There are three kinds of mastery, i.e., *karaṇa kosalla*, *bhāvanā kosalla*, *rakkhaṇa kosalla* in the portion of *nimitta kosalla*. Then there are two kinds of *cittekaggatā nimitta*.

3.4.3.a. Two kinds of *cittekaggatā nimitta*

1. Very brilliant sign of full concentration, which is the object of mind of *samatha* practices, conditions the mind of meditation by means of supporting condition of the object (*ārammaṇa paccaya*) in order to occur one-pointedness of mind on it. The sign of full concentration, therefore, can be designated as *cittekaggatā nimitta* due to occurrence of cause of one-pointedness of the mind on the object.
2. Preceding concentration which is one-pointedness of the mind on the object of sign of full concentration, is designated as the sign of practice (*samatha nimitta*) due to occurrence of cause of succeeding concentration. It is right. — Only when the person protects well on *samatha nimitta* called one-pointedness nature of concentration, can he be designated as the person who protects the sign of *kasiṇa* (or the sign of full concentration of mindfulness of breathing). The *meditator* who wants to protect concentration not to fall back, must take into heart that sign of full concentration frequently because the preceding concentration is also leading to the sign of full

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concentration continuously. Wise attention (*yonisomanasikāra*) must be carried out frequently. Thus protection on *samatha nimitta* called preceding concentration is capable of protecting on the object of *kasiṇa* and sign of full concentration simultaneously. Thus, in this case, with regarding to the term *cittekaggatā nimitta*, it must be designated as both two kinds, sign of full concentration and sign of practice (*samatha nimitta*) called the preceding concentration.

3.4.3.b. Three kinds of mastery (*kosalla*)

1. *karaṇakosalla* — Mastery in making preliminary sign of *kasiṇa*, such as earth-*kasiṇa*, etc., which is newly one on which one-pointedness of the mind of meditation fixes firmly, is called *karaṇakosalla*.
2. *bhāvanākosalla* — Mastery in developing of the sign of preliminary concentration (*parikamma nimitta*) that of neighbourhood concentration (*uggaha nimitta*), that of full concentration (*paṭibhāga nimitta*) which are fulfilled, is called *bhāvanākosalla*. The ability to

spreading out the fulfilled sign of *kasiṇa*, such as, earth-*kasiṇa* etc., ten directions up to infinite universes, is also called *bhāvanā kosalla*. If the signs of *kasiṇa*-objects are put through in order to spread out infinitely, the mind of meditation will be improved up to the full absorption. [But, it must not be spread out the sign of full concentration of mindfulness of breathing. It will be explained in detail later section.]

Mastery in developing sign of *samatha* practice (*samatha nimitta*) called preceding *cittakaggatā*, is also designated as *bhāvanā kosalla*.

3. ***rakkhaṇakosalla*** — Mastery in protecting sign of full concentration (*paṭibhāga nimitta*) and sign of *samatha* practice, is designated as *rakkhaṇakosalla*. That *rakkhaṇakosalla* refers to *nimitta kosalla* for this section of *appanākosalla*, because *karaṇakosalla* and *bhāvanā kosalla* had been fulfilled previously, indeed.

With regarding to above commentary and sub-commentary, the *meditator* who is developing concentration by taking the object of sign of full concentration, must be able to protect both the sign of full concentration and sign of *samatha* practice in order to occur for long time not to be disappeared. It is a question that how to practice in order to attain mastery of protecting those signs. Practicing by means of balanced controlling faculties and practicing by means of balanced association factors of enlightenment are essential for maintenance of those signs of full concentration and *samatha* practice. The way how to practice in order to attain balanced controlling faculties has been explained above and then it will be continued how to practice in order to attain balanced associating factors of enlightenment (*bodhipakkhiya dhamma*).

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3.4.4 It should be enhance the mind in proper time

kathaṇca yasmim samaye cittam paggahetabbam. tasmim samaye cittam paggaṇhāti? yadāssa atisithilavīriyatādīhi līnam cittam hoti, tadā passaddhisambojjhaṅgādayo tayo abhāvetvā dhammavicayasambojjhaṅgādayo bhāveti. (Visuddhi-1-127)

How it could be enhanced the mind in proper time? — There may be divided into two groups: Those associating factors of enlightenment, wisdom, *vīriya* and zest are one group, while those factors of enlightenment, tranquillity, concentration and equanimity are one group.

In such time the mind of meditation of *meditator*, due to these reasons:

1. presence of extremely diminished effort
2. diminished in zest to practice willingly
3. very diminished in knowledge of fear (*samvega ṇāṇa*),

would be retarded to take the object of practice, and falls into laziness. When the mind of meditation occurs suffering from depression, it must be developed three kinds of associating factors of enlightenment, wisdom, effort and zest but not tranquillity, concentration and equanimity. (*Visuddhi-1-127*)

(3.4.4.A) An excerpt of *Aggi Sutta* (first section)

Bhikkhus ... as a worldly simile to be paralleled is that — a such man wants to blaze the trace of fire; that man puts fresh grass into that trace of fire; wet cow-dung would also be put; succulent fire-wood would also be put; the air mixed with water would be blown; soil dust would be spread over it; *bhikkhus*... will it be deserved to blaze a trace of fire for that man?, asked by the Buddha.

Those *bhikkhus* replied that “Supreme Buddha... it will not be deserved to blaze a trace of fire in this way.”

Bhikkhus ... similarly, in such time the mind of meditation of that bhikkhu would be retarded to take the object of practice, at that time, it is not proper time to develop

1. factor of enlightenment of tranquillity (*passaddhisambojjhaṅga*)
2. factor of enlightenment of concentration (*samādhisambojjhaṅga*).
3. factor of enlightenment of equanimity (*upekkhāsambhojjaṅga*)

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The reason why it is not proper time to develop those factors is that bhikkhus the mind of meditation is retarded to take the object of practice and falls into laziness. It is incapable of emerging on retarding and depressing mind by those factors of enlightenment, tranquillity, concentration, equanimity.

Bhikkhus ... actually, at such time the mind of meditation would be retarded to take the object of practice, and falls into laziness: at that time, it is proper time to develop

1. factor of enlightenment of wisdom (*dhammavicayasambojjhaṅga*)
2. factor of enlightenment of effort (*vīriyasambojjhaṅga*)
3. factor of enlightenment of zest (*pītisambojjhaṅga*), indeed.

The reason why it is proper time to develop those factors is that — *bhikkhus* ... the mind of meditation is retarded to take the object of practice and falls into laziness (*kosajja*). It is capable of emerging on retarding and depressing mind by those factors of enlightenment, wisdom, effort, zest.

Bhikkhus ... as a worldly simile to be paralleled is that — a such man wants to blaze the trace of fire, that man puts dried grass into that trace of fire; dry cow-dung would be put; dry fire-wood would be put; the air without water would be blown by mouth; soil dust would not be spread over it; *bhikkhus* ... will it be deserved to blaze a trace of fire for that man? Asked by the Buddha.

Those *bhikkhus* replied that “Supreme Buddha... it will be deserved to blaze a trace of fire this way.” (*Sam-3-99 Aggi Sutta*)

(3.4.4.B) An excerpt of *Āhāra Sutta*

In order to occur proper factors of enlightenment, it must be developed the depended object and respective causal *dhamma* of those factors of enlightenment. Therefore, it will be continued to present an excerpt of *Āhāra Sutta* as follows;

atthi bhikkhave satisambojjhaṅgaṭṭhānīyā dhammā, tattha yoniso manasikārabahulīkāro, ayamāhāro anupannassa vā satisambojjhaṅgassa uppādāya uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-91)

atthi bhikkhave kusalākusalā dhammā sāvajjānavajjā dhammā hīnappaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-91)

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atthi bhikkhave ārambhadhātu nikkamadhātu parakkamadhātu. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-92)

atthi bhikkhave pītisambojjhaṅgaṭṭhānīyā dhammā, tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-92)

satisambojjhaṅgaṭṭhānīyā dhammāti satiyā ārammaṇadhammā sattatimsa bodhipakkhiyā ca nava lokuttaradhammā ca. tattha yoniso manasikārabahulīkāroti tattha upāyamanasikārassa punappunam karaṇam. (Sam- Com-3-178)

tattha sabhāvasāmaññalakkhaṇapaṭivedhavasena pavattamanasikāro kusalādāsu yoniso manasikāro nāma. ārambhadhātuādānam uppādanavasena pavattamanasikāro ārambhadhātuādāsu yoniso manasikāro nāma. pa. pītisambojjhaṅgaṭṭhānīyā dhammāti pana pītiyā eva etam nāmam. tassāpi uppādakamanasikārova yonisomanasikāro nāma. (Visuddhi-1-128)

pavattamanasikāroti kusalādānam tamtamsabhāvalakkhaṇādikassa yāthāvato avabujjhanavasena uppannajanacittuppādo. so hi aviparītamanasikāratāya “yoniso manasikāro”ti vutto. tadābhogātāya āvajjanāpi taggatikāva. ruppanalakkhaṇādikampi idha sāmāññalakkhaṇeneva saṅgahitanti daṭṭhabbam. (Mahāṭṭi-1-155,156)

The meaning of above Pālī Text, commentary and sub-commentary is as follows:

Bhikkhus ... which is the causal *dhamma* by which inexperienced factor of enlightenment of mindfulness is to be occurred, experienced factor of enlightenment of mindfulness is to be developed thoroughly? _____

Bhikkhus ... there are 37 kinds of associating factors of enlightenment and nine kinds of Supra-mundane *dhamma* which are depended objects of factor of enlightenment of mindfulness. Wise attention (*yonisomanasikāra*) must be performed frequently on those *dhamma*, indeed. This is the causal *dhamma* by which inexperienced factor of enlightenment of mindfulness is to be occurred, experienced factor of enlightenment of mindfulness is to be developed thoroughly.

Bhikkhus ... there are various kinds of *dhammas*, which are wholesome and unwholesome *dhammas*; faulty and non-faulty *dhammas*, inferior and superior *dhammas*, black and white *dhammas* which have respective result. Wise attention must be performed frequently on those *dhammas*. This is the causal *dhamma* by which inexperienced factor of enlightenment of wisdom (*dhammavicayasambojjhaṅga*), experienced factor of enlightenment of wisdom is to be developed thoroughly.

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Bhikkhus ... there are various kinds of efforts, which are trying of the beginning stage called *ārambhadhātu*, endeavouring of deliverance from laziness called *nikkamadhātu*, strenuous diligence which is capable of improving higher and higher, called *parakkamadhātu*. Wise attention must be performed frequently on those three elements (*dhātu*), indeed. This is the causal *dhamma* by which inexperienced factor of enlightenment of effort is to be developed thoroughly.

Bhikkhus ... there are various kinds of *dhammas*, which are depended objects of the factor of enlightenment of zest (*pītisambojjhaṅga*). Wise attention must be performed frequently on those *dhamma*, indeed. This is the causal *dhamma* by which inexperienced factor of enlightenment of zest is to be occurred, experienced factor of enlightenment of zest is to be developed thoroughly.

(3.4.4.C) *satisambojjhaṅga* (factor of enlightenment of mindfulness)

According to instruction of the Buddha, when the mind is depressing in practice it must be developed three factors of enlightenments, wisdom, effort and zest. It is essential the help of mindfulness in order to develop those factors of enlightenment. In *Samyutta*, Commentary, 3-178, it is explained that the depended objects of mindfulness are 37 kinds of associating factors of enlightenment and nine kinds of Supra-mundane *dhamma*.

Now this section is explained with regarding to *appanā kosalla dhamma* (= mastery of full absorption) with the result that it should be omitted Supra-mundane *dhamma* from the list of depended objects of mindfulness temporary. In *Ānāpānassati sutta*, M-3-127, it is expounded that only when four kinds of *satipaṭṭhāna* (depended situations of mindfulness) would be developed thoroughly, can 37 kinds of associating factors of enlightenment be fulfilled. Therefore, it would be explained as regarding to four kinds of depended situations of mindfulness.

Among four kinds of depended situations of mindfulness, the depended objects of mindfulness varies into four kinds: *kāya*, *vedanā*, *citta*, and *dhamma*. The practice of mindfulness of breathing is preached as a meditation subject which is depended object of the mindfulness. Now, it is only in *samatha* stage and then explanations how to develop concentration would be selected and presented.

In the way of mindfulness of breathing,

1. usual in-breath and out-breath are the developed objects of factor of enlightenment of mindfulness,
2. sign of neighbourhood concentration, which is as white as cotton wool, occurred by efficiency of practice depending upon usual in-breath and out-breath, is also depended object of factor of enlightenment of mindfulness,

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3. sign of full concentration, which is brilliant clear white, changed from sign of neighbourhood concentration, occurred by efficiency of practice depending upon usual in-breath and out-breath, is also depended object of factor of enlightenment of mindfulness.

[Notes: Those ultimate *dhamma*; *rūpa*, *vedanā*, *citta*, *dhamma*, are also depended objects of the factor of enlightenment of mindfulness. But those *dhamma* are concerned with *vipassanā* stage.]

In this stage, the nature of remembrance and not forgetting on the object of the sign of full concentration is called *satisambojjhaṅga*. Wise attention on the depended object of mindfulness is performed frequently, indeed.

(3.4.4.D) *dhammavicaya sambojjhaṅga*= factor of enlightenment of wisdom

1. Those consciousnesses of impulses of great wholesome mind door cognitive process including the advertence of worldlings (*puthujana*) and fulfilling Noble ones (*sekkha*), which are occurring by means of discerning on the various specific characters such as the character, faultlessness with good result (*anavajja sukhavipāka*, of wholesome *dhamma*, the character, fault with bad result (*sāvajja dhukkHAVIPĀKA*, the character of mentally impression of the object of *phassa* (*phusanalakkhaṇā*), the character of hardness of the earth-element (*kakkhalā lakkaṇā*) etc., and consciousnesses of impulses of independent mind door cognitive process including the advertence of Arahants, are called the wise attention (*yonisomanasikāra*).

2. Those characters, the nature of change to worse (*ruppana*) which are successive occurrence of succeeding continuity of all corporeal *dhamma* that are different from preceding ones, the nature of bending to respective object (*namana*) of all mental *dhamma*, are called general characters (*sāmañña lakkhaṇā*) due to with all corporeal and mental *dhammas*.

Then owing to causal ultimate *dhamma*, i.e., ignorance, craving, clinging, kamma-formation and *kamma*, are impermanent, suffering, non-self, the resultant ultimate *dhammas* are also impermanent, suffering, non-self. Those three characters, impermanence, suffering and non-self called impermanent nature, suffering nature, non-self nature of all ultimate *dhammas* are also designated as general characters due to concerning with all *saṅkhāra dhammas*, i.e., causes, results, corporealities, mentalities. Consciousnesses of great wholesome (great independent) mind door cognitive process including the advertence which are occurring by means of penetrative knowing and seeing on those general characters are also known as “wise attention” (*yonisomanasikāra*).

Those kinds of wise attentions which are taking into heart specific character and general character of ultimate *dhammas* are related with the *vipassanā* stage especially. In this case, the reason why “especially” is intended to be said is that some *samatha* practices, such as practice of four great elements called *catudhātuvavatthāna*, are also

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taking the objects of ultimate *dhamma* in order to develop concentration. Now in this stage of mindfulness of breathing, step by step taking into heart these three signs,

1. *ānāpānanimitta* called usual in-breath and out-breath
2. (*parikammanimitta*) *uggahanimitta* called sign of neighbourhood concentration that occurred depending upon those in-breath and out-breath
3. *paṭibhāga nimitta* called sign of full concentration which is improved from the sign of neighbourhood concentration, is called “wise attention”.

Especially, the continuum of consciousnesses of impulses of great wholesome (great independent) mind door cognitive processes including advertence, which are discerning on the object of sign of full concentration by means of penetrative knowing and seeing on it, is wise attention in this *samatha* stage. Those frequent fulfilling on wise attentions is the purpose of occurrence of inexperienced factor of enlightenment of wisdom, improvement of experienced factors of enlightenment of wisdom.

[Notes: Only consciousnesses of impulses which are penetrative knowing and seeing the specific and general character of ultimate *dhamma* are real wise attention. However, the advertence, adjacent to those impulses previously, also takes the object taken by impulses and then it is similar to the latter with the result that it is also designated as “wise attention”.]

(3.4.4.E) *vīriyasambojhaṅga*=factor of enlightenment of effort

The nature of trying of the beginning stage, in order to know and see penetratively the specific and general character of ultimate *dhamma* called *kāya*, *vedanā*, *citta*, *dhamma* that are depended objects of factors of enlightenment of mindfulness and wisdom, is designated as *ārambhadhātu*. The nature of endeavouring which is stronger than *ārambhadhātu*, due to occurrence of deliverance from laziness, is designated as *nikkama dhātu*. The supreme kind of diligence, which is capable of removing extremely powerful opposite *dhamma*, becomes sharper and sharper resulting stronger than *nikkama dhātu*, due to capable of reaching to its goal by successive overcoming on various kind of opposite *dhamma*. That kind of supreme

diligence is designated as *parakkama dhātu*. The nature of taking into heart which is occurring by means of occurrence of those three kinds of efforts, *ārambhadhātu*, *nikkamadhātu*, *parakkamadhātu*, is designated as wise attention on those elements.

Above explanation, indeed refers to *vipassanā* stage only. Now in *samatha* stage,

- (a) *ānāpāna nimitta* called usual in-breath and out-breath
- (b) (*parikkamma nimitta*) *uggahanimitta* called sign of neighbourhood concentration,
- (c) *paṭibhāga nimitta* called sign of full concentration, to which

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1. is intended to be known by trying of beginning stage, is *ārambhadhātu*.
2. The nature of endeavouring, which is overcoming on laziness, is *nikkamadhātu*.
3. Step-wise diligence for the purpose of penetrative knowing and seeing on usual *ānāpanā nimitta*, *uggahanimitta* and *paṭibhāga nimitta* successively, is *parakkama dhātu*. In order to occur those three kinds of elements (*dhātu*), frequent taking into heart usual *ānāpāna nimitta*, *uggahanimitta*, and *paṭibhāganimitta*, is called “wise attention”. If that kind of wise attention would be performed frequently, inexperienced factor of enlightenment of effort will be occurred, experienced factor of enlightenment of effort will be accomplished with the knowledge of practice thoroughly. (See *Visuddhi*-1-128, *Mahāṭī*-1-156)

(3.4.4.F) *pītisambojjhaṅga* = factor of enlightenment of zest

In the *meditator* who is trying by taking depended objects of mindfulness in order to occur apparently the factors of enlightenment called mindfulness, wisdom and effort, the pleasurable interest or zest called *nirāmisā* which is free from defilement of *āmisa*, appears apparently. That zest occurs associating with mindfulness called *satisambojjhaṅga*, wisdom called *dhammavicayasambojjhaṅga*, effort called *viriyasambojjhaṅga* etc.. within the same mind movement.

Those *dhammas*,

1. both that preceding zest and
2. associating mind and mental concomitants, such as mindfulness, wisdom, effort etc., of that zest, are causal *dhamma* of the occurrence of succeeding factor of enlightenment of zest and those are known as *pītisambojjhaṅgaṭṭhānīya dhamma*. Thus preceding factor of enlightenment of zest is a significant cause of succeeding factor of enlightenment of zest. Taking into heart either that zest or associating *dhamma* with zest, is called wise attention. “Taking into heart” means that for a *meditator* who discerns the objects of practice called *kāya*, *vedanā*, *citta*, *dhamma* by means of such mode, inexperienced factor of enlightenment of zest occurs, experienced factor of enlightenment of zest, is improved; taking into heart by that mode, indeed, is called *uppādaka manasikāra* (= wise attention for the purpose of occurrence of zest or associating *dhamma* with zest). Then that *uppādaka manasikāra* is designated as wise attention. (*Visuddhi*-1-128, *Mahāṭī*-1-156, *Pyi*-1-344,345)

Especially, in this stage, owing to the reason that the *meditator* is now fulfilling factors of enlightenment called, mindfulness, wisdom, effort by taking the object of sign of full concentration, it must be careful how the factor of

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enlightenment could be appeared. Then, it must be continued to take into the heart the object of sign of full concentration by means of such mode which is capable of occurring that factor of enlightenment of zest. That kind of taking into heart is called wise attention in order to occur inexperienced factor of enlightenment of zest, in order to improve experienced factor of enlightenment of zest.

That kind of wise attention must be performed frequently. Frequently developed wise attention of that kind is the cause of occurrence of inexperienced factor of enlightenment of zest; improvement of experienced factor of enlightenment of zest and fulfilment of knowledge are related with how to enhance depressing mind due to diminished effort, weak zest and retarded knowledge of fear. However, it is impossible to occur those three factors of enlightenment without mindfulness with the result that it is explained as those including with factor of enlightenment of mindfulness. This way of developing of factors of enlightenment is in accordance with Pāli Text only. Those ways are explained by other teaching methodologies in commentaries as follows.

(3.4.4.G) Four causes of occurrence of factor of enlightenment of mindfulness

apica cattāro dhammā satisambojjhaṅgassa uppādāya samvattanti satisampajaññaṃ muṭṭhassatipuggalaparivajjanatā upaṭṭhitassatipuggalasevanatā tadadhimuttatāti. (M-Com-1-294; Dī-Com-2-376; Sam-Com-3-193)

These four factors,

- (i) accomplishment with mindfulness and knowledge of clear comprehension (*sampajañña*)
- (ii) avoiding from those persons without mindfulness
- (iii) associating with those persons who always rely on mindfulness
- (iv) presence of inclination to be fulfilled with that mindfulness, are causes of the occurrence of factor of enlightenment of mindfulness.

(3.4.4.G.i.a) Accomplishment with mindfulness and knowledge of clear comprehension

According to preaching by the Buddha in section of *Sampajañña, Mahāsatipaṭṭhāna sutta*, (M-1-72), it must be developed on mindfulness and clear comprehension,

- a. walking forward and backward
- b. looking straight and side glance
- c. bending and stretching
- d. handling double robe, bowl, robe etc..
- e. eating, drinking, chewing, lapping
- f. excreting , urinating

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- g. subtle action of walking, standing, sitting, sleeping, waking, speaking, muting.

It means that it must be able to discern step by step on discernment of clear comprehension systematically.

(3.4.4.G.i.b) Four kinds of clear comprehension

There are four kinds of clear comprehensions, *sāttahasampajañña*, *sappāyasampajañña*, *gocara sampajañña* and *asammoha sampajañña*. (M-Com-1-258)

1. *sāttahasampajañña*

During making such movement related with various discernment of clear comprehension, walking forward etc., the knowledge which is capable of distinguishing whether or not that kind of movement is beneficial but not make indulgently, is called *sāttahasampajañña*. (M-Com-1-258)

2. *sappāya sampajañña*

During making such movement, walking forward etc., with beneficial result, however, if it is possible to occur defilements (*kilesa*) such as, lust, anger, delusion etc; if it is in the danger of life or of three noble trainings, *sīla*, *samādhī*, *paññā*, it is unfavourable (*asappāya*), while those possibility and dangers are absent, it is favourable (*sappāya*). The knowledge which is capable of distinguishing whether it is favourable or not, is called *sappāyasampajañña*.

3. *gocara sampajañña*

evam pariggahitasāttahasappāyassa pana aṭṭhatimsāya kammaṭṭhānesu attano cittarucitakammaṭṭhānasaṅkhātā gocarā uggahetvā bhikkhācārāgocare tam gahetvā gamanam gocarāsampajaññaṃ nāma. (M-Com-1-259)

Thus the *meditator* who had fulfilled with *sāttaha sampajañña*, *sappāya sampajañña*, learned the most preferable kind of meditation subject out of 38 kinds. Then going to alms-round village by means of taking into heart the object of that practice is called *gocara sampajañña*. (M-Com-1-259)

It is explained 38 kinds of meditation subjects resulting from adding *ālokakasiṇa* and *odātakasiṇa*, *ākāsakasiṇa* and *ākāsānañcāyatanajhāna*. According to this explanation, it must be recognized that if the most preferable practice out of 40 ways is selected and developed in every movement, *gocara sampajañña* will be occurred continuously. In this stage of *appanākosalla*, such movement, walking forward and backward, has been done by taking the object of sign of full -concentration of in-breath and out-breath, it can be said that *gocara sampajañña* has been thoroughly fulfilled. If the *meditator* reaches to *vipassanā* stage, he must put through in order to fulfil *a-sammoha sampajañña*.

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4. *a-sammoha sampajañña*

paramatthato hi dhātūnamyeva gamanam, dhātūnam ṭhānam, dhātūnam nisajjanam, dhātūnam sayanam, tasmim tasmīñhi koṭṭhāse saddhim rūpena —

aññaṃ uppajjate cittam, aññaṃ cittam nirujjhati.

avīcimanusambandho, nadīsotova vattatīti.

evam abhikkamādīsu asammuyhanam asammohasampajaññaṃ nāmāti. (M-Com-1-265)

It can be said in the aspect of ultimate reality that it is walking by corporeal element and mental element only. It is standing by corporeal element and mental element only. It is sitting by corporeal element and mental element only. It is reclining by corporeal element and mental element only. Within various bodily parts occurring walking, standing, sitting, reclining, the corporeal *dhamma* together with other mind moment cease. Another mind moment arises again. Thus the clear comprehension on continuous occurrence of corporeal and mental *dhamma* without interruption of every department, as a water current in river is called *a-sammoha sampajañña*. (M-Com-1-265)

According to these commentaries, it must be recognized that — if five aggregates that occurring in various bodily parts, walking forward etc., can be known as they really are; if respective causal *dhamma* of those five aggregates can be known as they really are; if the nature of impermanence, the nature of suffering, the nature of non-self of those five aggregates together with causal *dhamma* can be known as they really are, *a-sammoha sampajañña* is being occurred well indeed. This is the first cause of occurrence of factor of enlightenment of mindfulness. (M-1-72)

(3.4.4.G.ii) Avoiding from those persons without mindfulness

The crow usually looks both food and enemy. However, when eyes of the crow attach on the food, it cannot be careful enemy behind. This is a kind of behaviour without mindfulness. The *meditator* who wants to fulfil factor of enlightenment of mindfulness must avoid from crow-like those persons without mindfulness.

(3.4.4.G.iii) Associating with those persons who always rely on mindfulness

It is a cause of occurrence of factor of enlightenment of mindfulness by means of associating with those persons who always rely on mindfulness, like *Tissadatta Thera*, *Abhaya Thera* who always present strong mindfulness.

(3.4.4.G.iv) Presence of inclination to be fulfilled with mindfulness

It must be present the inclination to be filled with mindfulness in order to occur factor of enlightenment of mindfulness in various departments called walking, standing, sitting, reclining. It means that it must be frequently discerned on depended object of mindfulness by means of inclination to be fulfilled with mindfulness. In this stage of *appanākosalla*, the *meditator* must take into heart only the object of sign of full concentration of in-breath and out-breath for four kinds of departments, in order to

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1. occur inexperienced mindfulness,
2. improve experienced mindfulness,
3. fulfil knowledge of practice accordingly.

These are four causes of the occurrence of factor of enlightenment of mindfulness.

(3.4.4.H) Seven causes of occurrence of factor of enlightenment of wisdom

apica satta dhammā dhammavicayasambojjhaṅgassa uppādāya samvattanti paripucchakatā, vatthuvisadakiriyā, indriyasamattapaṭipādanā, duppaññapuggalaparivajjanā, paññavantapuggalasevanā, gambhīraññācariyapaccavekkhaṇā, tadadhimuttatāti. (Vsuddhi-1-128; M-Com-1-294; Dī-Com-2-376; Sam-Com-3-193)

These four factors,

- (i) *paripucchakatā* = ability to question penetratively on aggregates (*khandā*) etc..
- (ii) *vatthuvisadakiriyā* = keeping clean circumstances of both internally and externally
- (iii) *indriyasamattapaṭipādanā* = balancing of controlling faculties.
- (iv) *duppaññapuggalaparivajjanā* = avoiding from those persons without wisdom
- (v) *paññavantapuggalasevanā* = associating with wise persons
- (vi) *gambhīraññācariyapaccavekkhaṇā* = reflecting on various kinds of knowledges occurring on profound aggregates
- (vii) *tadadhimuttatā* = presence of the mind with inclination toward factor of enlightenment of wisdom, are causes of occurrence of *dhamma vicayasambojjhaṅga*

(3.4.4.H.i) *paripucchakatā*

The curiosity on the profound meaning of aggregates, bases, elements, controlling faculty, strength, factor of enlightenment, path factor, factor of absorption, *samatha*, *vipassanā* etc.. is called *paripucchakatā*. Factor of enlightenment of wisdom, indeed, is the knowledge which is capable of analysing on the ultimate *dhamma*, aggregates, etc. It is the controlling faculty of knowledge (*paññindare*) called non-delusion (*a-moha*).

That knowledge (*dhammavicaya*) is capable of analysing on

- a. the specific character of the ultimate *dhamma*, aggregates, etc.,
- b. relationship between dependence-origination of those ultimate *dhamma*,
- c. Modes of impermanence, suffering, and non-self of those ultimate *dhamma* together with causal *dhamma*,
- d. The Pat-Knowledge, Fruit Knowledge and *nibbāna*.

Therefore, curious questioning on profound meaning of ultimate *dhamma*, *khandā*, *āyatana*, *dhātu*, etc. is the cause of improvement of factor of enlightenment of wisdom. In this stage, if the *meditator* is not skilful in developing of concentration, balancing controlling faculties etc, he must approach to skilful teachers and question on it thoroughly.

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(3.4.4.H.ii) *vatthuvisadakiriya*

(3.4.4.H.iii) *indriyasamattapaṭipādanā*

These two kinds are the same as first and second *appanākosalla dhamma* mentioned previously.

Concentration and knowledge

vatthusadakiriyā indriyasamattapaṭipādanā sañkhepato, vitthārato ca pakāsitā eva. tattha pana samādhisamvattaniyabhāvena āgatā, idha paññāsamvattaniyabhāvena. yadaggena hi samādhisamvattanikā, tadaggena paññāsamvattanikā samādhissa ñāṇapaccupaṭṭhānato. “samāhito yathābhūtam pajānāti”ti vuttam. (Mahāṭṭi-1-156)

Keeping clean circumstances of both internally and externally, and balancing of controlling faculties are explained by means of brief account and detailed account. A slight difference is that in previous mentioned section it shows cause of occurrence of concentration. However in this section it shows cause of occurrence of knowledge. It is right . —Those two kinds of *dhamma* (keeping clean and balancing of controlling faculties) can cause concentration by means of such way, while those can cause knowledge by means of that way. The reason is that — “it is due to presence of capable of occurring the knowledge of concentration (*phalapaccupaṭṭhāna*)” indeed. The Buddha preached that “the person with concentration distinguishes really”, etc. (*Mahāṭṭi*□*ī*-1-156)

(3.4.4.H.iv) *duppaññapuggalaparivajjanā*

duppaññapuggalaparivajjanā nāma khandhādibhede anogāl□hapaññānam dummedhapuggalānam ārakāva parivajjanam. (M-Com-1-296; Dī-Com-2-378; Sam-Com-3-195)

duppaññapuggalaparivajjanā nāma dupaññānam mandabuddhīnam bhattanikkhittakāka-mamsanikkhittasunakhasadisānam momūhapuggalānam dūrato pariccajanā. (Mahāṭṭi-1-156)

The crow that puts its eye on food, the dog that puts its eye on meat, usually see food only but it cannot be careful on the enemy behind . It is greatly attached by the food only. This situation can be said “delusion due to invisible to reality”. Similarly, the *meditator* who wants to develop factor of enlightenment of wisdom, must avoid those persons with delusion, who lack knowledge which is capable of distinguishing on aggregates, bases, elements, truths, nature of dependence- origination; who are similar to the crow that puts its eye on food, the dog that puts its eye on meat.

(3.4.4.H.v) *paññavanatapuggalasevanā*

paññavanatapuggalasevanā nāma samapaññāsalakkhaṇapariggāhikāya udayabbayapaññāya samannāgatapuggalasevanā. (M-Com-1-296; Dī-Com-2-378; Sam-Com-3-195)

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taruṇavipassanāsamaṅgīpi bhāvanāmayañāṇe ṭhitattā ekamsato paññavā eva nāma hotīti āha “samapaññāsa. pa. puggalasevanā”ti. (M-ṭī-1-385-386)

*paññavantapuggalasevanā nāma paññāya katādhikārānam
saccapaññiccasamuppādādisu kusalānam ariyānam, vipassanākammikānam vā
mahāpaññānam kālena kālam upasañkamanam. (Mahāṭī-1-156)*

In the Pāli Text of *Paṭisambhidā Magga*, pp-54, commentary called *Visuddhi Magga*-2-266, 267, it is explained detail on discerning of *udayabbayañña*. There are 25 kinds of knowledge of arising (*udayañña*), totally in 50 kinds. (See in detail in *Vipassanā* Section-Volume V). The *meditator* who fulfilled with those 50 kinds of knowledges is designated as the person with immature *vipassanā* knowledge (*taruṇa vipassanāñña*). That kind of person with immature *vipassanā* knowledge, can be designated as wise, indeed. Therefore, it must be associated with those persons, i.e., Noble Ones of wisdom and seeds of practice, who are mastery of Four Noble Truths, Doctrine of Dependence-Origination, and wise men with wholesome deeds who fulfilled the knowledge of arising and perishing away (*udayabbayañña*). This explanation refers to the stage of *vipassanā* especially.

In this stage, it must be associated with those persons, Noble-Ones who are mastery of developing in concentration of mindfulness of breathing, and *samathakammika* persons (fulfilling *samatha* practice) who are complete with *āgamasuta* (knowledge through learning), *adhigamasuta* (knowledge through practicing), related with practice of mindfulness of breathing and *vipassanākammika* persons (fulfilling *vipassanā* practice), for proper time. It is also essential to fulfil factor of enlightenment of wisdom indeed.

An excerpt of *Kalayāṇamitta Sutta* (*Sam*-1-88-89)

It is during the Buddha was staying in one settlement called *nagaraka*, *sakka* Division where is dwelling of *sākīya* race. At that time, the most Venerable Ānandā asked the Buddha, that..

“Supreme Buddha... the situation of a person with good friend, that of a person with good fellowship, that of a person who has mind of inclination toward wise and Noble Ones, can achieve an half of the noble practice of the Path, called *brahmacariya*”. The Buddha replied that _____

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“Ānandā, it should not said like this, Ānandā, it should not said like this, the situation of a person with good friend, that of a person with good fellowship, that of a person who has mind of inclination toward wise and Noble Ones, can achieve thoroughly the noble practice of the Path, called *brahmacariya*. Ānandā.., it must be perspective the fact that .. the person who has good friend, who has good fellowship, who has mind of inclination toward wise and Noble Ones will achieve these results that the circumstantially purified practice of Noble Eight-Fold Path would be frequently performed.”

Ānandā, how the *bhikkhu* who has good friend, who has good fellowship, who has mind of inclination toward wise and Noble Ones, develops and frequently performs circumstantially purified practice of Noble Eight-fold Path?

Ānandā, in this *sāsanā*, the *bhikkhu* develops,

1. right view (*sammā diṭṭhi*)
2. right thought (*sammā sañkappa*)
3. right speech (*sammāvācā*)
4. right bodily action (*sammā kammanta*)
5. right livelihood (*sammā ājīva*)
6. right endeavour (*sammā vāyāma*)

7. right mindfulness (*sammāsati*),
8. right concentration (*sammā samādhi*),
which is depending upon seclusion (*viveka*), void of lust, cessation of lust, which
incline to *nibbāna* which abandon defilement permanently.

“*Ānandā*, thus the *bhikkhu* who has good friend, who has good fellowship, who has mind of inclination toward wise and Noble Ones develops circumstantially purified practice of Noble Eight-fold Path, frequently performs thoroughly purified practice of Noble Eight-fold path. *Ānandā* it should be known by this reason on those words that “the situation of a person with good friend, that of a person with good fellowship, that of person who has mind of inclination toward wise and Noble Ones, can achieve thoroughly the Noble Practice of the Path called *brahmacariya*.”

Ānandā, it is right. — owing to attain dependence of me, those beings with the nature of rebirth (*jāti*) would escaped form the nature of rebirth; those beings with the nature of old age (*jarā*) would escaped form the nature of old age; those beings with the nature of decaying (*byādhi*) would escaped from the nature of decaying ; those beings

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with the nature of death (*maraṇa*) would escaped from the nature of death; those persons with worries (*soka*), those persons with the nature of woes (*parideva*) would escaped from the nature of woes, those persons with bodily disagreeable; those person with the nature grief (*soka*), woes (*parideva*), bodily disagreeable, (*dukkha*), mentally disagreeable(*domanassa*), lamentation (*upāyāsa*), would escaped from the nature of grief, woes, bodily disagreeable, mentally disagreeable, lamentation.

Ānandā,.. It should be known by this reason on those words that “the situation of a person with good friend, that of a person with good friendship, that of person who has mind of inclination toward wise and Noble Ones can achieve thoroughly the Noble Practice of the Path called *brahmacariya*. (*Sam*-1-88-89)

nāham bhikkhave aññam ekadhammampi samanupassāmi, yena anuppannā vā kusalā dhammā uppajjanti, uppannā vā akusalā dhammā parihāyanti, yathayidam bhikkhave kalyāṇamittatā. kalyāṇamittassa bhikkhave anuppannā ceva kusalā dhammā uppajjanti, uppannā ca akusalā dhammā parihāyanti. (Aṅg-1-12)

Bhikkhus ... as a situation of a person with good friend , owing to such factor, inexperienced wholesome *dhamma* would be occurred, experienced unwholesome *dhamma* would be diminished, I have never seen any factor rather that factor as situation of a person with good friend. *Bhikkhus*.. for a person with good friend, inexperienced wholesome *dhamma* would be occurred, experienced unwholesome *dhamma* would be diminished. (*Aṅg*-1-12)

The *meditator* who wants to develop factor of enlightenment of wisdom, therefore, must associates with good friends called wise and Noble Ones.

(3.4.4.H.vi) *gambhīraññācariyapaccavakkhaṇā*

gambhīraññācariyapaccavakkhaṇā nāma gambhīresu khandhādīsu pavattāya gambhīrapaññāya pabhedapaccavekkhaṇā. (M-Com-1-296; *Dī-Com*-2-378; *Sam-Com*-3-195)
ñeyyadhammassa gambhīrabhāvavasena tapparicchedakaññāssa gambhīrabhāvaggahaṇanti āha “gambhīresu khandhādīsu pavattāya gambhīrapaññāyā”ti. tam hi ñeyyam tādisāya paññāya caritabbato gambhīraññācariyam, tassā vā paññāya tattha pabhedato pavatti gambhīraññācariyā, tassā paccavekkhaṇāti āha “gambhīrapaññāya pabhedapaccavekkhaṇā”ti. (M-ṭi-1-386)

*gambhīraññācariyapaccavakkahaṇāti gambhīraññāṇehi caritabbānam
khandhāyatanaadhātādīnam saccapaccayākārādīpanānam vā suññatāpaṭisamyuttānam
paccavekkhaṇā. (Mahāṭī-1-156)*

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Those dhamma, aggregates (*khandhā*), bases (*āyatana*), element (*dhātu*), truths (*saccā*), doctrine of dependence-origination (*paṭīccasamuppāda*), are very profound *ñeya dhamma* to which the *meditator* must know by penetrative knowledge. Due to profound essence of those *ñeyyadhamma*, the penetrative knowledge which is capable of discriminating on those dhamma, is also very profound one. Only profound knowledge is deserving to reach and know those profound *dhamma* accordingly. Knowing and seeing the specific characters and general characters of various profound *ñeyyadhamma* by penetrative knowledge is called *gambhīraññācariya*. In the continuum of *meditator* who reflects on various kinds of profound knowledge which are occurred by means of knowing and seeing specific characters and general characters of those profound *dhamma*, *khandhā*, *āyatana*, *dhātu*, *saccā*, *paṭīccasamuppāda*, etc.. the factor of enlightenment of wisdom can usually be occurred accordingly. (*M-Com-1-296*-, *M-ṭī-1-386*)

It must be reflected on both those philosophical doctrines, *khandhā*, *āyatana*, *dhātu*, *saccā*, *paṭīccasamuppāda* etc.. which are pasture of object of profound knowledge, or persons with very profound knowledge and discourses (*sutta*) which are connected with four Noble Truths, doctrine of dependence-origination, nature of nothingness which is void of person, beings, *jīva*, self. If it is reflecting in that way, inexperienced factor of enlightenment will be occurred, experienced factor of enlightenment will be improved better and better. (*Mahāṭī-1-156*)

These explanations, especially, refers to the stage of *vipassanā* only, however in this stage, reflecting on both sign of full concentration and the knowledge which is knowing on that sign are essential indeed.

(3.4.4.H.vii) *tadadhimuttatā*

*tadadhimuttatā nāma ṭhānanisajjādīsū dhammavicayasambojjhaṅga-
samuṭṭhāpanattham ninnapoṇapabbhāracittatā. (M-Com-1-296; Dī-Com-2-378; Sam-Com-
3-195)*

*tadadhimuttatāti paññādhimuttatā, paññāya ninnapoṇapabbhāratāti attho. (Mahāṭī-
1-156)*

It must be present the inclination toward the occurrence of factor of enlightenment of wisdom called *paññā*, for every kind of deportment, reclining, sitting, standing and walking. In this stage, it must be present the inclination toward occurrence of factor of enlightenment of wisdom which is penetrative knowing and seeing on sign of full concentration. That kind of knowledge is called *jhāna sammādiṭṭhi* (right view on the absorption)

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(3.4.4.I) Eleven causes of occurrence of factor of enlightenment of effort

These 11 factors,

- i. to be a person who always reasons danger of woeful existence.. etc.,
- ii. to be a person who always sees perspective of advantages of effort,
- iii. to be a person who always reasons the path which should be leading to,

- vi. to be a person who always reflects how to show indebtedness of alms-food
- v. to be a person who always reasons noble quality of heritage of wholesome person,
- vi. to be a person who always reasons noble qualities of the Buddha,
- vii. to be a person who always reasons nobility of caste,
- viii. to be a person who always reasons nobility of *samghā* fellowship,
- ix. to be a person who always avoids from lazy person,
- x. to be a person who always associates with those persons who have strenuous diligence
- xi. to be a person who always possesses inclination toward factor of enlightenment of effort, are causes of occurrence of factor of enlightenment of effort. (*M-Com-1-297, Dī-Com-2-378, Sam-Com-3-195*)

[Notes: In the *Visuddhi Magga*, number vii and viii are omitted but explained on removing of sloth and torpor and reflecting on benefits of strenuous effort (*sammappadhāna*). Thus it should be recognized on 13 causes of occurrence of factor of enlightenment of effort.]

(3.4.4.I.i) To be a person who always reasons danger of woeful existence.. etc.,

In the continuum of a person who reasons danger of useful existence , as , “it is incapable of trying to occur factor of enlightenment of effort for any kind of period, during it is very suffering by for true including five kinds of bondages in hell, or during capturing by other beings as occurring in animal life, during burdening as occurring in animal life which is beaten up by cane stick, hooking stick etc., during it is very suffering by hunger as occurring in *peta* (hungry ghost) life for enormous. Thousands years or *asañkhyeya kappa*, very long period between appearing of two Buddhas, or during it is very suffering by sunburn and heat of air as occurring in *asurakāyabhūmi* (non-radiant ones) which have only skeleton and skin on the body with 90-120 feet long”; ... “Bhikkhu ... actually during This period as a *bhikkhu* life only, it is only proper time to try in order to occur factor of enlightenment of effort for yourself” etc., the factor of enlightenment of effort would be occurred. (*M-Com-1-297; Dī-Com-2-379; Sam-Com-3-195*)

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In the continuum of a person who reasons these various kinds of sufferings — the suffering of rebirth, old age, decaying, death and suffering of woeful existence, which have the cause of suffering of previous rounds of rebirth; the suffering of rebirth, old age, decaying, death and suffering of useful existence, which have the cause of suffering of pervious rounds of rebirth; the suffering of rebirth, old age, decaying, death and suffering of woeful existence, which have the cause of suffering of future rounds of rebirth; those kinds of sufferings which have the cause of searching foods for present life, etc. the factor of enlightenment of effort would be occurred. (*Mahāṭṭi-1-157*)

(3.4.4.I.ii) To be a person who always sees perspective of advantages of effort

For a person with laziness and dillydallying mind, it is incapable of attaining either absorptions of mundane *dhamma* (*lokiyajhānasamāpatti*) or nine kinds of noble supra-mundane dhamma. Only the person with great diligence is capable of attaining both absorption of mundane *dhamma* and nine kinds of noble supra-mundane dhamma. Thus in the continuum of *meditator* who always sees perspective of advantages of effort, that “the attainment of absorptions of mundane *dhamma* and nine kinds of supra-mundane *dhamma* are

the advantages of effort etc., the factor of enlightenment of effort would be occurred. (*Visuddhi*-1-128, *M-Com*-1-297, *Mahāṭī* - 1-157)

(3.4.4.I.iii) To be a person who always reasons the path which should be leading to

Various kinds of *samatha* and *vipassanā* practices from the five precepts which are binding on all Buddhist laymen to the cessation of mundane (*gottrabhu*) are called *pubbabhāgapaṭipadā*, previous practice before Noble Path. Owing to occurrence of inevitable path for those *bhikkhus* who strongly desire to escape from suffering of rounds of rebirth both that so-called *pubbabhāgapaṭipadā* and Noble Eight-fold path which is capable of leading to reach *nibbāna* are called *gamanavīthi* (= the path which must be walked). That path called *gamanavīthi*, indeed, is an obligatory path through which all enlightened Buddhas, all *Pacceka Buddha* and all great disciples (*mahāsāvaka*) went to *nibbāna*.

In the continuum of person who reasons the path which should be leading to, such as “*bhikkhu* ... you should walk the path through which all enlightened Buddhas, all *Pacceka Buddhas* and all great disciples who were elder brothers of you, had been walked; it is incapable of walking that kind of path for lazy person with dilly-dallying mind” etc, the factor of enlightenment of effort would be occurred. (*Visuddhi*-1-128, *M-Com*-1-297, *M-ṭī*-1-386)

(3.4.4.I.iv) To be a person who always reflects how to show indebtedness of alms-food.

“Such devotees support you various kinds of offerings, alms-foods etc, these devotees are neither your relatives, nor slaves and also none of your workers; they have not offered such superior offerings, robes etc, with the intention that they would be

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earned depending upon you; actually they offered with the perspectives of great effectiveness of their wholesome deeds; the Buddha never allowed with the perspectives the ... “this my son called *bhikkhu* can stay in easy life with good physical appearance only by taking these offerings; actually the Buddha allowed with the perspectives that ... this my son called *bhikkhu* will escape from suffering of rounds of rebirth by means of two obligations; *ganthadura*, a duty involving learning, preaching and writing, and *vipassanādura*, the obligation of *samatha* and *vipassanā* practices after taking these offerings; if you, now, are lazy with dilly-dallying mind, it is unable to return back the indebtedness of alms-food or four requisites offered by them; indeed, great diligent person only can return back the indebtedness of alms food” etc, reflecting in this way, in the continuum of *meditator* like *Ayyamitta Thera*, the factor of enlightenment of effort would be occurred. (*M-Com*-1-297)

The *bhikkhu* takes foods offering by peoples in the country, called *raṭṭhapiṇḍa*. Those great effectiveness of return back of indebtedness of their offerings can be occurred by *samatha* and *vipassanā* practices of the *bhikkhu* only. That kind of return back of indebtedness is called *piṇḍa apātāpacāyana*. (*M-ṭī*-1-386)

According to those explanations, if the *bhikkhu* wants to show great indebtedness of the offerings of all donors with regarding to occur great effectiveness of their wholesome deeds, he must fulfilled right way of practice called *sammāpaṭipatti* including three noble trainings, virtue, concentration and wisdom.

The most venerable Ayyamitta Thera

Venerable *Ayyamitta* therā dwelled in a cave called *kassaka*. One laywoman devotee also lived in a village adjacent to that cave and supported for requites for venerable *Ayamitta* Thera as her beloved son for long time. One day, just before left for the farm, laywoman devotee ordered about her daughter that “beloved daughter ... well-keeping rice are stored in that place, butter is put in that place, molasses is put in that place, when venerable *Ayamitta* Thera arrived you must offer cooked rice, milk, butter and molasses. Then you also take that food remains. I have finished to take breakfast

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which is last right remains mixed with anchovy paste made by bean”.. etc.

When her daughter replied that “which do you take lunch?” she told that “beloved daughter ... boil the soup of broken rice mixed with vegetables for me”.

At that time venerable *Ayamitta* therā was standing up near at the entrance of a small leave-roofed building called *paññasāla*, was handling his bowl from inside the bowl-bag in order to alms-round to the village. Venerable *Ayamitta* Thera, indeed, had acquired five kinds of super-psychic-knowledge (*lokiya abhiññāna*) and during entering into super-psychic-knowledge of ear (divine ear or *dibbasota*), he heard speeches with the result that he admonished himself as follows. (*M-Com-1-298, M-ṭī-1-386*)

[Notes: one explanation found in *Anuṭṭikā pabbatapadesavanagahanantaritopi gāmo na dūre, pabbatam parikkhipitvā gantabbatāya āvāso araññalakkhaṇūpeto, tasmā mamsasoteneva assosīti vadanti. (Anuṭṭī-2-160)*

Another kind of assumption (*vadantivāda*) is also shown in *Anuṭṭikā* that – “although shrubs and trees separate between monastery and alms-round village, it is not so far from monastery. Although it is not so far from alms-round village, *kassaka* cave monastery is available as forest monastery due to presence of many curves in the road. Venerable *Ayamitta* Thera, Therefore, could hear speeches of mother and daughter by means of natural ear only.

Assumption of *Mahāgandhārammaṇa* Sayadaw _____

The most venerable *Mahāgandhārammaṇa* Sayadaw presented his suggestion in *Sammohavinodanī ṭīkā* (Myanmar) volume 2-page-806, as follows: _____

I suggest that “the monastery is also traditionally, forest monastery, the reason why he could hear speeches of mother and daughter is the fact that he reached neighbourhood of the village, indeed”. This is because those *bhikkhus* dwelled in forest usually prepare in full-robe just neighbourhood of the village, indeed. Therefore the commentary explained, in order to clear the evidence of reaching neighbourhood of village, the fact that “*thero cīvaram pārūpittvā pattam nīharantova tam shddam suttvā*”

“during handling his bowl from inside the bowl-bag, after prepared in full-robe, venerable *Ayyamitta* therā heard speeches of mother and daughter”.]

Way of admonish himself

“It is really that — laywoman devotee had finished breakfast which is last night remains mixed with anchovy paste; she will take her lunch with boiled soup of broken rice mixed with vegetables; she ordered about to offer stored rice etc ... for you, this

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devotee wishes neither rice field nor farm, she wishes neither food nor clothes, actually she offers with regarding to three kinds of happiness, existences of human being, heavenly being, *nibbāna*, depending upon you. Whether do you capable of giving those three kinds of happiness for her or not”, etc. reasoned and questioned by himself.

Then again he admonished himself that “this alms-food is not deserving to accept for you as a person with lust, hate, and delusion”.

After admonished by himself, bowl was put into bowl-bag, fastening-bead of the upper robe was detached, returned back from entrance of leaf-roofed building called *pannasāladvāra* to *kassaka* cave, the bowl was put under bed, upper robe was stretched on bamboo pole, and venerable *Ayamitta* practiced by means of strong determination that “*arahattam apāpuṇitvā na nikkhamissāmi*” “It will never go out *kassaka* cave without reaching to arahatta fruit knowledge”. When the *bhikkhu* who always takes into heart *vipassanā* practice by means of non-forgetting (*appamāda*) for long time, improved the *vipassanā* knowledge, he reached to the fourth Fruit-Knowledge before lunch time, and became an arahant called *mahākkhīṇāsava* who is void of defilements (*kilesā*) like a blooming lotus in the morning. He sat down with great happiness after the end of reflecting impulses that “I have easily over come suffering of rounds of rebirth without any discomfort”.

At that time a kind of heavenly being dwelling on the tree adjacent to *kassaka* cave asked as follow: _____

***namo te purisājañña, namo te purisuttama.
yassa te āsavā khīnā, dakkhiṇeyyosi mārīsa.***

The most Venerable *bhante*! You are the Supreme Arahant without suffering, in the such continuum of yourself various kinds of cankers (*āsava*) had been eradicated that kind of *bhante* (Your Majesty) is real *dakkhiṇeyya* person who is deserving to every offerings with regarding to *kamma* and *kamma* result of donors.

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The real patriot *bhante* ... I would like to worship you.

The real gentleman *bhante* ... I would like to worship you.

After asked gladly paeon, that heavenly being continued to ask that —

“That most Venerable *bhante* ... those elder laywomen devotees will be free from various kinds of sufferings of rounds of rebirth due to offering alms-food for Arahant who usually enters into village as you, actually”.

Venerable *Ayamitta Thera*, then stood up and look at the time for alms round and then he know that it is just in time with the result that he entered into village for alms-food.

After prepared for alms food, the maiden also waiting for venerable *Ayyamitta Thera* and thinking that “now it is just in time of my brother’s coming”, then she was sitting by looking at the entrance.

When *Mahā Thera* arrived at the entrance of house, the maiden brought the bowl and filled with cooked rice which is mixed with butter, molasses, and offered respectfully to *Mahā Thera*. The *Mahā Thera* addressed *dhamma* talk gladly that “*sukham hotu*” ‘may you be happy’, and left for the forest monastery. The maiden stood up by looking respectfully at the complexion of venerable *Ayyamitta Thera*. The reason why she is very respectfully is that —

Meanwhile that most venerable *Ayyamitta Thera* had very well complexion; the controlling faculty of eye etc, is also very clear and bright, the face of *Mahā Thera* was marvellous graceful, it looked like ripe palm fruit, just after detached from petiole.

When laywoman devotee arrived from the form and asked her daughter that “beloved daughter ... did your brother come for-alms food? Then the maiden said all mater about *Mahā Thera*. Owing to knowing the fact that today her son had been finished his obligation of *bhikkhu*, laywoman devotee replied that “beloved daughter, your elder brother is well satisfied in the Buddha’s admonishment, he never be disappointed in the Buddha’s admonishment really”.

This is the biography of most venerable *Ayyamitta Thera* who returned back well indebtedness of alms food. (*M-Com-1-298, 299; M-ṭī-1-386,387; Dī-Com-2-379,381; Sam-Com-3-196,197; Abhi-Com-2-266,268*)

Owing to presence of return back the indebtedness of alms food, factor of enlightenment of alms-food, the factor of enlightenment of effort become powerful and obligation of *bhikkhu* had been reached to peak of performance, resulting the respectable olden sample would be occurred. Therefore every mediator should try to fulfil factor of enlightenment of effort by means of showing great indebtedness of alms-food of the public respectfully.

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(3.4.4.I.v) To be a person who always reasons noble quality of heritage of wholesome person.

These are seven kinds of heritage of wholesome person,

(i) faith (*saddhā*) = firm faith on the triple gems, *kamma* and *kamma* results, etc...

(ii) virtue (*sīla*) = stability of moral conduct.

(iii) moral shame (*hirī*) = being ashamed of performing unwholesome and wrong conducts,

(iv) moral dread (*ottappa*) = being dreaded of performing unwholesome and wrong conducts.

(v) general knowledge (*bāhussacca*) = presence of both theoretical and practical knowledge on the Four Noble Truths

(vi) charity (*cāga*) = donation of wealth

(vii) wisdom (*paññā*) = penetrative knowledge called *udayabbayañāṇa* on *sañkhāra* dhamma or right view on the Four Noble Truths.

These seven kinds of heritage of Noble Ones are given by the Buddha who is the most Supreme and Enlightened One in order to well acceptance of all disciples. The lazy one is incapable of accepting those seven kinds of heritage of Noble Ones. In worldly custom the parents usually abandon their decadent sons legally by announcing that “he is not our son, now”. As that son cannot get heritage of his parents when they die, the lazy *bhikkhu*, if he is unable to practice Noble Eight-fold Path, is incapable of accepting seven kinds of heritage of Noble Ones which is deserving to accept from the father called the Supreme Buddha. Only when he always reasons noble quality of heritage of wholesome person in this way, can the factor of enlightenment of effort be appeared in him. (*M-Com-1-299; Sam-Com-3-197; M-ṭī-1-387*)

(3.4.4.I.vi) To be a person who always reasons noble qualities of the Buddha

“The Supreme Buddha, indeed, is full of noble qualities of virtue, concentration and wisdom which are beyond comparable for all beings, ten thousands solar systems were shaken by those infinite noble qualities of the Buddha frequently, during taking rebirth process in the womb of mother of *bodhi sutta*, during renouncing for the forest life, during penetrative knowing and seeing the Four Noble Truths by himself under *bodhi* tree without depending upon others, during preaching *Dhammacakkapavattana Sutta* in the forest called *Migadāya*, during showing Super-psychic-knowledge *abhiññāṇa* of pairs of fire and water, during returning back from the heavenly plane called *Tāvātimsā* after preaching *Abhidhamma*, during abandoning of preparation for controlling faculty of life (*āyusañkhāra*) by means of associating with mindfulness and clear comprehension at *Cāpāla Cetiya* in *Vesālī*, during entering into the great eternal peace (*mahāparinibbāna cuti*). Although you are reaching under the noble admonishment of the supreme Buddha

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present time, why do you become lazy one? Is it reasonable? etc” ... thus in the continuum of person who reasons noble qualities of the Supreme Buddha, the factor of enlightenment of effort will be appeared. (*M-Com 1-299 Sam-3-198*)

(3.4.4.I.vii) To be a person who always reasons nobility of caste

As soon as whatever caste of person, among four kinds of castes, caste of king, caste of brahma, caste of merchant, caste of poverty, has been ordained, he is reborn as a son of *Gotama Buddha*, indeed. “In the aspect of castle, just after ordained you are not decadent caste but the younger brother of the most Venerable *Rāhulā* There who was grand-son of Great king *Suddhodhana* and chief queen *Mahāmāyādevī*, who were descendant of king *Ukkāka*, a descendant of *Mahāsammata* Dynasty, a specific race called *khattiya* who never occur hybridisation with other races. Although you are really the son of the Supreme Buddha, if you are a lazy person without practicing anymore, it is not suitable to live under the admonishment of the Buddha as a *bhikkhu* etc”. Thus in the continuum of person who reasons nobility of caste, the factor of enlightenment of effort can be appeared apparently. (*M-Com-1-299, Sam-Com-3-198, M-ṭī-1-387*)

(3.4.4.I.viii) To be a person who always reasons nobility of *samghā* fellowship

The most Venerable *Sāriputta*, Venerable *Mahāmoggallāna* etc... associating with 80 great disciples (*Mahāsāvaka*), had been known and seen the Supra-mundane *dhamma* by means of the mind associating with rock-like stability of concentration and strenuous effort only. In the continuum of person, who reasons that, “whether do you want to walk the path leading to *nibbāna* where these Noble Ones of *samghā* fellowship, had been already walked or not, the factor of enlightenment of effort can be occurred apparently. (*M-Com-1-299, Sam-Com-3-198*)

(3.4.4.I.ix) To be a person who always avoids from lazy person

In the continuum of person who always avoids from those persons who are similar to python with fully ingested stomach who abandon both physical and mental diligence who never understand even terminology of *samatha* and *vipassanā* practices who always dilly-

dally for physical appearance only who always prepare frequently for eating and sleeping easily, who always chat 32 kinds of speeches of animal beings called *tiracchānakathā* which are opposite of *nibbāna*, such as about food, clothes, villages, dwellings etc, who are very far from any kind of practice but full of great laziness, the factor of enlightenment of effort can be occurred apparently. (*M-Com-1-299; Sam-3-198; Sam-ṭī-2-436*)

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(3.4.4.I.x) To be a person who always associates with those persons who have strenuous diligence

Those persons who apply the time by walking and sitting for daytime, by walking and sitting for early-night, by sleeping a few hours for midnight, by walking and sitting for early morning, by fulfilling the responsibility of pagoda and *bodhi* tree after breakfast, by fulfilling *gatapaccāgata vatta* by which he always takes into heart the object of *samatha* and *vipassanā* practice during both sides of going and return back from alms-round village, are really wholesome ones with strenuous diligence. In the continuum of mediator who associates those kinds of wholesome persons, who have strenuous effort without falling through their intention so as to remain bones and skins only, who have *parakkama dhātu* (step by step diligence which is capable of reaching up to the Path, Fruit Knowledge and *nibbāna* successively) who always send their mind to the goal of *nibbāna*, who always presents mind of meditation which leads toward the object of practice for proper time the factor of enlightenment of effort can be appeared apparently. (*M-Com-1-299; Sam-Com-3-198; Sam-ṭī-2-436,437*)

(3.4.4.I.xi) To be a person who always presents inclination toward factor of enlightenment of effort

In the continuum of *meditator* who has inclination toward occurrence of continuous diligence in all kinds of deportments, walking, standing, sitting, reclining, the factor of enlightenment of effort can be appeared apparently.

Owing to practising in this way, when it is reached to the fourth Path-knowledge (*arahatta magga ñāṇa*), the factor of enlightenment of effort can be designated as fulfilling *dhamma* of practice. (*M-Com-1-299, Sam-Com-3-198*)

(3.4.4.I.xii) *thinamiddhavinodanatā*

In the continuum of *meditator* who has mode of removing sloth and torpor of mind and mental concomitants (*thinamiddhavinodanatā*), such as taking into heart the perception of light (*āloka saññā*), alternative changing proper deportment, dwelling in a bare plain etc, the factor of enlightenment of effort can be occurred. (*Visuddhi-1-129*)

(3.4.4.I.xiii) *sammappadhānapaccavekkhaṇatā*

In the continuum of person who always reflects the advantages of strenuous effort (*sammappadhānapaccavekkhaṇatā*) on these four kinds of diligence,

1. trying in order to remove experienced unwholesome dhamma,
2. trying in order to avoid inexperienced unwholesome dhamma,

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3. trying in order to occur inexperienced wholesome dhamma,
4. trying in order to improve successively experienced wholesome dhamma, the factor of enlightenment of effort can be appeared apparently. (*Visuddhi-1-129, Mahāṭṭi-1-157*)

An explanation of *Samyutta ṭīkā*

Those facts related with causes of occurrence of factor of enlightenment of effort are same in commentaries of *Mūlapaṇṇāsa* and *Samyutta*, however 2 facts are different in *Visuddhi Magga*. In the *Samyutta ṭīkā* it is explained on the fact related with difference as follows:

Serial number xiii, to be a person who always reflects the advantages of strenuous effort (*sammappadhānapaccavekkhaṇatā*) would be counted in serial number ii, to be a person who always sees perspective of advantages of effort (*ānisamsadassāvītā*) found in commentaries of *Mūlapaṇṇāsa* and *Samyutta*. It is because it can be seen easily relationship between attainment of both mundane and supra-mundane *dhamma* and strenuous diligence, indeed.

Then, the mode of removing sloth and torpor of mind and mental concomitants (*thinamiddhavinodanā*) should be counted in serial number xi, to be a person who always presents inclination toward factor of enlightenment of effort (*tadavimuttatā*). It is finished to say the meaning of function of removing sloth and torpor in the continuum of *meditator* who always associates with great diligence. (*Sam-ṭi-2-418*)

A comment of *Mahāṭṭi*

“Among these factors of occurrence of *viriyasambojjhaṅga*, the following four factors,

1. removing sloth and torpor (*thina middha*)
2. avoiding from lazy persons
3. associating with diligent persons
4. presence of inclination toward the occurrence of *vīriyasambojjhaṅga*, are causes of occurrence of *vīriyasambojjhaṅga* by means of leading to the **function** which is capable of removing opposite *dhamma* of *vīriyasambojjhaṅga*”, thus it should be recognized on it. It must be recognized on remaining factors, such as reasoning on danger of woeful existence,

etc., that these factors are causes of occurrence of *vīriyasambojjhaṅga* by means of **enhancing** and **sharpening** the mind of meditation respectively. (*Mahāṭī*-1-157)

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(3.4.4.J) Eleven causes of occurrence of factor of enlightenment of zest

These eleven factors,

- (i) ***Buddhānussati*** called recollection of the Buddha by which the noble qualities of the Buddha are frequently remembered and developed.
- (ii) ***Dhammānussati*** called recollection of the Doctrine of the Buddha by which the noble qualities of the Doctrine of the Buddha are frequently remembered and developed.
- (iii) ***Samghānussati*** called recollection of the community of noble Disciples by which the noble qualities of the community of Noble Disciples are frequently remembered and developed.
- (iv) ***Silānussati*** called recollection of Morality by which the nobility of virtue of himself, non-breaking etc., is frequently remembered and developed.
- (v) ***Cāgānussati*** called recollection of liberality by which the mobility of generosity of himself is frequently remembered and developed.
- (vi) ***Devatānussati*** called recollection of heavenly beings by which paralleling between faith of himself and faith of heavenly beings is performed and frequently remembered on it and developed.
- (vii) ***Upasamānussati*** called recollection of peace by which the noble qualities of *nibbāna* are frequently remembered and developed.
- (viii) To be a person who always avoids from gross-minded person.
- (ix) To be a person who always associates with soft-minded person
- (x) To be a person who always reflects admirable discourses (*Suttanta*) of the Buddha
- (xi) To be a person who has inclination toward the occurrence of *pītisambojjhaṅga*, are causes of occurrence of factor of enlightenment of zest. (*Visuddhi*-1-129, *Dī*-Com-2-382, *M*-Com-1-300, *Sam*-Com-3-198)

(3.4.4.J.i) *buddhānussati* (recollection of the Buddha)

In the continuum of *meditator* who frequently remembered the noble qualities of the Buddha, if he practices up to neighbourhood concentration, factor of enlightenment of zest can be appeared apparently. (*Dī*-Com-2-382, *M*-Com-1-300, *Sam*-Com-3-198)

The meaning is as follows: — Owing to occurrence of impulsions of wholesome mind-door cognitive processes by taking the object of noble qualities of the Buddha, those

superior and subtle corporealities are produced by those minds and are spreading throughout body continuously. Every mind of meditation called consciousness of impulsion of great wholesome mind-door cognitive process includes zest (*pīti*). That mental concomitant called zest (*pīti*) also takes the object of noble quality of the Buddha. Due to conditioning of supporting factor of object (*ārammaṇa paccaya*) of noble qualities of the Buddha, *buddhānussati* is a cause of occurrence of factor of enlightenment of zest. It should be recognized the fact that commentaries explained continuous occurrence of superior and subtle corporeality produced by mind of meditation associating with zest (*pīti*) throughout body as the fact that *pītisambojjhaṅga* occurs throughout body. This is because both that mind of meditation and zest associating with that mind can be occurred depending upon heart basis (*hadayavatthu rūpa*) only.

[It should be recognized the fact that commentaries explained as *yāva upacārā* (= up to neighbourhood concentration), due to incapable of concentration, due to incapable

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of attaining full absorption through *buddhānussati* etc.]

sakalasarīram phara mānoti pītisamuṭṭhānehi pañītarūpehi sakalasarīram pharamāno. (M-ṭī-1-388)

In the continuum of *meditator* who always practices by means of any way —

(3.4.4.J.i) *dhammānussati*

by which the noble qualities of the doctrine of the Buddha, i.e. four kinds of the path-knowledge, four kinds of the Fruit-Knowledge, *nibbāna* and scriptures, totally ten kinds of noble *Dhamma*, are frequently remembered and developed, or

(3.4.4.J.iii) *samghānussati*

by which the noble qualities of the community of Noble Disciples, i.e., *suppaṭippanna*, well practising by leading straight toward *nibbāna* without curve in his path, etc., are frequently remembered and developed, or

(3.4.4.J.iv) *sīlānussati*

by which the noble qualities of the four circumstantially purified moral codes (*catupārisuddhi sīla*), i.e.,

(a) restraint with regard to monk's Disciplinary Code (*pāṭimokkha samvarasīla*)

- (b) restraint of senses (*indriya samvara sīla*)
- (c) purification of livelihood (*ājīvapārisuddhisīla*)
- (d) morality with regard to the four requisites (of the monk) (*paccaya sannissita sīla*), are frequently remembered and developed; if the *meditator* is layman devotee, the ten precepts or five precepts, which must be restrained without breaking, are frequently remembered and developed, or

(3.4.4.J.v) *cāgānussati*

by which the mobility of generosity of himself, such as, after offered superior food to *samghā* fellowship during occurring disaster of severe food scarcity, reflects that “Thus superior food had been offered” etc.,

if the *meditator* is layman devotee, he reflects on generosity which had been fulfilled during occurring disaster of severe food scarcity for wholesome persons with purified virtue, and frequently remembered and developed it, or

(3.4.4.J.vi) *devatānussati*

by which paralleling between himself and heavenly beings, such as, “those heavenly beings who fulfilled with such nobility of wealth of wholesome person i.e., faith, virtue, general knowledge, liberality, wisdom, etc., had been become existences of heavenly

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 401 – 450

BY

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beings, similarly he himself also possesses that nobility of wealth of wholesome person, called faith, virtue, general knowledge, liberality, wisdom, etc.." are performed and frequently reflected and developed, or

(3.4.4.J.vii) *upasamānussati*

by which the noble qualities of *nibbāna*, i.e., "as those kinds of defilements which are removed by even full absorption (*jhānasamāpatti*), cannot be appeared for 60 to 70 years, those defilements are always freeing in eternal peace of present time (*sa-upādisesa nibbāna*)" etc., are frequently reasoned and developed, the factor of enlightenment of zest can be appeared apparently.

As a worldling usage, "*samuddo mayā dittho* = I see the ocean", in which partial of the ocean seen by eye is metaphorical usage on total ocean which cannot be seen, is present, similarly, partial *sañkhāra dhamma*, defilements which are removed for a long time by full absorption, can be used as metaphorically for all *sañkhāra dhamma* which are totally ceased in eternal peace, by taking the object of that kind of tranquillity, *upasamānussati* must be practiced systematically, explained in commentary. Owing to presence of ability to remove defilements for a long time, the intention (*manasikāra*) of practice of *upasamānussati*, which is produced by knowledge that is knowing for long time tranquillity of partial *sañkhāra dhamma*, can also achieve the neighbourhood concentration. Owing to fulfilling the zest by functioning neighbourhood concentration, it is a cause of occurrence of factor of enlightenment of zest. (*M-ṭī-1-388*)

(3.4.4.J.viii) *lūkhapuggalaparivajjanatū* = to be a person who always avoids from gross-minded person

In the continuum of *meditator* who always avoids gross-minded person who is similar to chaff by showing apparently on his streak which lacks obedience to see pagoda, bodhi tree and senior *Mahā Theras* who are leaders of the community of *samghā*; who lacks any trace of faith (*saddhā*), similar to dusts attaching on the back of donkey, due to absence of paying respect to triple gems, the factor of enlightenment of zest can be appeared apparently. (*M-Com-1-300*)

(3.4.4.J.ix) *siniddhapuggalasevanatū* = to be a person who always associates with soft-minded person

In the continuum of *meditator* who always associates with soft-minded persons who have great respect on *saddeyyavatthu* which are deserving to pay respect, the Buddha etc., who have gentleness with full of faith, the factor of enlightenment of zest can be appeared.

(3.4.4.J.x) *pasādanīyasuttanta paccavekkhaṇatā*

Both in the continuum of a person who always reflects admirable discourses (*suttanta*) of the Buddha and ...

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(3.4.4.J.xi) *tadadhimuttatā*

in the continuum of a person who has inclination toward the occurrence of *pītisambojjaṅga*

—
the factor of enlightenment of zest can be appeared apparently (*M-Com-1-300, Sam-Com-3-198, 199*)

Thus it must be enhanced depressing mind by means of developing factors of enlightenment, wisdom, effort and zest, when the mind falls back in practice. This is the fourth kind of *appanākosalla*.

3.4.5. Suppress on mind properly

For such period the mind of meditation of *meditator* become wandering and unrest due to some factors such as presence of predominant effort, predominance in knowledge of fear and zest etc. At that time, if it is well developed on factors of enlightenment, tranquillity, concentration, equanimity, but not on factors of enlightenment, wisdom, effort, zest, it can be said the unrest mind is suppressed properly. (*Visuddhi-1-129*)

(3.4.5.A) An excerpt of *Aggi Sutta* (second section)

Excerpt of *Aggi sutta* on page 373

Bhikkhus ... as a worldling simile to be paralleled is that _____ a such man wants to extinguish fire; that man puts dry grass in to that fire; dry cow-dung would also be put; dry fire-wood would also be put; the air will in buccal cavity would be blown; soil dust would not be spread over it; *bhikkhus*... will it be deserved to extinguish fire for that man?, asked by the Buddha.

Those *bhikkhus* replied that “Supreme Buddha... it will not be deserved to extinguish fire in this way”.

Bhikkhus... similarly, in such time the mind of meditation of that *bhikkhu* would be active and wandering to take the object of practice at that time, it is not proper time to develop

1. factor of enlightenment of wisdom (*dhammavicayasambojjaṅga*)
2. factor of enlightenment of effort (*vīriyasambojjaṅga*)
3. factor of enlightenment of zest (*pītisambojjaṅga*)

The reason why, it is not proper time to develop those factors is that *bhikkhus* the mind of meditation is active and wandering to take the object of practice and falls into

laziness. It is incapable of extinguishing on active and wandering mind by those three kinds of factors.

Bhikkhus... actually, at such time the mind of meditation would active and wandering to take the object of practice, at that time, it is proper time to develop

1. factor of enlightenment of tranquillity (*passaddhisambojjhaṅga*)
2. factor of enlightenment of concentration (*samādhisambojjhaṅga*)
3. factor of enlightenment of equanimity (*upekkhāsambojjhaṅga*)

The reason why, it is not proper time to develop those factors is that ___ *bhikkhus*... the mind of meditation is active and wandering to take the object of practice. It is capable of extinguishing on active and wandering mind by those three kinds of factors of enlightenment.

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Bhikkhus... as a worldly simile to be paralleled is that ___ a such man wants to extinguish fire, that man put fresh grass into that trace of fire; wet cow-dung would be put succulent fire-wood would be put; air mixed with water would be blown; soil dust would be spread over it; *bhikkhus*... will it be deserved to extinguish fire for that man? Asked by the Buddha.

Those *bhikkhus* replied that “Supreme Buddha... it will be deserved to extinguish fire in this way”

Similarly... *bhikkhus*... at such time the mind of meditation would active and wandering to take the object of practice, at that time, it is proper time to develop

1. factor of enlightenment of tranquillity (*passaddhisambojjhaṅga*)
2. factor of enlightenment of concentration (*samādhisambojjhaṅga*)
3. factor of enlightenment of equanimity (*upekkhāsambojjhaṅga*)

The reason why, it is not proper time to develop those factors is that ___ *bhikkhus*... the mind of meditation is active and wandering to take the object of practice. It is capable of extinguishing on active and wandering mind by those three kinds of factors of enlightenment.

satim ca khvāham bhikkhave sabbatthikam vadāmi. (Sam-3-100)

Bhikkhus I would like to preach that the mindfulness, indeed, is essential for all time when depression or unrest of the mind occurs.

In this case, there is specific cause for occurrence of *passaddhisambojjhaṅga* etc., and it must be recognized that way of developing those factors of enlightenment, *passaddhisambojjhaṅga* etc., by means of fulfilling occurrence of that respective causes. Here it would be presented previously on the way found in Pāli Text.

(3.4.5.B) The cause of occurrence of *passaddhisambojjhaṅga*

atthi bhikkhave kāyapassaddhi cittapassaddhi, tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya uppannassa vā passaddhisambojjhaṅgassa bhiiyobhāvāya vepullāya bhāvanāya pāripūriyā, (Sam-3-92; Visuddhi-1-130)

= *Bhikkhus* — There are tranquillity of mental concomitants called *kāyapassaddhi*, tranquillity of consciousness called *cittapassaddhi*; those kinds of tranquillity on which wise attention must be performed frequently. This is cause of occurrence of inexperienced *passaddhisambojjhaṅga* and cause of improvement of experienced *passaddhi-sambojjhaṅga* thoroughly.

(3.4.5.C) The cause of occurrence of *samādhisambojjhaṅga*

atthi bhikkhave samathanimittam abyagganimittam. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya uppannassa vā samādhisambojjhaṅgassa bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā. (Sam-3-92; Visuddhi-1-130)

= *Bhikkhus* ... there are objects of *samatha*, which are factors of cessation of defilements and objects of *samādhi*, which are non-dispersing ones; those kinds of objects on which wise attention must be performed frequently. This is cause of occurrence of inexperienced *samādhisambojjhaṅga* and cause of improvement of experienced *samādhisambojjhaṅga* thoroughly. (Sam-3-92)

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(3.4.5.D) The cause of occurrence of *upekkhāsambojjhaṅga*

tattha bhikkhave upekkhāsambojjhaṅgaṭṭhānīyā dhammā. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya uppannassa vā upekkhāsambojjhaṅgassa bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā. (Sam-3-92; Visuddhi-1-130)

= *Bhikkhus* ... there are various *dhamma* which are depended objects of *upekkhāsambojjhaṅga*; those kinds of *dhamma* on which wise attention must be performed frequently. This is cause of occurrence of inexperienced *upekkhāsambojjhaṅga* thoroughly. (Sam-3-92)

Explanation of the commentaries

tattha yathāssa passaddhiādayo uppannapubbā, tam ākāram sallakkhetvā tesam uppādanavasena pavattamanasikārova tīsupi padesu yoniso manasikāro nāma. samathanimittanti ca samathasvetamadhivacanam. avikkhepaṭṭhena ca tasseva abyagganimittanti. (Visuddhi-1-130)

tam ākāram sallakkhetvāti yenākārena assa yogino passaddhi samādhi upekkhāti ime passaddhiādayo dhammā pubbe yathāraham tasmim tasmim kāle uppannapubbā, tam cittatamsampayuttadhammānam passaddhākāram, samāhitākāram, ajjupekkhitākāraṅca upalakkhetvā upadhāretvā. (Mahāṭī-1-158)

tatthā samāhitākāram sallakkhetvā gayhamāno samathova samathanimittam, tassa ārammaṇabhūtam paṭibhāganimittampi, (nānārammaṇe paribbhamanena) vividham aggam (= ārammaṇam) etassāti byaggo, vikkhepo. tathā hi so anavaṭṭhānaraso bhantatāpaccupaṭṭhāno vutto, ekaggabhāvato (ekaggatābhāvato) byaggapaṭipakkhoti abyaggo, samādhi, so eva nimittanti pubbe viya vattabbam. tenāha “tasseva vevacana”nti. (Sam-ṭī-2-418; See also Mahāṭī-1-158)

upekkhāsambojjhaṅgaṭṭhānīyāti upekkhāya ārammaṇadhammā, atthato pana majjhātākāro upekkhāṭṭhānīyā dhammāti veditabbā. evamettha satidhammavicayaupekkhāsambojjhaṅgā ārammaṇena kathitā, sesā ārammaṇenapi upanissayenapi. (Sam-Com-3-179)

yo ārammaṇe iṭṭhāniṭṭhākāram anādiyitvā gahetabbo majjhattākāro, yo ca pubbe upekkhāsambojjhaṅgassa bhāvanāvasena uppanno majjhattākāro, duvidhopi so upekkhāya ārammaṇadhammoti adhippetoti āha — “atthato pana majjhattākāro upekkhāṭṭhānīyā dhammāti veditabbo”ti. ārammaṇena kathitā ārammaṇasseva tesam visesapaccayabhāvato. sesāti vīriyādayo cattāro dhammā. tesam hi upanissayova sātisayo icchitabboti. (Sam-ṭī-2-419)

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Explanations found in above commentaries and sub-commentaries will be further explained as follow:

yonisomanasikāra = Wise attention

In those words found in Pāli Text, in the continuum of that *meditator*, factors of enlightenment, tranquillity, concentration and equanimity were well appeared previously by means of such modes. Taking into heart those objects (sign of full concentration ... etc.) which occurred by means of occurrence of those factors of enlightenment, tranquillity, concentration, equanimity, after well recognized on that mode, is called *yonisomanasikāra* (wise attention) for above three words relating to those three factors of enlightenment, tranquillity, concentration, equanimity.

In the phrase, “**after well recognized on that mode**”, it means that fact that previously in the continuum of that *meditator*, if the practice has been fulfilled by means of such mode, three factors of enlightenment, tranquillity, concentration, equanimity, were appeared in that time accordingly and those three modes, i.e., mode of experiencing of on tranquillity, mode of experiencing on concentration, mode of experiencing on equanimity, of mental concomitants associating with that that consciousness, “**must be well recognized**” and then it must be taken into heart that object (as sign of full concentration etc.) frequently in order to occur apparently those factors of enlightenment, tranquillity, concentration, equanimity. (This explanation refers to only mindfulness of breathing for this section. If should be recognized on remaining practices of *samatha* and *vipassanā* similarly.)

The meaning of sign of *samatha*

The preceding concentration which is acquired by recognizing well on mode of occurrence of concentration by taking the object of sign of full concentration is designated as **sign of *samatha*** (*samatha nimitta*) due to occurrence of cause of succeeding concentration of the former. Those signs of full concentration (*paṭibhāganimitta*), which are objects of that *samatha* (= concentration) , as *ānāpāna paṭibhāganimitta*, are also designated as **sign of *samatha***.

The wandering of mind (*vikkhepa*) which has various objects, called unrest (*uddhacca*) is designated as *byagga*. It is right. — It is explained that the unrest (*uddhacca*) has the function (*rasa*) instability of the mind on “unique object” and it has the manifestation (*paccupaṭṭhāna*) that the nature of shaking and instability of mind on unique object, appears in the insight of *meditator*.

Due to neighbourhood concentration and full absorption, called *samatha*, fix together with stable unique sign of full concentration (as in *ānāpāna paṭibhāganimitta*), but not wandering on various objects, that concentration (*samādhi*) is called *abyagga*. That concentration called *abyagga*, indeed, is called *abyagga nimitta*, due to real cause of occurrence of succeeding concentration. Therefore it should be recognized as “indirect

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way of preaching methodology” (*pariyāya*) with regard to the phrase, *samatha nimittam abyaggaṇimittam*. (*Sam-Com-3-199; Sam-ṭī-2-418; Mahāṭī-1-158*)

Depended *dhamma* of *upekkhāsambojjhaṅga*

Depended *dhamma* of *upekkhāsambojjhaṅga* are object *dhamma* of equanimity (*tatramajjhattupekkhā*) which is capable of neutralizing on various objects. As a real meaning, it must be recognized that the equanimity called *tatramajjhattatā* which is capable of neutralizing the mind of meditation on either object of *samatha* or *saṅkhāra nimitta* which is the object of *vipassanā*, is depended *dhamma* of *upekkhāsambojjhaṅga*. (*Sam-Com-3-179*)

majjhattākāra = Mode of neutrality

There are two kinds of modes of neutrality,

1. *majjhattākāra* which is a kind of mode of neutrality by which the object of *samatha* or the object of *vipassanā* is taken, without taken by mode of desirable one or non-desirable one,
2. *majjhattākāra* which is a kind of mode of neutrality by which mind of meditation can be neutralized on succeeding object of *samatha* or object of *vipassanā* called *saṅkhāra nimitta*, which is occurred by means of preceding efficiency of practice of *upekkhāsambojjhaṅga*. Those two kinds are essential to be known as depended objects of *upekkhāsambojjhaṅga*. (*Sam - ṭī-2-419*)

Special Notice

The Buddha preached on

1. The cause of occurrence of *satisambojjhaṅga* as depended object of mindfulness,
2. The cause of occurrence of *dhammavicaya sambojjhaṅga* as depended object of wisdom,
3. The cause of occurrence of *upekkhāsambojjhaṅga* as depended object of equanimity, respectively, by means of regarding as object on these three factors of enlightenment. It is preached as objects in that way due to significant conditioning of supporting of object (*ārammaṇa paccaya*) of respective object for those three factors of enlightenment.

On the other hand, the remaining factors of enlightenment, effort, zest, tranquillity, concentration, are conditioned by respective cause by means of “supporting as object” (*ārammaṇa paccaya*) and “supporting as dependence” (*upanissaya paccaya*). Especially, supporting as dependence is extremely essential to be conditioned for those factors of enlightenment. Therefore the Buddha preached those factors of enlightenment, effort, zest, tranquillity, concentration by means of either object condition or

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dependence condition, and this is special notice to be understood, indeed.

Short point to be recognized

Owing to developing concentration by taking the object of sign of full concentration which is very bright in stage, the *meditator* must take into heart by means of ...

1. mode of experiencing on tranquillity of mind and mental concomitants,
2. mode of experiencing on concentration on that sign of full concentration of mindfulness of breathing,
3. mode of experiencing on neutrality of meditation on that sign of full concentration without falling on two extremities, retardation of mind on that sign and wandering mind, in order

to occur apparently three factors enlightenment, tranquillity, concentration, equanimity. It must be recognized that taking into heart in that way is called wise attention (*yoniso manasikāra*). This is the way of suppressing the mind in accordance with the Pāli Text. Then it would be presented the way of suppressing the mind in accordance with commentary.

(3.4.5.E) Seven factors of occurrence of *passadhi sambojjaṅga*

api ca satta dhammā passaddhisambojjaṅgassa uppādāya samvattanti pañītabhojanasevanatā, utusukhasevanatā, iriyāpathasukhasevanatā, majjhatapayogatā, sāraddhakāyapuggalaparivajjanatā, passakkhakāyapuggalasevanatā, tadadhimuttatāti. (Visuddhi Magga-1-130; Dī-2-382; M-Com-1-300,301; Sam-Com-3-199)

These seven factors,...

1. to be a person who always takes superior food
2. to be a person who has favourable climate
3. to be a person who has favourable deportment
4. to be a person who has diligence which situates on the neutrality
5. to be a person who always avoids from those persons with stress
6. to be a person who always associates with those persons with tranquillity
7. to be a person who has inclination toward the occurrence of *passaddhisambojjaṅga*, are causes of *passaddhisambojjaṅga* apparently.

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1. *pañītabojanasevanatā* = to be a person who always takes superior food

Owing to agility, elasticity, and adaptability of physical condition by taking favourable and superior foods with high nourishment moderately, after knowing on present situation of body of *meditator*, can be occurred, it is a cause of occurrence of *passaddhisambojjaṅga*. (*Mahāṅkā*-1-158)

2. *utusukhasevanatā* = to be a person who has favourable climate

In the continuum of *meditator* who has favourable climate, agility, elasticity, adaptability of both physical and mental condition can be occurred by that favourable climate among low temperature (*sīta utu*) and high temperature (*uhṇa utu*). That temperature benefits the *meditator* by means of great dependence condition (*upanissaya*). Thus, *passaddhisambojjaṅga* would be appeared apparently in the *meditator* who has favourable climate. (*M-Com*-1-301, *Mahāṅkā*-1-158)

3. *iriyāpathasukhasevanatā* = to be a person who has favourable deportment

Owing to occurrence of agility, elasticity, adaptability of both physical and mental condition in the continuum of *meditator* who has favourable deportment, among four types of deportments, reclining, sitting, standing and walking, that favourable deportment is cause of occurrence of *passadhi sambojjaṅga*. (*Mahāṅkā*-1-158)

Such person called great gentleman (*mahā purisa*) is quite resistant to all climate conditions. It is not intended to say 'these favourable climate, favourable deportment' for that kind of person called great gentleman. There are two kinds of factors, favourable climate (*sabhāga utu*), favourable deportment (*sabhāga iriyāpatha*) and unfavourable climate (*visabhāga utu*), unfavourable deportment (*visabhāga iriyāpatha*) for a such *meditator*. If that kind of *meditator* avoids unfavourable ones and has favourable ones, in the continuum of that *meditator*, *passaddhisambojjaṅga* can be occurred apparently. (*Dī-Com*-2-383; *M-Com*-1-301; *Sam-Com*-3-199)

Owing to capable of fulfilling the adaptability of mind of meditation by means of finishing to fulfil adaptability of physical condition resulting from taking favourable nourishment (*bojana sappāya*), favourable climate (*utu sappāya*) and favourable deportment (*iriyāpatha sappāya*), these factors are causes of two kinds of tranquillity, tranquillity of mental concomitants (*kāyapassaddhi*), tranquillity of consciousness (*citta passaddhi*). (*Sam-ṭī-437,438*)

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4. *majjattapayogatā* = to be a person who has diligence which situates on the neutrality

The way of reasoning that ‘both himself and others have only *kamma* as their properties’, can be called *majjhatta payoga* (= a kind of diligence which situates on the neutrality). One kind of reasoning that ‘various kinds of happiness and suffering have no dependence’ (*ahetuka*) is an extremity. One kind of reasoning that ‘all the occurrences are created by the creator (*issara*), great brahma, etc... ‘which rely on abnormal dependence is also an extremity. These are called inferior *dhamma*. Without approaching to these two extremities, the way reasoning called right view (*sammādiṭṭhi*) that ‘various kinds of happiness and suffering would be occurred in accordance with their properties, *kamma* accordingly’ is called middle way of practice (*majjhima paṭipadā*). Therefore the person with *payoga* (diligence) which is a belief on *kamma* and *kamma* result can be designated as the person with *majjhatta payoga*.

[Notes: *payoga* means diligence by which a way of reasoning called right view, firm faith in *kamma and kamma result*, intended to be occurred in himself.]

It is right. — This kind of faith called *majjhatta payoga*, due to occurrence of cause of tranquil body which is called the body had finished to remove worries, is capable of carrying out both two kinds of tranquillity, tranquillity of mental concomitants and tranquillity of consciousness. (*Dī-Com-2-383; Sam-Com-3-199; Sam-ṭī-2-438*)

If it is able to take into heart that he feels mentally agreeable feeling due to presence of wholesome *kamma*, whenever it is seen him with mentally agreeable feeling, or he feels mentally disagreeable feeling due to presence of unwholesome *kamma*, whenever it is seen him with mentally disagreeable feeling; that kind of taking into heart (reasoning) is called wise attention (*yoniso manasikāra*) and it is also called *majjhatta payoga* (middle way of diligence). It can be observed practically on whether tranquillity of mind and mental concomitants occur in the continuum of a person with wise attention and middle way of diligence or not. In the continuum of a person with middle way of diligence, therefore, factor of enlightenment of tranquillity can be occurred apparently.

Thus it should be recognized that the commentary explained on ‘avoiding from those persons with stress and associating with those persons with tranquillity’, as the factors of occurrence of *passadhi sambojjhaṅga* due to the reason that *majjhatta payoga* is capable of functioning tranquillity of mind and mental concomitants for the *meditator*. (*Sam- ṭī-2-438*)

5. *sāraddha puggala parivajjanatā* = to be a person who always avoids from those persons with stress —

Such person usually wanders by torturing others with weapons, sticks, stone etc. In the continuum of a *meditator* who always avoids from that kind of person with both physical and mental stress, ...

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6. *passaddha kāya puggala sevanatā* = to be a person who always associates with those persons with tranquillity

in the continuum of *meditator* who always associates with a person who has restrained controlling faculties and tranquil mind and body, ... and

7. *tadadhimuttatā* = to be a person who has inclination toward the occurrence of *passadhi sambojjhaṅga*

in the continuum of *meditator* who has inclination toward and firm faith in order to occur tranquillity of mind and mental concomitants of every departments, reclining, sitting, standing and walking, ...

The factors of enlightenment of tranquillity (*passaddhisambojjhaṅga*) can be occurred apparently.

(3.4.5.F) Eleven factors of the occurrence of *samādhisambojjhaṅga*

ekādassa dhammā samādhisambojjhaṅgassa uppādāya samvattanti vatthuvisadatā, nimittakusalatā, indriyasamattapaṭipādanatā, samaye cittassa niggahaṇatā, nirassādassa cittassa saddhā-samvegavasena sampahamsanatā, sammāpavattassa ajjhupekkhanatā, asamāhitapuggalaparivajjanatā, samāhitapuggalasevanatā, jhānavimokkha-paccavekkhanatā, tadadhimuttatāti. (Visuddhi Magga-1-131)

These eleven factors,

1. to be a person who keeps clean both internally and externally,
 2. to be a person who has fulfilment to balance five controlling faculties
 3. to be a person who is mastery of sign (*nimitta*)
 4. to be a person who suppress his mind in proper time
 5. to be a person who enhance his mind in proper time
 6. to be a person who can satisfy his mind lacking happiness by means of faith and knowledge of fear
 7. to be a person who can neutralize mind of meditation which is harmonious on the object
 8. to be a person who avoids from those persons without concentration
 9. to be a person who associates with those persons with concentration
 10. to be a person who always reflects absorption (*jhāna*), etc., called *vimokka dhamma*
 11. to be a person who has inclination toward the occurrence of *samādhisambojjhaṅga*,
- are causes of the occurrence of *samādhisambojjhaṅga*. (*Visuddhi Magga-1-131*)

[Notes: —

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It should be recognized on factor 1 and 2 as mentioned in *dhammavicayasambojjhaṅga* previously. These two factors are able to occur wisdom as well as concentration. This is because the fact in (*Abhidhamma-Com-1-162*), that *samāhi to yathābhūtam jānāti passatīti vacanato samādhi tassa padaṭṭhānam* . = Owing to the Buddha preached that ‘the person with concentration knows and sees actually and really, and the concentration is the proximate cause of wisdom, only when the concentration has been fulfilled can the wisdom be fulfilled. (*Sam- ṭī-2-438*)]

3. *nimitta kusalatā* = to be a person who is mastery of the sign

It means to be a person who is mastery of learning to sign (*nimitta*). (*Dī-Com-2-383; Sam-Com-3-199*)

Due to unavoidable condition of mastery of making sign of *kasiṇa* and mastery of practicing on *kasiṇa* and then mastery of protecting sign of *kasiṇa*, also depends on mastery of practicing on *kasiṇa*, the commentator explained that ‘*nimitta kusalatā*’ means to be a person who is mastery of learning to sign (*nimitta*). (*Sam- ṭī-2-438*)

It should be recognized as *nidassana naya* —

kasiṇanimittassāti ca nidassanamattam daṭṭhabbam. asubhanimittassāpi hi yassa kassaci jhānuppattinimittassa uggahaṇakosallam nimittakusalatā evāti. (Dī-ṭī-2-332)

In this case, it should be recognized on the phrase, ‘to be a person who is mastery of the sign’, which is intended to show an example, as *nidassana* method (= a kind of writing or preaching methodology in which significant sample is shown to be easily understood). It is because the fact that for a such *meditator* who had attained any kind of sign which can produce neighbourhood or full absorption, such as sign of repulsiveness (*asubha nimitta*) etc., mastery of learning, developing, protecting of the sign is also called *nimitta kusalatā*. (*Dī-ṭī-2-332; Mahāṭīkā-1-154*)

Special Notice —

This is only the stage of developing concentration by taking the object of sign of full concentration of mindfulness of breathing. Therefore that brilliant sign of full concentration belongs to various signs of *samatha*. It should be recognized that if the *meditator* is mastery of learning, developing and protecting in that sign of *samatha*, he is mastery of sign (*nimitta kusalatā*). Therefore the *meditator* must fulfil in order to become mastery of learning, developing, protecting in sign of full concentration successively.

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4. *samaye cittassa niggahṇanatā* = to be a person who suppress his mind in proper time

The mind of meditation becomes wandering and unrest as dispersing ashes when a stone falls on heap of ashes due to these reasons —

- a. to be a person with extreme diligence,
- b. to be a person with strong wisdom
- c. zest is extremely apparent.

After that time, unrest mind must be suppressed by developing,

- a. factor of enlightenment of tranquillity
- b. factor of enlightenment of concentration
- c. factor of enlightenment of equanimity. (*Dī-Com-2-383; Sam-Com-3-200; Sam- ṭī-2-439*)

5. *samaye cittassa paggaṇṇanatā* = to be a person who enhance his mind in proper time

The mind of meditation becomes retarded and fall back from taking the object of *samatha* or *vipassanā* due to these reasons —

- a. to be a person with very diminished diligence,
- b. to be a person with weak wisdom
- c. presence of deficiency of mindfulness called *appamāda* which is unforgetting the object of *samatha* or *vipassanā* .

At that time, retarded mind must be enhanced and sped up by developing,

- a. factor of enlightenment of wisdom,
- b. factor of enlightenment of effort,
- c. factor of enlightenment of zest. (*Dī-Com-2-383; Sam-Com-3-200; Sam- ṭī-2-438*)

6. *samaye sampahamsanatā* = to be a person who can satisfy his mind lacking happiness by means of faith and knowledge of fear

Owing to either the weakness of the wisdom which is able to know and see penetratively the real nature of the objects of *samatha* and *vipassanā*, or the absence of attainment of tranquillity from heat of defilements, the mind of meditation lacks pleasurable interest in practice resulting in lacking taste of practice. At that time the mind must be dreaded by reasoning on eight kinds of dreaded-bases (*samvega vatthu*). (*Dī-Com-2-383,384*; *Sam-Com-3-200*; *Visuddhi Magga-1-131*)

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It is right. — ‘Donation (*dāna*) is signified by greedlessness (*alobha*), while the virtue is signified by hatelessness (*adosa*), the practice, by non-delusion (*amoha*) called wisdom (*paññā*) which is knowing and seeing the real nature of objects of *samatha* and *vipassanā*. Among those three *dhamma*, for such time the non-delusion is weak, at that time the *samatha* practice is incapable of functioning to attain neighbourhood or full concentration for both preceding and succeeding practices successively. If the practice is *vipassanā*, it is incapable of functioning to attain the Supra-mundane *dhamma* called the Path-Knowledge and Fruit-Knowledge for both preceding and succeeding *vipassanā* practices successively. As a kind of nourishment which is not prepared with special flavours in order to become delicacy, is not satisfied by a man, the practice which is not so strong in wisdom, is unable to be favoured by a *meditator*. Therefore any kind of practice which is unfavourable in that way, lacks taste of pleasurable interest for that *meditator*. Owing to lack of right way of usual practice without taste of pleasurable interest, it cannot be attained tranquillity from heat of defilements called *upasamasukha* for any period, momentarily (*tadaṅga*), for long time (*vikkhambhana*), or for permanently without remains (*samuccheda*). At that time, the mind must be dreaded by reasoning on eight kinds of dreaded-bases. That kind of reasoning is a kind of psychiatry. (*Sam-ṭī-2-439*)

It is right. — If the usual practices of *samatha* and *vipassanā* occurs by cascade function of preceding and succeeding concentration, that of preceding and succeeding *vipassanā* knowledge successively, the succeeding concentration and *vipassanā* knowledge become powerful in order to perform significant absorption *dhamma* called neighbourhood and full concentration and the Supra-mundane *dhamma* called the Path-Knowledge and Fruit-Knowledge due to presence of conditioning of preceding concentration and *vipassanā* knowledge by means of repetition (*āsevana*) and dependence (*upanissaya*) conditions. When it appears in that way, the mind of meditation is capable of functioning pleasurable interest and tranquillity from heat of defilement called *upasamasukha*. If it is incapable of functioning in that way, the mind lacks taste of the practice. At that time the mind of meditation must be enhanced by means of

1. **faith** (*saddhā*) and
2. **great fear** (*samvega*). (*Visuddhi Magga-1-131*; *Mahāṭīkā-1-158*)

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Efficiency of Faith

ratanattayaguṇānussaraṇena ca pasādam janati, ayam vuccati “samaye sampahamsanatā”ti. (*Sam-Com-3-200*; *Dī-Com-2-384*)

The purification of mind must be occurred by recollection of noble qualities of triple gems. According to this explanation, these three kinds of practices,

1. recollection of the Buddha
2. recollection of the Doctrine of the Buddha
3. recollection of the Community of Noble Disciples,

must be fulfilled in proper time in order to occur purification of mind and faith.

In this way, by means of occurring the knowledge of fear and purification of mind and faith, making pleasurable interest of mind of meditation is called ‘to be a person who can satisfy his mind lacking happiness by various means in proper time’ (= *samaya sampahamsanatā*). (*Sam-Com-3-200*; *Sam- ĩ̄-2-440*)

[Notes: — In this stage, if the knowledge which is knowing and seeing brilliant sign of full concentration, is not so powerful, that concentration of practice is incapable of functioning in order to occur full absorption. Without knowing real object of sign of full concentration by penetrative knowledge, if the practice of mindfulness of breathing is endeavoured, it will be lacked with pleasurable interest for the *meditator*. If a *meditator* endeavours practice of mindfulness of breathing without knowing and seeing the sign of in-breath and out-breath called *ānāpāna nimitta* and brilliant sign of full concentration which occurs depending upon in-breath and out-breath, the way of practice falls into wrong path. The reason is that only when three kinds of signs, sign of *ānāpāna* (in-breath and out-breath) and sign of full concentration (*paṭibhāga nimitta*) are thoroughly known and seen by penetrative knowledge, can it be said true practice of mindfulness of breathing. If the way of practice is wrong, tranquillity of mind from heat of defilements cannot be occurred successively. At that time, the mind of meditation must be happy by means of faith and knowledge of fear.]

Eight kinds of dreaded-bases (*samvega vatthu*)

1. *jāti dukkha* = the suffering of rebirth
2. *jarā dukkha* = the suffering of old age

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3. *byādhī dukkha* = the suffering of decaying
4. *maraṇa dukkha* = the suffering of death

[These four kinds can be found in both two kinds of sensuous worlds, happy existence (*sugati bhava*) and woeful existence (*duggati bhava*)]

5. *apāya dukkha* = the suffering of woeful existence
 - (a) the suffering of hell, five kinds of bondages etc.
 - (b) the suffering of hungry ghost, scarcity of food etc.
 - (c) the suffering of animal world, torturing of each others,

[These five kinds are counted commonly for sufferings depending on present existences of various beings]

6. *atīte vaṭṭa mūlaka dukkha* = the suffering of cyclic results which were experienced in previous time, caused by previous cyclic *dhamma* of defilements and *kamma*,

7. *anāgate vaṭṭa mūlaka dukkha* = the suffering of cyclic results which will be experienced in future, caused by present cyclic *dhamma* of defilements and *kamma*,

8. *paccuppanne āhārapariyeṭṭhi mūlaka dukkha* = the suffering of searching for food in present life. (*Visuddhi Magga-1-131*; *Dī-Com-2-384*)

[Notes: — Among those beings who exist depending upon nourishment, it is explained so as to refer human beings who exist depending upon actively acquired results (*uṭṭhānaphalūpa jīvino*). That kind of suffering of those beings is specific one which is not concerned with those beings, beings in the hell, heavenly beings etc., who exist depending upon passively acquired result (*kamma phalūpa jīvi*). Thus it is designated as eight kinds of dreaded-bases, it should be recognized in that way.] (*Sam- ĩ̄-2-440*; *Mahāṭīkā-1-159*)

Pālī Text and Commentary (*aṭṭhakaṭṭhā*)

In the Pālī Text of *Dhammasaṅgaṇī*, it is explained that ‘*samvejanīyam ṭhānanti jāti jarā byādhi maraṇam* (Abhi-1-264) = there are four dreaded-bases, rebirth, old age, decaying and death’.

cattārimāni bhikkhave bhayāni, katamāni cattāri, jātibhayam jarābhayam byādhibhayam maraṇabhayam, imāni kho bhikkhave cattāri bhayāni. (Aṅg-1-436)

It is explained four kinds of disasters, disaster of birth, disaster of old age, disaster of decaying and disaster of death, in *Catukka Nipāta, Aṅguttara Nikāya*, 1-436.

Due to occurrence of depending upon **present life**, these five kinds, birth, old age, decaying, death found in Pālī Text and suffering of woeful existence, explained by commentators as fifth kind, are designated as *paccuppanna vaṭṭa mūlaka dukkha* = suffering of cyclic results which are experiencing in recent time, cause by previous cyclic *dhamma* defilements and *kamma*.

Atīte vaṭṭa mūlaka dukkha means those sufferings of birth, old age, decaying, death and woeful existence which will be occurred depending upon **past life**.

Anāgate vaṭṭa mūlaka dukkha means those sufferings of birth, old age, decaying, death and woeful existence which will be occurred depending upon **future life**.

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In the continuum of *meditator* who reflects those sufferings, birth, old age, decaying, death and woeful existence, of previous and future existences, by means of knowing and seeing by the knowledge on previous existences (*jātissara ñāṇa*) or listening from others, the knowledge of fear (*samvega ñāṇa*) can be developed. The prince of Temiya, a previous life of Bodhisatta, after knowing and seeing both suffering of woeful existence of previous and future one if he has misconducts of king’s authority, the knowledge of great fears had been occurred. That knowledge of great fears encouraged significantly him to renounce the worldly life. Then numerous devotees who listening about venerable Kapila Thera who destroyed the Noble Doctrine of the Kassapa Buddha, reasoned sufferings of woeful existences of past, present and future existences of Kapila Thera, resulting in developing knowledge of great fears. *mahājano samviggo hoti lomahaṭṭhajāto* (*Dhammapada-Com-2-330*)

Thus when it is lacking taste of pleasurable interest in the practice due to either presence of weak knowledge which is able to know and see penetratively real nature of objects of *samatha* and *vipassanā*, or absence of tranquillity of mind and mental concomitants from heat of defilements, called *upasamasukha*, the mind of meditation must be dreaded by reasoning these eight kinds of dreaded-bases (*samvega vatthu*). Then the mind will be enhanced in the practice appreciatively. Then the mind of meditation must be purified by recollecting noble qualities of Triple Gems. If the *meditator* fulfils in this way, he can be said as a person who can satisfy his mind lacking happiness by means of faith and knowledge of great fear.

7. *sammāpavattassa ajjupekkhanatā* = to be a person who can neutralize mind of meditation which is harmonious on the object _____

For such time, due to lack of retardation and wandering of mind, the way of practice which takes the object of sign of full concentration, is right and called *sammā paṭipatti*. By means depending upon that right way of practice, the mind of meditation _____

- a. lacks retardation to take the object of practice due to lack of extremity of three kinds of factors of enlightenment, *passaddhi*, *samādhi*, *upekkhā* which are associating *dhamma* of laziness

- b. lacks wandering due to lack of extremity of three kinds of factors of enlightenment, *dhammavicaya*, *vīriya*, *pīti*, which are associating *dhamma* of unrest (*uddhacca*)
- c. does not lack of pleasurable interest due to presence of fulfilment of wisdom which is knowing and seeing penetratively by object of *ānāpāna paṭighāga nimitta*, and attainment of tranquillity from heat of defilements called *upasamasukha*, and

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- d. it is no need to enhance the mind of meditation due to lack of retardation of practice of mindfulness of breathing.

Due to lack of wandering of mind of meditation from the object of practice, it is no need to suppress object of practice, it is no need to suppress the mind. Due to presence of pleasurable interest in the practice, it is no need to perform the function of satisfying the mind. Due to these reasons the mind of meditation leads to the right way of the practice called full concentration.

In other words, due to presence of mind of meditation which is able to neutralize on the object of *ānāpāna paṭibhāga nimitta*, it is neither retardation nor wandering mind but leading to right way of practice with happiness. At that time, as a stage-coach driver has no special preparation to drive well-trained-horses which are harmonious running along the road, the *meditator* has no need to perform three kinds of functions, enhancing, suppressing and enjoying the mind of meditation alternatively. At that time the *meditator* who has no preparations of above three kinds, can be said a person who can neutralize mind of meditation which is harmonious on the object. (*Visuddhi Magga*-1-131; *Dī-Com*-2-384; *Sam-Com*-3-200; *Mahāṭīkā*-1-159; *Sam- tī*-2-440)

8. *asamāhita puggala parivajjanatā* = to be a person who avoids from those persons without concentration

Avoiding from those persons who have never experienced to walk the path of practice which is the cause of absorption, called *nekkhamma paṭipadā*; who lack any kind of concentration, neighbourhood and full concentration; who always endeavouring various functions which are

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incapable of reaching to any kind of concentration, neighbourhood and full concentration; who have dispersing minds which are thrown on various kinds of objects, is called *asamāhita puggala parivajjanatā*. (*Visuddhi Magga*-1-131, *Dī-Com*-2-384; *Sam-Com*-3-200; *Mahāṭīkā*-1-159)

9. *samāhita puggala sevanatā* = to be a person who associates with those persons with concentration

Approaching and associating with those persons who have well experience to walk the path of practice which is the cause of absorption, called *nekkhamma paṭipadā*, who have concentration which is well concentrated mind putting upon the object of practice of neighbourhood and full absorption, such as sign of full concentration of mindfulness of breathing, is called *samāhita puggala sevanatā*. (*Visuddhi Magga*-1-131; *Dī-Com*-2-384; *Sam-Com*-3-200)

10. *jhāna vimokkha paccavekkhanatā* = to be a person who always reflects *vimokkha dhamma*, the first absorption, etc ...

Due to those *jhānic dhamma*, the first absorption, etc. are well delivered from opposite *dhamma*, those *jhānic dhamma* are also called *vimokkha*.

The modes of reflecting of those *vimokkha dhamma*, such as,

1. it would be developed in this way,
2. it would be entered in this way,
3. it would be put strong determination in this way,
4. it would be emerge from absorption in this way,
5. it would be unpurified in this way,
6. it would be purified in this way, etc...

are called *jhāna vimokkha paccavekkhaṇatā*. (*Mahāṭīkā*-1-158)

11. *tadadhimuttatā* = to be a person who has inclination toward the occurrence of *samādhisambojjhaṅga*

The occurrence of a person who has the mind which intends to occur the concentration, four kinds of deportments, reclining, sitting, standing, walking, must be put through with regard to concentration; with inclination toward concentration; with intention to bend concentration; with willingly bend concentration; is called *tadadhimuttatā*. It can be said that the full absorption has been fulfilled continuously. In the continuum of *meditator* who practices in accordance with eleven factors occurrence of *samādhisambojjhaṅga*, this *samādhisambojjhaṅga* will be appeared apparently.

When the Path-Knowledge called *arahatta magga ñāṇa* has attained *samādhisambojjhaṅga* would be improved the climax stage with the result that the *arahatta magga* becomes factor of fulfilment of the practice. (*Visuddhi Magga*-1-132; *Dī-Com*-2-384; *Sam-Com*-3-200)

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Important point to be noticed well

In the Pālī Text, *Samyutta*-3-92, it is preached that if wise attention is frequently performed on *samatha nimitta*, *abyagga nimitta*, such as *ānāpāna paṭibhāga nimitta*, *samādhisambojjhaṅga* can be occurred apparently.

As mentioned above, the causes of occurrence of *samādhisambojjhaṅga* are explained in detail in commentaries. According to those Pālī Texts and commentaries, if the *meditator* wants to attain *nibbāna*, it must be fulfilled *samādhisambojjhaṅga* appreciatively. Only when seven kinds of factors of enlightenment are completely fulfilled, and only when eight kinds of noble Eight-fold Path are completely fulfilled, can the *meditator* face with *nibbāna* indeed. If the *meditator* is unwilling to develop concentration and accepts the fact that it is not essential to develop concentration, it cannot be completed seven kinds of factors of enlightenment, eight kinds of noble Eight-fold Path thoroughly. It must be reasonably assumed whether or not the Supra-mundane *dhamma* called *nibbāna* can be reached by those sex kinds of factors enlightenment, seven kinds of Noble Eightfold Path lacking the concentration (*samādhi*). It is the most important point to be noticed well not to reject the Buddha and the Noble Doctrine of the Buddha actually.

(3.4.5.G) Five factors of occurrence of *upekkhāsambojjhaṅga*

pañca dhammā upekkhāsambojjhaṅgassa uppādāya samvattanti sattamajjhattatā, saṅkhāramajjhattatā, sattasaṅkhāarakelāyanapuggalaparivajjanatā, sattasaṅkhāramajjhata-puggalasevanatā, tadadhimuttatāti. (*Visuddhi Magga*-1-131; *Dī-Com*-2-384; *M-Com*-1-302; *Sam-Com*-3-200)

These five factors, ...

1. to be a person who can neutralize on beings
2. to be a person who can neutralize on *saṅkhāra dhamma*

3. to be a person who always avoids those persons with attachment on beings and *sañkhāra dhamma*
4. to be a person who associates with those persons who can neutralize on being and *sañkhāra dhamma*
5. to be a person who has inclination toward occurrence of *upekkhāsambojjhaṅga*, are causes of occurrence of *upekkhāsambojjhaṅga*.

1. ***sattamajjhataṭṭā* = to be a person who can neutralize on beings**

By means of these two factors,

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(a) *kammassakatā paccavekkhaṇa* = reasoning on proper wealth of oneself as *kamma* —

You have reached this existence of human being because of *kamma* and then you will be going to the future existence because of *kamma*. This person have also reached this existence of human being because of *kamma* of himself, and then he himself will also be going to the future existence because of *kamma*. Whom do you attach well?’ etc., by means of reasoning in this way, or

(b) *nissatta paccavekkhaṇa* = reasoning as occurrence of non-being —

‘In the aspect of ultimate sense, there is no being. (It means that there are only corporeality, mentality, causes and results or heap of *sañkhāra dhamma* only.) Whom do you attach well?’ etc. by means of reasoning in this way, it can become a person who can neutralize on beings. (*Dī-Com-2-384; M-Com-1-302,303*)

2. ***sañkhāra majjhataṭṭā* = to be a person who can neutralize on *sañkhāra dhamma***

By means of these two factors,

(a) *asāmika bhāva paccavekkhaṇa* = reasoning as the occurrence of not-owner —

“this robe will be occurred as either change and alteration the colour gradually by the time it is dressing well, or finally it will be deserving to abandon by throwing away with a walking stick after decaying as doormat. If the owner of this robe is present, it should not be allowed to damage that robe in this way”, thus by means of reasoning, or

(b) *tāvākālikatā paccavekkhaṇa* = reasoning as the nature of occurrence of temporary moment —

“this robe is not sturdy, but it has the nature of occurrence of temporary moment during using as dress” etc., thus, by means of reasoning, it can become a person who can neutralize on *sañkhāra dhamma*. [It should be recognized on other requisites, bowl, etc. Similarly and those various kinds of requisites are designated as *sañkhāra*.] (*Dī-Com-2-385; M-Com-1-303; Sam-Com-3-200,201*)

Especially, the lust (*rāga*) is opposite to the equanimity (*upekkhā*). The equanimity, therefore, can be designated as the “path of purification of lust” for persons with heavy lust. (*Sam-ṭī-2-440*)

3. ***satta sañkhāra kelāyana puggala parivajjanatā* = to be a person who always avoids those persons with attachment on beings and *sañkhāra dhamma***

(a) *satta kelāyama* = The person who attach on beings —

The *meditator*, if he or she is layman or laywoman devotee, attaches strongly his or her children, as

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my son, my daughter. If he is *bhikkhu*, he attaches strongly his disciple or friend who is the same ordination teacher, as my disciple, my friend etc. He himself makes those functions of that disciple or friend, such as shaving, washing, dying, baking the bowl etc. When they are out of his view a moment, he always looks for them that “where is this *sāmaṇera*? Where is this *bhikkhu*?” etc., as a shaking deer. If other person requests to come that *sāmaṇera* or that

bhikkhu, he never allow them to go and complains that ‘I, myself never urge him to do even my work due to afraid of he tired, do you want to take that *sāmaṇera* or that *bhikkhu* in order to be tired of him?’ etc. This kind of person is called *satta kelāyana* (the person who attaches on beings).

(b) *sañkhāra kelāyana* = the person who attaches on *sañkhāra* —

A person attaches strongly on various requisites, robe, bowl, cup, walking stick, etc., as ‘mine’, ‘mine’. It is not allowed to others even touching on those requisites. Although it is borrowed for just temporary moment only, he always replies that ‘even I myself never use willingly this good due to strong attachment on it, why it can be borrowed you’. This kind of person is called *sañkhāra kelāyana* (= the person who attaches on requisites).

In the continuum of *meditator* who avoids from those persons who strongly attaches on beings or requisites, the factor of enlightenment of equanimity can be occurred apparently. (*Dī-Com-2-385; Sam-Com-3-210*)

4. *satta sañkhāra majjhata puggala sevanatā* = to be a person who associates with those persons who can neutralize on beings and *sañkhāra*

A person has the nature of neutrality on those beings and *sañkhāra* which are two kinds of desirable-bases for others. This kind of person is called a person who can neutralize on beings and *sañkhāra*. In the continuum of *meditator* who associates with that kind of person who can neutralize on beings and *sañkhāra*, *upekkhāsambojjhaṅga* can be occurred apparently. (*Dī-Com-2-385; Sam-Com-3-201*)

5. *tadadhimuttatā* = to be a person who has inclination toward occurrence of *upekkhāsambojjhaṅga*

In the continuum of a person who has inclination toward the occurrence of that *upekkhāsambojjhaṅga* for every deportment, reclining, sitting, standing, walking, the factor of enlightenment of equanimity can be appeared apparently. When the Fourth Path-Knowledge called *arahatta magga ñāṇa* has attained *upekkhāsambojjhaṅga* would be improved the climax stage with the result that the *arahatta magga* becomes factor of fulfilment of the practice. (*Dī-Com-2-385; Sam-Com-3-201*)

The *meditator* who is capable of occurring these *passaddhisambojjhaṅga*, *samādhisambojjhaṅga*, *upekkhāsambojjhaṅga* apparently by means of fulfilling these factors mentioned above, it can be said he develops three kinds of factors of enlightenment, tranquillity, concentration, equanimity. By means of occurring and developing these three factors enlightenment thoroughly as mentioned

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above, the mind must be suppressed in proper time. (*Visuddhi-1-131*)

These explanations are related to ten kinds of *appanā kosalla dhamma* of which **serial number 5**, how to suppress the mind proper time has been explained in detail. Then remaining kinds of *appanā kosalla dhamma* would be continued.

3.4.6. *yasmim samaye cittam sampahamsitabbam, tasmim samaye cittam sampahamseti* = the mind must be joyful when it is time to be joyful

It should be recognized on this sixth kind of *appanā kosalla* as the sixth cause of occurrence of *samādhisambojjhaṅga*, ‘*samaye sampahamsanatā*’ (= to be a person who can satisfy his mind lacking happiness by means of faith and knowledge of fear), mentioned above.

3.4.7. *yasmim samaye cittam ajjupekkhitabbam, tasmim samaye cittam ajjupekkhati = the mind must be neutralized when it is time to be neutralized*

It should be recognized on this seventh kind of *appanā kosalla* as the seventh cause of occurrence of *samādhisambojjhaṅga*, ‘*sammāpavattassa ajjupekkhanatā* (= to be a person who can neutralize mind of meditation which is harmonious on the object), mentioned above.

It should be recognized on these three kinds of *appanā kosalla*,

3.4.8. *asamāhita puggala parivajjanatā = to be a person who avoids from those persons without concentration,*

3.4.9. *samāhita puggala sevanatā = to be a person who associates with those persons with concentration,*

3.4.10. *tadadhimuttatā = to be a person who has inclination toward the occurrence of samādhisambojjhaṅga,*

as mentioned in **serial numbers 8, 9, 11** of eleven causes the occurrence of *samādhisambojjhaṅga*. The *meditator* should, therefore, fulfil these 10 kinds of *appanā kosalla dhamma* as explained in detail above.

3.4.11 Benefits of 10 kinds of *appanā kosalla*

If the *meditator* is capable of fulfilling these 10 kinds of *appanā kosalla* by taking the object of sign of full concentration of mindfulness of breathing, the full absorption (*appanā jhāna*) will be appeared certainly in the continuum of that *meditator*.

Unless that full absorption occurred in the *meditator* who practices in this way, he should not give up his diligence but continue to practice appreciatively so as to become wise and wholesome person.

There is none of person who has attained the Supra-mundane *dhamma* after abandoning of right

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effort called *sammāvāyāma*.

After reflecting on the occurrence of mind of meditation, i.e., retarding to take the object of practice and wandering from the object of practice etc., the wise *meditator* must therefore yoke frequently harmonious functions of effort and concentration.

The mind of meditation which reaches to a situation with slightly retardation must be enhanced in order to balance controlling faculties, factors of enlightenment. By means of prohibiting not to occur mind with predominant effort, harmonious functions of effort and concentration must be occurred.

In accordance with the olden commentaries in which explained five kinds of similes, i.e., mode of some insects, honey bee etc., on the pollen; or on the surface of lotus leaf or in the spider’s web or in the boat, by means of escaping the mind of meditation from two extremities, retardation and wandering then yoking after balanced effort and concentration, the mind of meditation should be driven and fulfilled to lead the sign of full concentration of mindfulness of breathing. (*Visuddhi-1-132*)

3.4.12 *nimittābhimukhapaṭipādana = Drive leading to ānāpānapaṭibhāga nimitta*

It should be driven the mind of meditation leading to sign of full concentration of mindfulness of breathing.

In above passage of explanation, the following similes can give rise to clear interpretation.

When an **un-clever bee** that is incapable of determining by knowledge, knows the blooming time of a tree and flies swiftly to there, due to reaching beyond that blooming tree and returns back again, it reaches after pollens are finished at all.

When other un-clever bee that is incapable of determining by knowledge, also knows the blooming time of a tree and flies very slowly to there, it also reaches after pollens are finished at all.

When a clever bee that is capable of determining by knowledge, knows the blooming time of a tree and flies by steady speed to there, due to reaching just in time well, it brings pollens and makes honey well with the result that the bee can feel taste of honey.

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When those disciples of a surgeon practise to dissect lotus leaf inside the water, for an **un-clever disciple** who is incapable of determining by knowledge, due to putting the knife on the leaf very rapidly, either the leaf would be divided into two parts or the knife would be sunk in the water.

When other disciple who is incapable of determining by knowledge, practices to dissect in that way, due to afraid of dividing into two parts and sinking down the knife after passed through the leaf, it is not dared to even touch the lotus leaf.

The clever one who is capable of determining by knowledge; shows precise dissection on lotus leaf by a steady hand, due to presence of mastery of surgery and get a lot of wealth.

When the king announces that if a such person can bring spider's thread which is about 8 yards long, that person must win £400 in prize money, an **un-clever man** who is incapable of determining by knowledge spins rapidly spider's thread resulting in breaking up of thread in some places.

The other un-clever man who is incapable of determining by knowledge, does not dare touch the spider's thread due to afraid of breaking up the thread.

When the clever one who is capable of determining by knowledge spins steadily the spider's thread by a stick, he wins the prize well.

When an **un-clever captain** who is incapable of determining by knowledge, sails the boat to undesired place due to lack of controlling ability to sail in the heavy storm.

The other un-clever captain who is incapable of determining by knowledge, anchors the boat at the present place without sailing any more although the steady wind blows.

When the steady wind blows a clever captain who is capable of determining by knowledge, sails with the help of all sails and when the storm is coming, he sails with the help of an half of sails, he is able to reach desired place.

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When the teacher claims that 'if a such person is capable of pouring the oil into a bottle with narrow opening without flowing the oil out of the bottle, he will win the prize', for an **un-clever disciple** who is incapable of determining by knowledge, due to pouring the oils rapidly, oils are flowed outside the bottle.

For other un-clever disciple who is incapable of determining by knowledge, due to afraid of flowing oils outside bottle, does not dare to pour into the opening of the bottle.

A clever disciple who is capable of determining by knowledge, pours the oil into the opening of bottle by means of steady effort, and wins the prize.

Similarly, when the brilliant sign of concentration appear, if a **such bhikkhu** tries hard strenuously in order to reach the full absorption rapidly, the mind of meditation will usually be fallen into one extremity of unrest (*uddhacca*); due to predominant effort.

Other *bhikkhu*, on the other hand, due to knowing disadvantage of strenuous effort, reasons that ‘which benefit will be occurred by the full absorption’, after the sign of full concentration appeared, and diminishes the effort to reach the full absorption. Due to falling the mind of meditation on other extremity of laziness (*kosajja*), that *bhikkhu* is also unable to reach the full absorption.

Such practising *bhikkhu* is capable of driving the mind of meditation leading to the sign of full concentration with the help of harmonious functions of effort and concentration after escaping the mind of meditation from two extremities, retardation of the mind to take the object and wandering of the mind. That *bhikkhu* is able to reach the full absorption certainly. It should be occurred for every *meditator* as that *bhikkhu* who has efficiency to reach the full absorption. (*Visuddhi Magga*-1-133,134)

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3.4.13 Whether or not it should be changed and enlarged sign of full concentration

imesu cattālīsāya kammaṭṭhānesu dasa kasiṇāneva vadādetā hetabbāni. (Visuddhi Magga-1-108)

According to above explanation, it should be recognized that among 40 kinds of meditation subjects, ten kinds of *kasiṇa* only are deserving to enlarge due to attainment of advantages of super-psychic knowledge (*abhiññāṇa*). It is mentioned in relation with mindfulness of breathing as follows.

tesu hi ānāpānanimittam tāva vadādetā hayato vātarāsiyeva vadādetā hatī, okāsenā ca paricchinnam. iti sādīnavattā okāsenā ca paricchinnattā na vadādetā hetabbam. (Visuddhi-1-109)

picupiṇḍādivasena upaṭṭhahantampi nimittam vātasahghātasannissayanti katvā vuttam “vātarāsiyeva vadādetā hatī”ti. okāsenā paricchinnanti nāsikaggamukhanimittādi okāsenā saporicchedam. vāyosikasiṇavadādetā hane viya na ettha koci guṇo, kevalam vātavadādetā hanamevāti āha “sādīnavattā”ti. (Mahāṭīkā-1-131)

The meaning of above quotation of commentary and sub-commentary is as follows —

For a *bhikkhu* who enlarges the sign of concentration of mindfulness of breathing which is not deserving to enlarge, only a group of air can be enlarged because of the fact that the sign of concentration which is similar to cotton wool, brilliant star etc., has the dependence of a group of air. It must be put the mind of meditation on tip of nostril or upper lip. It is limited to put the mind on only the touching place, tip of nostril or upper lip but not follow interior or exterior part of the sign. There is no significant advantage in enlarging the sign of full concentration of mindfulness of breathing as enlarging that of full concentration of wind-*kasiṇa*. Due to presence of disadvantages of enlarging a group of air and limiting of the mind of meditation to be put on touching place only, it should not be enlarged the sign of full concentration of mindfulness of breathing. (*Visuddhi*-1-109; *Mahāṭīkā*-1-131)

phuṭṭhaphuṭṭhokāse pana satim ṭhapetvā bhāventasseva bhāvanā sampajjati. (Visuddhi-1-271)

= Only in the continuum of *meditator* who puts the mindfulness on the objects of in-breath and out-breath touching at the tip of nostril or upper lip, the practice of mindfulness of breathing can be fulfilled thoroughly. (*Visuddhi*-1-271)

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3.5 Pathamajjhānakathā = Explanations relating to the First Absorption

It would be continued to present way of practice relating to the first absorption etc., explained in the commentary called *Visuddhi Magga*.

For that *meditator* who drives the mind of meditation leading to sign of full concentration of mindfulness of breathing by means of harmonious functions of effort and concentration, by the time it is deserving to say impulses of the full absorption, the consciousnesses of life-continuum (*bhavaṅga*) cease and the adverting of mind-door (*manodvāravajjana*) arises taking the object of sign of full concentration of mindfulness of breathing which appears by means of developing concentration on in-breath and out-breath. After one mind moment called adverting, the fourth or five impulses arise consecutively. Among those four or five impulses, the last one impulse is called impulse of fine-material world (*rūpāvacara javana*). (*Visuddhi*-1-134)

The first experienced thought process of the first absorption of little wise person

L “Sh C A Pr N S G F” L

... ..

L = life-continuum (*bhavaṅga*) or *bhavaṅga* mind clearness which benefits as a dependence of life not to occur discontinuous process of mind

Sh = shaking of life-continuum (*bhavaṅgalana*)= the life-continuum which is shaken by arising of the sign of full concentration on it

C = cessation of life-continuum (*bhavaṅgupeccheda*), which arises after shaking of life-continuum in order to occur the first experienced thought process of absorption

A = advertence of mind-door (*manodvāravajjana*) which reflects the sign of full concentration that arises on life-continuum

Pr = preliminary object (*parikamma*), an impulse of sensuous sphere which is adaptable to become impulse of full-absorption (*appanājhāna javana*)

N = neighbourhood impulse of the *jhānic* state (*upacāra*), it is also an impulse of sensuous sphere (*kāmāvacara javana*)

S = successive (*anuloma*), an impulse of sensuous sphere, which has compatibility to both previous impulses of neighbourhood absorption and later impulse of full absorption

G = *gotrabhu* = it is an impulse of sensuous sphere which is capable of surpassing sensuous sphere and is capable of developing the upper sphere (*mahaggata*)

F = impulse of Fine-material sphere (*rūpāvacara javana*)

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The first experienced thought process of the first absorption of great wise person

L “Sh C A N S G F” L

... ..

The way of the first experienced thought process of the first absorption is as follows.

—

After frequent discerning on the sign of full concentration (*pañibhāga nimitta*), if it is quite close to enter the absorption (*jhāna*), the object of the sign of full concentration would

be appeared in the life-continuum (= mind-door clearness) with the result that the shaking of life-continuum (*bhavaṅgacalana*), the cessation of life-continuum (*bhavaṅgupecceda*) and the advertence (*manodvārāvajjana*) arise successively. Then 4 times of impulses of neighbourhood concentration (*upacāra samādhi javana*), i.e., the preliminary object (*parikamma*), the neighbourhood impulsion of the *jhānic* state (*upacāra*), the successive (*anuloma*) and the cessation of the Sensuous Sphere called trans-lineage (*gottrabhu*), arise in the little wise person (*mandapaññavā*), while only 3 times of impulses of neighbourhood concentration, i.e., the same as impulses shown in little wise person, except excluding the preliminary object (*parikamma*), arise in the great wise person (*tikkhapaññavā*). After those impulses of neighbourhood concentration, only once impulsion of full concentration (*appanā samādhi javana*) arises and then breaking down of the mind-door thought process occurs by dropping into the life-continuum.

3.5.1 Impulsion of neighbourhood concentration

In this cognitive process of absorption, those impulses called preliminary object (*parikamma*), neighbourhood impulsion of the *jhānic* state (*upacāra*), successive (*anuloma*) and *gottrabhu* are called impulses of neighbourhood concentration (*upacāra samādhi javana*). It means that impulses usually occur the neighbourhood of the absorption, the Path-Knowledge and the Fruit-Knowledge. It is also called impulses of neighbourhood absorption (*upacāra samādhi javana*). The fourth or fifth impulsion is called impulsion of the full absorption (*appanā jhāna javana*).

According to the explanation of the most Venerable Ledī Sayadaw, ‘**penetratively and firmly fixed discerning mind is termed absorption (*jhāna*)**’, due to capable of discerning penetratively and firmly fixed on the object, such as sign of full concentration of mindfulness of breathing, those impulses of neighbourhood and full absorption are also called ‘*ārammaṇūpanijjhāna jhāna*’. Among those consciousnesses of newly occurred cognitive process of absorption, the adverting of mind-door consists of 12 mind and mental concomitants while each impulsion consists of 34 mind and mental concomitants respectively. Way of discerning on those mind and mental concomitants will be presented in Section 5, *nāmakammaṭṭhāna*. It should be recognized that among those 34 mind and mental concomitants five factors of absorption (*jhānaṅga*); initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), mentally agreeable (*sukha*) and one-pointedness (*ekaggatā*) are also included. It should be recognized that each mental concomitant called *vitakka*, *vicāra*, etc., is termed **factor of absorption (*jhānaṅga*)**, and those five factors of absorption commonly is termed as the ‘**absorption (*jhāna*)**’. It will be clear understood the following explanations of *Visuddhi Magga* after understanding on this basic terminological explanation.

[Notes: In the *Visuddhi Magga*, it is explained on absorptions of the earth-*kasiṇa* as typical one. It should be recognized in this paper that the absorptions which have the objects of the sign of full concentration of mindfulness of breathing as type sample.]

3.5.2 Nomenclature of the impulses of full absorption

Among those four or five impulses, the last one is impulsion of absorption of the fine-material sphere. The remaining three or four impulses are impulses of sensuous world neighbourhood absorption.

1. Those impulses of sensuous world neighbourhood absorption are designated as the preliminary (*parikamma*) due to ability to prepare impulsion of full absorption,
2. those are designated as the neighbourhood (*upacāra*) due to neighbourhood situation of the full absorption as adjacent to a village or town is called neighbourhood of village or town etc.,
3. Those are designated as the successive (*anuloma*) due to adaptability to both previous impulses, preliminaries which are taking the object of the sign of full concentration, and the later impulsion of the full absorption, respectively.

After these mind moments called, *parikamma*, *upacāra*, *anuloma*, there is such third or fourth mind moment. That mind moment is designated as the trans-lineage (*gottrabhu*) due to surpassing the sensuous sphere and capable of developing fine-material sphere.

Those remaining impulses of three or four mind moment within the newly occurred cognitive process of full absorption except the last one have more powerful *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, than normal consciousness of the sensuous sphere.

In these 3 or 4 kinds of mind moments for little wise person, by means of one kind of preaching methodology,

1. the first consciousness of impulsion is called the preliminary (*parikamma*),
2. the second consciousness of impulsion is called the neighbourhood (*upacāra*),
3. the third consciousness of impulsion is called the successive (*anuloma*),
4. the fourth consciousness of impulsion is called trans-lineage, due to the cessation of sensuous sphere (*gottrabhu*),
5. the fifth consciousness of impulsion is called the full absorption (*jhānic state*).

In other words — (for great wise person),

1. the first consciousness of impulsion is called the neighbourhood (*upacāra*),
2. the second consciousness of impulsion is called the successive (*anuloma*),
3. the third consciousness of impulsion is called trans-lineage, due to the cessation of sensuous sphere (*gottrabhu*),
4. the fourth consciousness of impulsion occurs by means of the full absorption (*jhānic state*).

It should be recognized on those fourth or fifth impulsion of the full absorption for the great wise person who has rapid understanding (*khippābhiññā*) and the little wise person who has retarded understanding (*dandhābhiññā*), by means of flexible nature of occurrence of the full absorption (*aniyamasabhāva*).

After the fifth impulsion occurred, the sixth and the third impulses fall back due to absence of

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efficiency with the result that none impulsion occurs and the life-continuum arises again. (*Visuddhi*-1-134)

3.5.3 Only once mind moment

That impulsion of full absorption is **only once mind moment**. (It means that it is only once impulsion of mind moment in the first experienced cognitive process of full absorption.) It is right. —

In these seven kinds of situations,

1. the first experienced superior impulsion of full absorption,

2. those impulses of mundane super-psychic knowledge (*abhiññāṇa*),
3. four kinds of the Path-Knowledges,
4. four kinds of the Fruit-Knowledges which occur just after the Path-Knowledges,
5. the life-continuum of world of form and formless world,
6. the impulse of full absorption of neither-perception-nor-non-perception, which is able to benefit the cessation-absorption (*nirodha samāpatti*) and
7. the fruition-absorption of the non-returnee and arahant who emerge from the cessation-absorption (*nirodha samāpatti*), there is no measurable time.

Among these seven situations, the Fruit-Knowledge which occur just after the Path-Knowledge, never occur more than **three times** (less than two times) as a fixed law.

The impulses of full absorption of neither-perception-nor-non-perception, which is able to benefit the cessation-absorption never occur more than **two times** as a fixed law.

In the world of form and formless world duration of the life-continuum is **no measurable time**.

In those remaining four situations, the first experienced impulse of full absorption, the mundane super-psychic knowledge, the Four Noble Path-Knowledges, the fruition-absorption of the non-returnee and arahant who emerge from the cessation-absorption, there is only one mind moment.

Thus the first experienced impulse of full absorption is only **one mind moment**, and then it falls into the life-continuum, one mind moment of advertence occurs in order to reflect the absorption. Then impulses which reflect the absorption arise successively. (*Visuddhi-1-135*)

3.5.4 The concentration of first absorption

ettavatā ca panesa vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. (*Abhi-1-44; Dī-1-69*)

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evamanena pañcaṅgavippahīnam pañcaṅgasamannāgatam tividhakalyāṇam dasalakkhaṇasampannam paṭhamam jhānam adhigatam hoti (ānāpānapaṭibhāga-nimittārammaṇam). (*Visuddhi-1-135*)

As mentioned way of practice, this *meditator*, separated from the object of sensual desire (*vatthu kāma*) and defilement of sensual desire = sensitivity of sensual desire (*kilesākāma*), avoiding from unwholesome *dhamma*, reaches into the first absorption associating with initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), mentally agreeable (*sukha*), which are occurred by lack of hindrances (*nīvaraṇa*). This *meditator* who has fulfilled with the first absorption had been attained the first absorption with the sign of full concentration of mindfulness of breathing; which has five rejected factors which has five fulfilled factors, three kinds of good nobilities, 10 kinds of characteristics (*Visuddhi-1-135*)

Those objects of the sensual desire, colour, sound, smell, taste, touching, which are desirable and strongly attached, are called sensual desired objects (*vatthu kāma*) due to depended factor. The lust and attachment which desire that sensual desired object is called defilement of sensual desire (*kilesākāma*). The Buddha expounded the words ‘*vivicceva kāmehi*’ = ‘separated from the object of sensual desire’, in order to show the fact that during the concentration of first absorption, although those object of sensual desire and defilement of

sensual desire and all unwholesome *dhamma* do not occurred apparently in the continuum of the *meditator* by means of three sub-moments, the arising (*uppāda*), static (*ṭhiti*), perishing away (*bhaṅga*), those sensual desires are the opposite *dhamma* of the first absorption and the latter can be attained by avoiding from the former. As is the bulk of darkness is present, the light of oil lamp is not occurred, similarly, if those sensual desires are present obviously, this *jhānic*-state can not be occurred. Those kinds of sensual desires are the opposite *dhamma* of the absorption, indeed. As if this bank is left, that bank can be reached, only when those sensual desires are abandoned (momentarily and for long time), can the attainment of that absorption be occurred. (*Visuddhi*-1-135,136)

With regarding to the phrase, ‘*vivicceva kāmehi*’, it must be referred to both object of sensual desire (*vatthu kāma*) and defilement of sensual desire (*kilesākāma*).

With regarding to the phrase, ‘*vivicca akusalehi dhammehi*’, it must be referred to five kinds of hindrances, hindrance of sensual desire (*kāmacchanda nīvaraṇa*) etc. including defilement of sensual desire (*kilesākāma*). (*Visuddhi*-1-135,136)

3.5.5 Five kinds of hindrances (*nīvaraṇa*)

Those *dhamma* which are capable of hindering the wholesome *dhamma*, the absorption, the Path-Knowledge etc., are designated as **hindrances** (*nīvaraṇa*). Those are five kinds as follows.

1. ***kāmacchanda*** = [*kāma* + *chanda*] desire and strong attachment to sensual objects. It must be interpreted on greed (*lobha*) as direct meaning.
2. ***byāpāda*** = [*vi* + *āpāda*] = change to worse the mind, the cause of anger (hate). It must be interpreted on hatred (*dosa*) by which death of other would be wished, in unwholesome deeds (*akusala kamma*), however, in this case, it must be interpreted on all kinds of ill-will.

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3. ***thina* + *middha*** = the nature of sloth and torpor of the mind and mental concomitants. It must be interpreted on the mental concomitants, sloth (*thina*) and torpor (*middha*) respectively.
4. ***uddhacca* + *kukkucca*** = the nature of unrest and worries. It must be interpreted on the mental concomitants, the unrest (*uddhacca*), worries (*kukkucca*) respectively.
5. ***vicikicchā*** = the nature of sceptic on three noble triple gems, *kamma* and results of *kamma*, three noble trainings etc. It must be interpreted on the mental concomitant, sceptic (*vicikicchā*).

3.5.6 Special notes

For those hindrances, *thina-middha* and *uddhacca-kukkucca*, it is counted as one kind of hindrance although two different interpretations are present because of the following reasons. —

Those hindrances, *thina* and *middha* have the same

1. functions, retardation to take the object,
2. causes, the laziness to take the object, and
3. occurrence which is the opposite of effort.

Those hindrances, *uddhacca* and *kukkucca* have the same

1. functions, wandering of the mind on the object,
2. causes which is hatred to destroy relatives,

3. occurrence which is the opposite of *samatha*.

Thus, due to presence of same **function, cause, and opposite occurrence**, the Buddha preached as commonly on those hindrances. (*abhidhammatthavibhāvinī*)

3.5.7 Five kinds of factors of absorption (*jhānaṅga*)

1. **vitakka** = the nature of initial application to the object of sign of full concentration of mindfulness of breathing,

2. **vicāra** = the nature of sustained application to the object of sign of full concentration of mindfulness of breathing,

3. **pīti** = the nature of pleasurable interest to the object of sign of full concentration of mindfulness of breathing,

4. **sukha** = the nature of mentally agreeable feeling to the object of sign of full concentration of mindfulness of breathing,

5. **ekaggatā** = the nature of one-pointedness of mind on the object of sign of full concentration of mindfulness of breathing.

The opposite conditions of five kinds of hindrances and five kinds of these five kinds of factors of absorption are explained in *Visuddhi Magga* as follows: —

aññesampi ca dhammānam akusalabhāve vijjamāne “tatha katame akusalā dhammā, kāmacchando” tiādinā nayena vibhaṅge upari jhānaṅgānam paccanīkapaṭipakkhabhāvadassanato nīvaraṇāneva vuttāni. nīvaraṇāni hi jhānaṅgapaccanīkāni, tesam jhānaṅgāneva paṭipakkhāni viddhamsakāni vighātakānīti vuttam hoti. tatthā hi samādhi kāmacchandhassa paṭipakkho, pīti byāpādassa, vitakka thinamiddhassa, sukham uddhaccakukkuccassa, vicāro vicikicchāyāti peṭake vuttam. (*Visuddhi-1-137*)

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samādhi kāmacchandhassa paṭipakkho rāgappaṇidhiyā ujuvipaccanīkabhāvato, nānārampaṇehi palobhitassa paribbhamantassa cittassa samādhānato ca. pīti byāpādassa paṭipakkhā pāmojjena samānayogakkhemattā. vitakka thinamiddhassa paṭipakkho yoniso saṅkappanavasena savipphārapavattito. sukham avūpasamānutāpasabhāvassa uddhaccakukkuccassa paṭipakkham vūpasantasītalasabhāvattā. vicāro vicikicchāyā paṭipakkho ārammaṇe anumajjanavasena paññāpaṭirūpasabhāvattā. (*Mahāṭīkā-1-165*)

Although the occurrence of unwholesome *dhamma*, wrong view (*diṭṭhi*), conceit (*māna*), shamelessness (*ahirika*), fearlessness (*anottappa*), except hindrances, *kāmacchandānīvaraṇa* etc., are obviously present, in the *Vibhaṅga Pālī* (266), if it is preached that ‘*tatha katame akusalā dhammā, kāmacchando*’ etc. in order to show the fact that opposite occurrence of factors of absorption is those kinds of hindrances as unwholesome *dhamma* only. It is right. — Those hindrances are capable of prohibiting not to occur factors absorption with the result that those are opposite *dhamma* of the latter. ‘Only factors of absorption are capable of rejecting, destroying the hindrances and these are actually opposite *dhamma* of the latter,’ thus it means in those explanation. That is right. —

1. Due to occurrence of opposite *dhamma* of lust and capable of concentrating the mind which is wandering on various objects after attracted by those objects, the concentration (*samādhi*) is opposite of desire to sensual objects (*kāmacchanda*). It means that due to capable of rejecting to desire to sensual objects, the concentration is opposite of desire to sensual objects.

2. During the pleasurable interest is occurring obviously as three momentary phases, *uppāda*, *ṭhiti*, *bhaṅga*, the anger is absent as three momentary present and vice versa. By the time the pleasurable interest occurs obviously by taking the object of sign of full concentration of mindfulness of breathing, it is no ability to occur the anger in the same mind moment. Because the pleasurable interest (*pīti*) is opposite *dhamma* which is capable of rejecting the ill-will (*byāpāda*).

3 Due to presence of activating efficiency by means of wise attention leading to the object of sign of full concentration of mindfulness of breathing, the initial application (*vitakka*) is opposite *dhamma* which is capable of rejecting hindrance called sloth-torpor (*thina-middha*).

4. Due to presence of the nature of tranquillity and peace, the agreeable feeling (*sukha*) is opposite *dhamma* which is capable of rejecting the hindrance called unrest-worries (*uddhacca-kukkucca*) which have the nature of restlessness and remorse.

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5. Due to presence of the same nature of wisdom by means of repeatedly discerning on the object of sign of full concentration of mindfulness of breathing, the sustained application (*vicāra*) is opposite *dhamma* of sceptic and is capable of rejecting the latter thoroughly. (*Visuddhi*-1-137; *Mahāṭīkā*-1-165)

Both two kinds of concentration, the neighbourhood - and full-concentration takes the object of sign of full concentration of mindfulness of breathing. Hindrances are rejected in the field of the neighbourhood concentration. However the significant differences between these two kinds are explained in *Visuddhi Magga*, as follows: —

3.5.8 Significant differences of two kinds of concentrations

duvidho hi samādhī upacārasamādhī ca appanāsamādhī ca. dvīhākārehi cittaṃ samādhīyati upacārabhūmiyaṃ vā paṭilābhābhūmiyaṃ vā. tathā upacārabhūmiyaṃ nīvaraṇappahīnena cittaṃ samāhitam hoti. paṭilābhābhūmiyaṃ aṅgapātubhāvena.

dvinnam pana samādhīnam idam nānākāraṇam, upacāre aṅgāni na thāmajātāni honti, aṅgānam athāmajātattā, yathā nāma daharo kumārako ukkhipitvā ṭhapiyamāno punappunam bhūmiyaṃ patati, evameva upacāre uppanne cittaṃ kālena nimittamārammanam karoti, kālena bhavaṅgamotarati. appanāyaṃ pana aṅgāni thāmajātāni honti, tesam thāmajātattā, yathānāma balavāpuriso āsanā vuṭṭhāya divasampi tiṭṭheyya, evameva appanāsamādhimhi uppanne cittaṃ sakim bhavaṅgavāram chinditvā kevalampi rattim kevalampi divasam tiṭṭhati, kusalaṅjanapaṭipāṭivaseneva pavattatīti. (Visuddhi-1-123)

At the beginning of arising of brilliant sign of full concentration, those hindrances are rejected. Those defilements which have the same depended factor of hindrances are also deposited well. The mind of meditation is put well on the object of sign of full concentration by neighbourhood concentration.

It is right. — There are two kinds of concentration, the neighbourhood (*upacāra*) and full concentration (*appanā samādhī*).

Due to these two reasons —

1. occurrence of far from opposite hindering *dhamma* of *jhānic* state, and
2. reaching to the stable occurrence of *jhānic* state, during occurring both neighbourhood and full concentration, the mind of meditation would be put well on the

object of sign of full concentration of mindfulness of breathing. During occurring neighbourhood concentration, mind of meditation is put on the sign of full concentration thoroughly by removing opposite hindrances. During occurring the full concentration mind of meditation is put on the sign of full concentration and purified well by arising factors of absorption apparently.

The significance which makes difference between two kinds of concentration is as follows: —

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By the time the neighbourhood concentration occurs, factors of absorption have not full efficiency yet. As if a baby who is starting to stand up is raised, he always fall down on the ground, similarly, when the neighbourhood concentration occurs, the mind of meditation takes the object of the sign of full concentration sometimes, and falls into the life-continuum sometimes.

However during the full concentration is occurring, factors of absorption arise strongly and efficiently. As an adult strong man can stand up for the whole day, similarly, when the full concentration of absorption occurs, the mind of absorption is able to exist the whole night or the whole day without occurring the life-continuum. The wholesome impulses of absorption occur continuously indeed. This is the significant difference between two kinds of concentrations respectively. (*Visuddhi*-1-123)

The commentator Sayadaw explained the phrase “the mind of absorption is able to exist the whole night or the whole day”, with intended to refer during entering the full absorption (*jhānic* state). (*Mahāṭīkā*-1-148)

3.5.9 To be noticed

Above explanation of commentary, indeed, is an important point with regarding to reasonable situation for a *meditator* who wants to attain *nibbāna* in this very life. Especially during neighbourhood concentration occurs, the mind usually falls into the life-continuum, which is noticeable explanation. If any way of practice among forty meditation subjects is fulfilled thoroughly, when the neighbourhood concentration occurs, the mind of meditation usually falls into the life-continuum sometimes.

When the concentration is developing by taking the object of sign of full concentration of mindfulness of breathing, and the neighbourhood concentration occurs but not reach to the full concentration, the mind can falls into the life-continuum, sometimes.

For every meditation subject, when the concentration is moderately developed after practiced, the mind of meditation usually falls into the life-continuum with the result that misunderstanding of most *meditator* occurs and they usually say that “it is unconscious and peaceful”. Some *meditator* usually say that “both object and consciousness would be ceased”, etc. Those kinds of *meditators* intended to say they are able to enter into *nibbāna*.

Here, it would be presented about the consciousness of the life-continuum.

3.5.10 An explanation the life-continuum

Within a life, it is the same objects of consciousnesses of birth, life-continuum and death, as natural fixed law. Those consciousnesses take the object which was taken by consciousnesses of impulses of near death of adjacent previous life, but not six kinds of

objects of recent life. That object of consciousnesses of impulses of near death may be any one of three signs (*nimitta*), *kamma*, *kamma-nimitta*, *gati nimitta*. The object of consciousness of life-continuum will be apparent when it

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is capable of discerning on object of consciousnesses of impulses of near death of adjacent previous life, generally. In other words, when five aggregates of previous life can be discerned by insight, those *dhamma* which belongs to previous five aggregates, i.e., ignorance (*avijjā*), craving (*tahṇā*), clinging (*upādāna*), *kamma*-formation (*saṅkhāra*), action (*kamma*) and object which is clung by those *dhamma*, can be understood clearly. Only when clear understood on previous five aggregates in that way noble doctrine of relationship of dependence-origination can be scrutinized and understood by means of three kinds of full understandings (*pariññā*).

For those *meditators* who are unable to discern both five aggregates of previous life including ignorance, craving, clinging, *kamma* formation, *kamma* and the object which is clung by those *dhamma*, it is very difficult to know the actual object of the consciousness of life-continuum. Those *meditator*, therefore, say that “they do not know any more” during the mind falls into the life-continuum continuously. That consciousness of life-continuum does not take various kinds of objects, such as the object of sign of full concentration of mindfulness of breathing and none of present six kinds of objects etc. Thus those *meditators* suggest that they do not know any thing. However according to the Buddha’s scripture, it can not accept that kind of suggestion “they do not know any thing”.

catubhūmakacittañhi no vijānanalakkhaṇam nāma natthi, sabbam vijānanalakkhaṇameva. (*Abhi-Com-1-155*)

= Every consciousness occurring in four realms, sensuous sphere, world of form, formless world, supra-mundane world, which is incapable of knowing object, is absent. All consciousnesses have the nature of discriminating the object indeed. (*Abhi-Com-1-155*)

With regarding to explanation found in commentary called *Aṭṭhasālinī*, the consciousness of life-continuum, as it is also a kind of consciousness occurring in four realms, is not unconscious one but knows the object which is taken by consciousnesses of impulses of near death of previous life.

The seeing consciousness (*cakkhu viññāṇa*) knows the colour object although it is unable to know sound, smell, taste, touching and mind-object (the nature of *dhamma*). It is impossible to say that seeing-consciousness as unconscious one due to lack of ability to know remaining five-sense doors. Similarly, the consciousness of life-continuum is not deserving to say as unconscious one because it knows the object of consciousnesses of impulses of near death of previous life. For a *meditator* who has moderately developed concentration but not full efficiency of factors of absorption, the mind of meditation is unable to support itself not to falls into the life-continuum with the result that he suggests that “he knows nothing”. But the life-continuum is a kind of conscious mind, as mentioned above. Then falling into the life-continuum continuously, is misunderstood as entering into the fruition-absorption (*phala samāpatti*). In order to be clear understood on difference between the fruition-absorption and life-continuum, it would be presented about the fruition-absorption in “*Phalasamāpattikathā, Nibbānagāminipaṭipadā*-Volume V”.

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Then it is explained in *Mahāṭīkā* the fact relating to continuous occurrence of the life-continuum and stable deportment, as follows. _____

3.5.11 Why deportment (*iriyapatha*) is stable?

kāmāvacare dasa bhavaṅgacittāni, rūpāvacare pañca, tisso manodhātuyo, ekā vipākāhetukamanoviññādhātu somanassasahagatāti ekūnavīsati cittāni rūpameva janayanti, na iriyāpatham, na viññattim. (Visuddhi-2-250)

rūpameva janayanti, na iriyāpatham nirussāhasantabhāvena paridubbalabhāvato. kiriyāmayacittehi avimissabhavaṅgappavattikāle khandhādisarīrāvayavānam niccalabhāvenāvattāhanam. tathā hi abbokiṅṅe bhavaṅge pavattamāne aṅgāni osīdanti pavittāni viya honti. “dvattimsā”ti pana ādinā vuttetu jāgaraṇacittesu vuttamānesu aṅgāni upatthaddhāni yathāpavattairiyāpathabhāveneva pavattantīti. (Mahāṭīkā-2-402)

These 19 kinds of consciousnesses,

1. In consciousness of sensuous sphere, 10 kinds of life-continuum
2. In consciousnesses of world of form, 5 kinds of life-continuum
3. mind-element (*mano dhātu*), 3 kinds, five-door advertence and two receivings (*sampaṭicchana*)
4. joyful investigating (*santīraṇa*), 1 kind called joyful mind-door-consciousness-element (*manoviññādhātu*), without root *kamma* result, are able to produce pure octad with eight factor nutriment (*cittaja ojaṭṭhamaka rūpa*) only. It is unable to produce deportment (*iriyapatha*), bodily expression (*kāya viññatti*) and verbal expression (*vacī viññatti*) called special expression corporeality (*viññatti rūpa*). (*Visuddhi-2-250*)

The reason why they are unable to produce deportment but pure-octad only is that it lack efficiency of endeavouring in order to occur deportment and inactive ones.

These 32 kinds of consciousnesses,

1. sensuous sphere great wholesome consciousnesses – 8 kinds (*kāmāvacara mahā kusala citta*)
2. unwholesome consciousnesses – 12 kinds
3. mind-door adverting and *hasituppāda citta* which are rootless independent function consciousnesses – 2 kinds
4. great independent function (*mahā kiriya citta*) – 8 kinds
5. wholesome consciousness of world of form which is deserving to occur super-psychic knowledge (*abhiññāṇa*) and independent function consciousness of fifth absorption – 2 kinds

are able to produce

1. both pure-octad with eight factor nutriment
2. four kinds of deportments, reclining, sitting, standing, walking, and
3. bodily expression and verbal expression corporealities. (*Visuddhi-2-250*)

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Owing to carrying out independent function of bodily and verbal expression thoroughly, those 32 kinds of consciousnesses are designated as independent function consciousness (*kriyāmaya citta*).

During pure life-continuum occur continuously without any kind of those *kriyāmaya citta*, the body is stable without any movement of bodily parts, shoulder etc. Therefore when those consciousnesses of life-continuum occur continuously without associating by those

kiriyāmayā citta, the appearance of bodily parts seem to be delayed and contracted. When those 32 kinds of aware consciousnesses (*jāgaraṇa citta*) excluding two kinds of five-door consciousnesses (*dvepañca viññāṇa*), occur successively, the appearance of the body becomes rigid and stable department as it's previous situation. (*Mahāṭṭkā-2-402*)

According to explanation of *Mahāṭṭkā*, it should be recognized the fact that during consciousnesses of life-continuum is occurring continuously, the appearance of the bodily parts are stable without any movement or shaking anymore.

3.5.12 Very difficult acquisition

Among those two kinds of concentration, the neighbourhood and full concentration, a such sign of full concentration occurs associating with the neighbourhood concentration. It is very difficult to occur that sign of full concentration. Then if it is possible to obtain the full concentration of absorption by taking the object of that sign within one sitting period, it is very good acquisition for a *meditator*. If it is impossible to obtain the full absorption within one sitting period, the *meditator* must protect the sign of full concentration not to disappear as a chief queen protects her foetus who will become king *cakkavatim*.

The benefit is that — for a *meditator* who protects well the sign of full concentration, the acquired neighbourhood concentration never diminish indeed. If well protection of the sign of full concentration is absent, acquired neighbourhood concentration (= neighbourhood absorption) usually disappears consequently. (*Visuddhi-1-123*)

If acquired sign of full concentration disappears, the absorption which has the object of that sign of full concentration never diminishes indeed. Due to lack of protection on the sign of full concentration, if it disappears, the acquired absorption would be finished consequently. Because there is correlation between the absorption of mindfulness of breathing and sign of full concentration reciprocally. (*Mahāṭṭkā-1-148*)

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Way of protecting on sign of full concentration is those modes mentioned above and it must be fulfilled,

1. by avoiding from seven kinds of unfavourable conditions,
2. by association with seven kinds of favourable conditions, and
3. by endeavouring in accordance with 10 kinds of mastery in full absorption (*appanā kosalla*)

If it is fulfilled in that way, in the field of neighbourhood concentration unwholesome *dhamma* and hindrances (*nīvaraṇa*), which must be rejected in the first absorption, are removed thoroughly. If the concentration can be developed successively by taking the object of sign of full concentration, and mind of meditation is firmly fixed on the sign of full concentration for one hour, two hours, etc. The factors of absorption, initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness, which are well associating factors of the first absorption (*sampayogaṅga*), will be appeared apparently. In order to show that process the Buddha continued to preach that “*savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati*” = it is staying by fulfilling the first absorption associating with pleasurable interest (*pīti*), agreeable feeling (*sukha*), which is occurred by avoiding from hindrances but by initial application (*vitakka*) and sustained application (*vicāra*).

3.5.13 *vitakka-vicāra* (initial and sustained application)

tattha vitakkanam vitakko, ūhananti vuttam hoti. svāyam ārammaṇe cittaassa abhiniropanalakkhaṇo, āhananapariyāhananaraso, tathā hi tena yogāvacarō ārammaṇam vitakkāhatam vitakkapariyāhatam karōtīti vuccati. ārammaṇe cittaassa ānayanapaccupaṭṭhāno.

vicaraṇam vicāro, anusañcaraṇanti vuttam hoti. svāyam ārammaṇānumajjanalakkhaṇo, tattha sahajātānuyojanaraso, cittaassa anuppabandhanapaccupaṭṭhāno. (Visuddhi-1-138)

There is no indulgence of the ultimate *dhamma* which occur caused by respective cause, for any person or being. Therefore, the commentary explained that “*vitakkanam vitakka*” = the nature of initial application is called *vitakka* in order to prohibit indulgent occurrence of any kind of person, being. The initial application means that “this object has this kind of nature”, etc.

1. That *vitakka* has the characteristic of the initial application of the mind to the object. Due to occurrence of the mind applying of the object by the help of *vitakka*, the commentary explained that “*vitakka* has the characteristic of the initial application of the mind to the object”. Actually, the nature of ultimate *dhamma* lacks any kind of endeavouring or applying (*byāpāra*). For instance — as a such man who wants to visit the palace, enters into it depending on any relative or friend who is well familiar to the king, the mind applies of the object by depending upon *vitakka*. If it is so, there is a reasonable question that how the mind without “initial application (*vitakka*)” applies on the

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object, it applies by means of efficiency of *vitakka*”, as an answer. As above mentioned a man, after having well practice, can enter the palace without relative or friend who is familiar to king, similarly, the mind without initial application, can apply on the object after having well practice. “After having well practice” (*paricaya*) means frequent occurring of the initial application in the continuum of mind again and again. It is right — The nature of initial application of mind on the object has been well practiced previously for a long time by means of continuous occurrence of that initial application (*vitakka*) in the continuum of mentality. Therefore the mind without initial application can apply to that object sometimes, indeed. As the mind of meditation which has well practiced to discern *sañkhāra dhamma* by means of three general characters, due to occurrence of that mind associating with the *vipassanā* knowledge, can be occurred by means of three general characters without associating *vipassanā* knowledge sometimes, in other words, it should be recognized as the simile that that mind which occurs associating with defilement, although it is free from defilement for a long time, can be occurred by means of previous practice (*paricaya*) and streak of defilement. (*Mahāṭīkā-1-166*)

2. *vitakka* has the function (*rasa*) of initial applying to the object, leading and applying to the object, repeated applying to object, applying again and again, (*āhānana pariyāhanana rasa*).

It should be recognized that the occurrence of mind by striking the object and taking into heart as the ‘in-breath’, the ‘out-breath’, ‘corporeality’, ‘corporeality’, etc. is called *āhānana pariyāhanana*. (*Mahāṭīkā-1-166*)

“Owing to presence of that function, the *meditator* make initial applying, leading and applying to the object, repeated applying, applying again and again on the object, the sign of full concentration of mindfulness of breathing etc. by the help of that *vitakka*”, it means in this way.

3. That *vitakka* is manifested in the knowledge of *meditator* as “the nature of attracting and inducing the mind to the object”.

vicāra — The nature of applying the object from here to there, sustained application the object from here to there, repeated reflecting the object is called *vicāra*. It means the mind always leading to the object, wandering thoroughly to the object, and grazing again and again on the object.

1. *vicāra* has the characteristic of the sustained application of the mind on the object, such as the sign of full concentration of mindfulness of breathing.
2. *vicāra* has the function (*rasa*) of yoking the mind and mental concomitants, which occur associating each others, within the same mind moment, on the object. [It should be recognized the fact that continuous yoking of mind and mental concomitants called connected *dhamma* which occur

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associating each others within the same moment, occurs on the object by means of sustained application called wandering repeatedly on the object. (*Mahāṭīkā*-1-167)]

3. That *vicāra* is manifested in the knowledge of *meditator* as the nature of yoking successively of preceding and succeeding ones.

3.5.13.a Special notes on *vitakka* and *vicāra*

Although in the first absorption and some consciousnesses of sensuous sphere, it is obviously present the yoking together of *vitakka* and *vicāra*, the *vitakka* is similar to the initial sound produced by striking the bell due to both gross occurrence of the *vitakka* rather than *vicāra* and previous leading to the object. Then *vicāra* which is continuous occurrence of the mind by yoking on the object successively, is similar to sustained sound produced by striking bell due to both subtle occurrence of the *vicāra* rather than *vitakka* and presence of the nature of repeated reflecting on the object. (It is similar to soothing sound produced by echo.)

Then in these *vitakka* and *vicāra*, due to presence of shaking, the *vitakka* is the nature which occurs by means of shivering of the mind at beginning stage, indeed. It is similar to striking downward and upward of the wings of a bird that desires to fly up into the sky. It is also similar to leading and falling of bee that has strong attachment to smell and always follows to smell, on lotus field.

Vicāra, on the other hand, has subtle nature which occurs without shivering of the mind. It is similar to stretching of wings of a bird in the sky. It is also similar to moving round slowly over the lotus field by a bee in order to investigate whether or not any kind of danger is present, after arrived on it.

3.5.13.b Explanation found in commentary of *Dukanipāta*

It should be recognized on *vitakka*, the nature of initial application of the mind on the object, as upward and downward movement of the wings of bird which flies up into the sky. “It should be recognized on *vicāra*, the nature of sustained application of the mind on the object, as steady flying by soothing movement of wings of bird in the sky”, explained in commentary of *Dukanipāta*. That explanation is reasonable during successive occurrence of preceding and succeeding ones, the neighbourhood concentration and full concentration, respectively. Those significant nature of *vitakka* and *vicāra* are obviously apparent in the first and second absorption. (*Visuddhi*-1-138)

The significant nature of *vitakka*, mode of initial application of the mind on object, is apparent in the first absorption due to presence of gross nature. In the pentad method (*pañcaka naya*), the significant

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nature of *vicāra*, mode of sustained application of the mind on object is apparent in the second absorption due to absence of that *vitakka*. (*Mahāṭṭkā*-1-167)

3.5.13.c In other words

For a person who brushes a clear bronze cup, handling it by means of one hand while brushing it with soap, oiled goat-haired brush etc. by other hand, it should be recognized *vitakka* as one hand which firmly handles the cup. *Vicāra*, is similar to brushing hand.

Vitakka is similar to pressing hand of the potter on clay while *vicāra* is similar to other hand which applying around the clay.

Vitakka is similar to an iron wedge which is firmly inserted in the centre of circle on the ground, while *vicāra* is similar to other iron wedge which is applied to make circular rim.

As a tree grows with both flowers and fruits, a such kind of absorption occurs associating with both *vitakka* and *vicāra*. This kind of absorption, therefore, occurs associating with both *vitakka* and *vicāra*, (*savitakka savicāra*), preached by the Buddha. (*Visuddhi*-1-138,139)

Each ultimate nature, called *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, is designated as **factor of absorption (*jhānaṅga*)** and then that a group of factors of absorption is designated as the **absorption (*jhāna*)**.

Although there is no tree free from flowers, fruit, foliages, etc. people usage are present that the tree with flowers, the tree with fruits, similarly, although there is no absorption free from factors of absorption, *vitakka* etc., the commentator Sayadaw gave above simile of a tree with flowers in order to show clearly the fact that the absorption with *vitakka*, the absorption with *vicāra*, should be designated accordingly. (It means that this kind of preaching methodology is called *abedobedupacāra* = a metaphor by which different condition is presented as non-different condition.) (*Mahāṭṭkā*-1-167)

3.5.14 *pīti-sukha* (pleasurable interest-agreeable feeling)

pītisukhanti ettha pīṇayatīti pīti. sā sampiyāyanalakkhaṇā, kāyacittapīnanarasā, pharaṇarasā vā, odagyapaccupaṭṭhānā. (*Visuddhi*-1-139)

Owing to capable of pleasing and developing the body, mind and object, it is designated as *pīti* (pleasurable interest).

1. That *pīti* has the characteristic of the pleasurable interest on object. (It means *pīti* has the characteristic of satisfaction to take the object.)

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2. *pīti* has the function (*rasa*) of pleasing and developing both body and mind. In other words, it has the function of spreading throughout body with superior corporealities produced by mind. [The mind of meditation associating with *pīti* can produce *cittaja rūpa* at it's arising phase (*uppāda*) of every mind moment. Due to occurrence of those *cittajarūpa* are caused by superior mind of absorption, the formers are superior ones. Those superior *cittajarūpa* occur throughout body. It means that that kind of function is carried out by *pīti*.]

3. That *pīti* is manifested in the knowledge of *meditator* as the nature of activating and pleasing both body and mind simultaneously.

3.5.14.A. Five kinds of *pīti* (pleasurable interest)

There are five kinds of pleasurable interest, *khuddikā pīti*, *khaṇikā pīti*, *okkantikā pīti*, *ubbegā pīti*, *pharaṇā pīti*.

1. ***khuddhikā pīti*** — It is capable of setting bodily hairs up (goose flesh) only. It is a kind of *pīti* which can not occur frequently after perished away.

2. ***khaṇikā pīti*** — It is a kind of *pīti* which occurs many times in every moments, as lightening.

3. ***okkantikā pīti*** — It is a kind of *pīti* which is embedded throughout body as the wave raising up to beach and perished away.

4. ***ubbegā pīti*** — It is very powerful *pīti* which is capable of flying the whole body into sky as a mass of cotton wool blown by strong wind.

5. ***pharaṇā pīti*** — When this kind of *pīti* occurs, the whole body is soaked with pleasurable interest as a bubble with full of air or as a valley which is flowed with sudden flash of rains. (It means the occurrence of spreading throughout body with superior *cittaja rūpa* produced by mind which is predominated with *pharaṇā pīti*.)

After those five kinds of pleasurable interest (*pīti*) sets the foetus which is the dependence of tranquillity (*passadhi*) and then it is matured, with the result that two kinds of tranquillity, tranquillity of mental concomitants (*kāyapassaddhi*) and that of consciousness (*cittapassaddhi*), would be fulfilled. (It means that *pīti* takes birth the son called *passaddhi*, tranquillity.)

After tranquillity (*passadhi*) sets the foetus which is the dependence of agreeable feeling (*sukha*) and then it is matured, with the result that two kinds of agreeable feelings, bodily agreeable feeling (*kāyika sukha*) and mentally agreeable feeling (*cetasika sukha*) would be fulfilled. (It means that the mother called *passaddhi* takes birth the son called *sukha* again.)

When agreeable feeling, by setting it's foetus, becomes matured stage, three kinds of concentrations,

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momentary concentration (*khaṇika samādhi*), neighbourhood concentration (*upacāra samādhi*) and full concentration (*appanā samādhi*), would be fulfilled. (It means that the son of *pīti* is *passaddhi*, while that of *passaddhi* is *sukha*, that of *sukha* is concentration that is the grandson of *pīti*.) Among those five kinds of pleasurable interest (*pīti*), a such kind called *pharaṇā pīti* is the fundamental cause of the full concentration and it occurs associating with the neighbourhood concentration before full concentration previously. When it becomes improved gradually, such kind of *pharaṇā pīti* which is associating with the full concentration is present. That kind of *pharaṇā pīti* is intended to say *pītisukham* which belongs to five factors of absorption, in this case. (*Visuddhi*-1-139,140)

3.5.15.B. Agreeable feeling (*sukha*)

sukhanam sukham, *suṭṭhu vā khādati*, *khanati ca kāyacittābādhanti sukham*, *tam sātakkhaṇam*, *sampayuttānam upabyūhanarasam*, *anuggahapaccupaṭṭhānam*. (*Visuddhi*-1-140)

= The nature of agreeable feeling is designated as *sukha*. In other words, such nature is capable of chewing both bodily and mentally disagreeable feelings; that nature, therefore, is

called *sukha*. In other words, such nature is capable of digging both bodily and mentally disagreeable feelings; that nature, therefore, is called *sukha*.

1. That *sukha* has the characteristic of joyable nature of both the person with fulfilled *sukha* and associating mind and mental concomitants within one mind moment. (It means that *sukha* is capable of making happiness of associating mind and mental concomitants within one mind moment. Due to presence of desirable nature, *sukha* has characteristic the agreeable nature for both a person with that *sukha* and mind and mental concomitants within one mind moment.)

2. *Sukha* has the function (*rasa*) of proliferating mind and mental concomitants which are associated *dhamma* of one mind moment.

3. It is manifested in the knowledge of *meditator* as the nature of acceptable the object repeatedly again and again. (Disagreeable feeling usually gives up the object which is dependence of disagreeable feeling, while the neutrality feeling (*upekkhā vedanā*) neutralizes the object which is dependence of neutrality. This agreeable feeling neither gives up the object as disagreeable feeling nor neutralizes the object as neutrality feeling but ability to take the object repeatedly again and again. Thus it is manifested in the knowledge of *meditator*.)

In other words, agreeable feeling is manifested in the knowledge of *meditator* as benefitable and improvable mind and mental concomitants which are associating with it in one mind moment.

Although yoking occurrence of those *pīti* and *sukha* is obviously present in some *dhamma* such as the first absorption, the pleasing which occurs by means of obtaining desirable object is called the pleasurable interest (*pīti*). The agreeable feeling of obtained object is called *sukha*.

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In such mind moment, the pleasurable interest is present. In that mind moment, the agreeable feeling always present. In that mind moment, the agreeable feeling is present. In that mind moment, the pleasurable interest not always present. (It means the pleasurable interest may or not present in order to refer the third absorption of tetrad method (*catukka naya*) or the fourth absorption of pentad method (*pañcaka naya*), where it is yoking with agreeable feeling but not pleasurable interest.)

Pīti belongs to formation-group while *sukha* belongs to feeling-group among five aggregates (*khandhā*).

For a traveller who travels the desert in summer with very tired sees a green forest not so far and when he hears information of another traveller of opposite direction that “there is very fine lake called *jātissara* inside the forest where is little far from here”, the great satisfaction and pleasurable interest appears in him. That is called *pīti*. It should be recognized on *pīti* as the nature of satisfaction and pleasurable interest when desirable object, like sign of full concentration is obtained, similar to those *pīti* mentioned above. When he enters into the forest, reaches under the shade of forest, drinks the water etc., the agreeable feeling occurs in him and that kind of feeling, indeed, is *sukha*. It should be recognized on *sukha* as the nature of agreeable feeling when it is felt the acquired object like that *sukha* mentioned above. It should be recognized on those facts mentioned above depending on various periods due to obvious occurrence of those *dhamma* in various periods. Thus due to presence of both this *pīti* and this *sukha* are present in that absorption, it would be designated as the absorption with *pīti*, *sukha*. (*Visuddhi*-1-140,141)

The absorption with these factors of absorption mentioned above, *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, which is occurred by taking the object of brilliant sign of full concentration

of mindfulness of breathing, is called the **first absorption**. Thus the first absorption is a kind of absorption with five factors (*pañcaṅgasamannāgata*), indeed.

3.5.18 Five factors would be rejected

It should be recognized on the occurrence of five factors which had been rejected, by means of rejecting five kinds of hindrances (*nīvaraṇa*) which are capable of hindering not to obtain the absorption, as sensual desire (*kāmacchanda*), ill-will (*byāpāda*), sloth-torpor (*thina-middha*), unrest-worries (*uddhacca-kukkucca*), sceptic (*vicikicchā*), mentioned above.

Unless those hindrances are rejected, the absorption can not be occurred. Those hindrances, therefore, would be designated as rejected factors of that absorption. By the time the absorption occurs, other unwholesome deeds besides hindrances are also rejected and disappeared. However only those five kinds of hindrances are capable of making danger of absorption, indeed. Therefore, it is explained on rejecting of five hindrances only (*pañcaṅgavippahīna*).

The nature of desiring to various sensual objects called living and non-living ones is called *kāmacchanda* (sensual desire). That sensual desire is capable of attracting the mind by various objects. The mind which is attracted and persuaded by sensual desire can not firmly fix on one object like sign of full concentration. That mind is capable of fulfilling to obtain absorption which is

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surpassing that sensual desire.

The ill-will (*byāpāda*) is also capable of torturing the mind on various kinds of undesirable objects. The mind which is tortured by ill-will wanders various undesirable objects continuously with the result that it is not stable on one object like the sign of full concentration.

Sloth and torpor of mind and mental concomitants are also incompatible of mind of meditation which is developed by taking the object of practice like sign of full concentration.

Unrest (*uddhacca*) which is wandering on various objects and worries (*kukkucca*) which is remorse about something wrong that one have been done, are also capable of torturing mind not to occur stability on one object like sign of full concentration with the result that mind of meditation is wandering about from here to there continuously.

The nature to sceptic on three triple gems, *kamma* and results of *kamma*, and on three noble trainings called training of virtue, training of concentration, training of wisdom, is *vicikicchā*. Especially, in this stage, sceptic on training of concentration by which the concentration is developed after taken the object of sign of full concentration of full concentration of mindfulness of breathing, is *vicikicchā*. The mind which is tortured by sceptic lacks desire to walk the path of purification which is able to attain the absorption like the practice of mindfulness of breathing. (It is recent paradox on *jhānic* state.)

Thus it is explained on only five hindrances out of other unwholesome *dhamma*, as **rejected factors** (*pahānaṅga*) due to occurrence of complete opposite to absorption. (*Visuddhi*-1-141,142)

3.5.19 Five factors would be fulfilled

Initial application (*vitakka*) is capable of applying the mind to the object, while sustained application (*vicāra*) is capable of connecting of adjacent minds on object not to discontinue. It would be explained in detail as follow.

Initial application is capable of applying the mind to the object of sign of full concentration. Sustained application is capable of sustaining the mind on the object of sign of full concentration not to discontinue mind process.

The pleasurable interest (*pīti*) which is occurred by completion of *bhāvanā payoga* of mind is capable of making satisfying on the sign of full concentration, while the agreeable feeling (*sukha*) is capable of proliferating mind and mental concomitants which are associating with it. (In this case, it should be recognized on *bhāvanāpayoga* as those functions of initial application and sustained application.) If it is capable of making those functions, that mind associating with remaining mental

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concomitants, contact (*phassa*), etc., is supported by initial application to object of sign of full concentration, sustaining the mind on that object, satisfying on that object and proliferating of associated *dhamma*, which are functions of *vitakka*, *vicāra*, *pīti*, *sukha* respectively. The one-pointedness (*ekaggatā*) which is associating with supported mind, is capable of setting mind of meditation up on object by means of balanced five controlling faculties, called faith, effort, mindfulness, concentration, wisdom. Due to occurrence of very far from opposite hindering *dhamma*, the mind of meditation is well set on the object of sign of full concentration by means of lacking retardation and wandering of mind from the object. Therefore it should be recognized the first absorption so as to fulfilled five factors by means of obvious occurrence of there five factors, *vitakka*, *vicāra*, *pīti*, *sukha* *cittakaggatā*.

It is right. — When those five factors occur obviously, it would be said “the absorption occurs well”. Therefore, it can be said those five factors as fulfilled factors. Therefore it should not be assumed that there is other kind of absorption out of the absorption which is fulfilled with five factors, *vitakka* etc. For instance — “as if it can be designated as the soldier with four factors, the musical instrument with five factors, the Noble Path with eight factors, by means of completing partial factors respectively, similarly, by means of completing partial factors of absorption, it is designated as the **absorption which is fulfilled with five factors of absorption**”, it must be recognized in this way. (*Visuddhi*-1-142)

Those five factors of absorption, indeed, are apparently present at the moment of neighbourhood concentration. However it is stronger than usual consciousness of sensuous sphere, at the moment of neighbourhood concentration. Especially, at the moment of full absorption, those five factors of absorption are stronger than those of absorption occurring at neighbourhood absorption with the result that it is reaching to the nature of absorption of fine material sphere. It is right. _____

During this full absorption is occurring, the initial application (*vitakka*) arises obviously and apparently by means of applying the mind on the object of sign of full concentration of mindfulness of breathing. Sustained application, similar to knowledge, appears by reasoning on the sign of full concentration. Pleasurable interest and agreeable feeling occur by spreading throughout body. Therefore, the Buddha preached that — “*nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti*”. (*Dī*-1-70)

= “There is no place without touching by pleasurable interest and agreeable feeling that is

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occurred by avoiding from hindrances of the whole body of the person who attained that absorption”.

As the rim of lower part of casket fits and touches lid of upper part of casket, one-pointedness of mind (*cittakaggatā*) appears by touching thoroughly on the object of sign of

full concentration. This is significant feature of factors of absorption occurring in the stage of fine material sphere rather than those occurring in the stage of neighbourhood concentration.

It is right the fact that among those factors of absorption, one-pointedness of mind (*cittakaggatā*) is not directly referred as factor of absorption like *savitakkam savicāram*, etc., found in Pālī Text mentioned above. But in *Vibhaṅga* Pālī, *Abhidhamma*, 2,267, it is preached that

“*jhānanti vitakka vicāro pīti sukham citta’kaggatā*”

= the absorption means a group of *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*. Due to this reason, *cittakaggatā* is also designated as factor of absorption. It is right. — With the intention to show *jhāna dhamma* which is occurring associated with such *vitakka* etc., the Buddha had been done a brief account of it by showing “*savitakkam, savicāram*” etc. It should be recognized on the fact that with the intention to show *jhāna dhamma* which is occurring associated with that *vitakka* etc., the Buddha had showed clearly in the Pālī Text of *Vibhaṅga*, indeed. (*Visuddhi*-1-142)

3.5.20 Threefold good qualities and 10-fold characteristics

There are threefold good qualities and 10-fold characteristics in the first absorption as follows. —

1. *paṭipadāvisuddhi* = The purification of way of practice leading to the first absorption is designated as the “**beginning**” of the first absorption, in which three characteristics are present.
2. *upekkhābyūhanā* = The development of equanimity (*tatramajjhātupekkhā*) is designated as the “**middle**” of the first absorption, in which three characteristics are present.
3. *sampahamsanā* = The satisfaction is designated as the “**end**” of the first absorption in which four characteristics are present.

paṭipadāvisuddhi — During the concentration is developing by taking the object of brilliant sign of full concentration of mindfulness of breathing, the impulsion of full absorption appears in such impulsion process (*javana vāra*). By the time that impulsion process occurs those defilements called such hindrances are danger of that first absorption, indeed. The consciousness of the first absorption is purified from danger of absorption called those hindrances. — (1)

Owing to purification of danger of absorption called hindrances, it is avoiding from hindrances which is capable of hindering not to attain absorption, with the result that the sign of practice (*samatha nimitta*) which is middle way, is fulfilled.

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majjimam samathanimittam nāma samappavatto appanāsamādhiyeva. (*Visuddhi*-1-144)

The concentration of full absorption which is compatible to take the object of sign of full concentration without retardation or wandering of mind resulting in leading to the middle way which never falls into two extremities, is called the sign of practice (*samatha nimitta*). It is called the sign of practice due to occurrence of fundamental cause of the upper absorptions and noble supra-mundane *dhamma*.

The consciousness of *gottrabhu* which is previously occurred and capable of benefiting by continuous supporting condition (*anantara paccaya satti*), becomes well

concentrated situation by means of single way (*ekatta naya*) to bend the continuum of mentality toward that kind of situation, resulting in middle way of sign of practice is fulfilled. It is designated as the reaching to middle way of sign of practice (*majjhima samatha nimitta*). — (2)

Due to reaching to middle way of sign of practice resulting in approaching to occurrence of full absorption, it is designated as entering into that sign of practice. [By means of approaching to the concentration of full absorption as soon as the moment of reaching to middle way of sign of practice occurs, it is reached to the stability of mind with concentration of full absorption and then it is called entering into that middle way of sign of practice.] — (3)

By means of the method mentioned previously, it should be recognized on *paṭipadāvisuddhi* on the following situations which are present obviously in consciousness of *gotrabhu*, beforehand the full absorption,

1. purification from dangers of hindrances,
2. reaching to middle way of sign of practice,
3. the way of practice leading to the arising of first absorption, which is capable of finishing to enter into that middle way of sign of practice. (*Visuddhi*-1-144; *Mahāṭṭkā*-1-173)

upekkhābyūhanā — Owing to lack of preparing to purify that consciousness of first absorption which had been purified from hindrances again, with the result that the *meditator* does not perform to purify again and it can be said that he neutralizes the first absorption. — (1)

It can be said that the *meditator*, who has no endeavouring to balance the consciousness of first absorption which leads to proper way of practice due to reaching to full concentration (*appanā samādhi*), neutralizes that consciousness of first absorption. — (2)

It can be said that the *meditator*, who has no endeavouring to firm fix the sign of full concentration of mindfulness of breathing, which has only one nature, in other words, the *meditator* who has no

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endeavouring to situate the consciousness of full concentration without associating of any defilement, neutralizes that consciousness of full absorption.

Thus it should be recognized on development of *upekkhābyūhanā* (= *tatramajjhattupekkhā*) by means of function of mental concomitant called equanimity (*tatramajjhattupekkhā*). — (3)

sampahamsanā — Such yoked *dhamma*, such as concentration and wisdom, which are occurring associated with consciousness of the first absorption which is developed by equanimity, occurs harmoniously without predominated to each others. — (1)

Then owing to deliverance from defilements, five controlling faculties, faith, effort, mindfulness, concentration, wisdom, occur in the presence of same functions, deliverance from defilements. — (2)

Then this *meditator* causes to occur such effort which is compatible to those occurrences, i.e., harmonious function of concentration and wisdom, presence of same function called deliverance from defilements. Such refuging (*āsevanā*) which is occurred during perishing phase (*bhaṅga khaṇa*) of that consciousness of first absorption is present. [After the arising phase (*uppāda*), the refuging (*āsevanā*) begins to occur at the static phase (*ṭhiti khaṇa*). (*Mahāṭṭkā*-1-174)]

The mode of occurrence of all those *dhamma*, concentration, wisdom, which are associated with the consciousness of absorption and are not predominant to each other, by means of knowing of all processes thoroughly (*pārihāriya ñāṇa*) called impurity (*samkilesa*)

and disadvantages of it, purification (*vodāna*) and advantages of it, concentration and wisdom can be occurred without predominating to each others by means of such such modes. Due to occurrence of satisfaction of the concentration of mindfulness of breathing; due to occurrence of finishing to perform by that *pārihāriya ñāṇa*, due to occurrence of circumstantial purified, it is fulfilled by means of that that modes. Therefore, it is explained in *Visuddhi-1-144,145* that

dhammānam anativattanātibhāvasādhanena pariyodāpakassa ñāṇassa kiccanipphattivasena sampahamsanā veditabbā. (Visuddhi-1-144,145)

= It should be recognized on the **satisfaction** (*sampahamsanā*) by means of finishing to occur those *dhamma* called concentration and wisdom, without predominating to each others, and finishing to occur the function of knowledge which is capable of performing and purifying it's function. — (3)

The knowledge is obvious in the mind of mindfulness of breathing by means of equanimity (*tatramajjhattupekkhā*). It is preached in *Paṭisambhidā Magga*, page 221, as follows. _____

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 451 – 500

BY

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The mind of meditation which is supported by means of such mode of effort, does not falls into one extremity of laziness. Although the effort supports the mind of meditation by means of that mode, the mind of meditation, due to presence to supporting factor of concentration in order to balance with effort, neutralizes well (on the object of sign of full concentration). The controlling faculty of wisdom (*paññindare*) is predominant by means of equanimity (*tatramajjhattupekkhā*) and knowing of all process thoroughly (*pārihāriya ñāṇa*). Owing to occurrence of predominant controlling faculty of wisdom, for a person who neutralizes the object of sign of full concentration, the mind of meditation escapes from defilements by means of efficiency of equanimity. By means of escaping from defilements and efficiency of knowledge which is penetrative knowing on the sign of full concentration, the controlling faculty of wisdom is well predominant. Owing to deliverance from defilements those *dhamma* with faith, wisdom, concentration, effort, have harmonious functions. Owing to presence of harmonious functions of controlling faculties, the concentration of first absorption of mindfulness of breathing would be appeared". (*Paṭisambhidā Magga-221*)

Owing to obvious occurrence of function of knowledge by means of equanimity, it is explained that the satisfying of mind of meditation which is the "function of wisdom of full absorption" (*appanāpaññā*), as the end of concentration of first absorption. — (4) (*Visuddhi-1-145*)

Thus _____

1. by means of *paṭipadāvisuddhi* with which three kinds of purification of the path leading to the first absorption,
2. by means of developing *tatramajjhattupekkhā* of three kinds called *uppekkhābyūhanā*, and
3. four kinds of satisfaction of mind of meditation called *sampahamsanā* had been fulfilled.

Therefore it should be recognized on those threefold good qualities and tenfold characteristics which can be occurred in the first absorption only. (*Mahāṭṭkā-1-175*)

3.5.21 The meaning of absorption (*jhāna*)

ārammaṇūpanijjhānato paccaṇīkajhāpanato vā jhānam (*Visuddhi-1-145*)

Owing to capable of discerning penetratively and firmly fixes to the object of sign of concentration, and owing to capable of burning opposite defilements, hindrances, etc. it is designated as the

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absorption (*jhāna*). (*Visuddhi-1-145*)

According to this explanation it should not be misunderstood on absorption as ability to enter into earth, flying in the sky etc. Those abilities of entering into earth and flying in the sky can be achieved by means of super-psychic knowledge (*abhiññāṇa*), indeed.

3.5.22 For the purpose of maintenance of long lasting in absorption

After that first absorption had been attained, that *meditator* should distinguishes and keeps in mind those modes similar to an archer called ‘*vālavedhi*’ who is capable of shooting tip of tail of an animal, or similar to royal cook in the palace.

When very clever archer performs in order to shoot tip of tail of an animal the target is hit directly in such time. As the archer distinguishes and keeps in mind those modes occurring in that time of direct hit the target, such as posture of foots on the ground, style of bow, string of bow and arrow and shoots directly on tip of tail by fulfilling mode of shooting in accordance with previous memorization of mode of shooting, similarly _____

the *meditator* should distinguishes and keeps in mind those modes, such as “I had attained the first absorption in this time, by taking this kind of favourable foods, by associating the person who has this kind of nature, in this Buddha’s *sāsanā* with this kind of admonishment, by means of this kind of favourable deportment”, etc. In this way, if it is well reasoned and taken into heart those modes, although immature concentration of the first absorption would be disappeared, it will be capable of occurring that concentration of first absorption by fulfilling those modes such as favourable foods etc. The concentration which is not proficiently studied can be achieved and it is capable of entering into it frequently.

Then when a clever royal cook serves the king with delicious foods, his majesty is delightful to take such kind of food. As he get an extra bonus for serving his majesty with that kind of favourable foods which has been recognized well, similarly —

this *meditator*, if he fulfils those modes which are capable of attaining the absorption previously, such as favourable food by which the absorption had been attained etc., will also attain the concentration of first absorption again and again. The *meditator*, therefore, should distinguish and keep in mind well those modes which are cause of attainment of absorption like the archer who can

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shoot direct hit to tip of tail of animal or like royal cook in palace. (*Visuddhi*-1-145,146)

Owing to keeping in mind those modes which are cause of attainment of absorption and to fulfilling those modes thoroughly for that *meditator*, only the absorption can be fulfilled but maintenance of long lasting in absorption can not be performed. The right way is that — due to finishing to remove hindrances, sensual desire, etc., which are danger of concentration with the result that occurrence of purified condition and then maintenance of long lasting in absorption would be occurred.

It is right. — If a such *bhikkhu* enters into the absorption,
(1) without removing sensual desire by means of reasoning on fault of sensual desire, taking into heart mode of repulsiveness (*asubha*),
(2) without performing tranquillity of body with stress by means of removing ill-will which is the cause of stress,
(3) without removing sloth and torpor by means of taking into heart causes of occurrence of *vīriyasambojjhaṅga*, trying in beginning stage etc.; and perception of light,
(4) without removing unrest and worries by means of taking into heart cause of occurrence of *samādhisambojjhaṅga*, taking into heart sign of full concentration etc.,
(5) without rejecting causal *dhamma* of sceptic and conceit (*māna*) which are also danger of concentration,

that *bhikkhu* usually emerges from absorption suddenly as either bee and wasp that enter into unclean bamboo hollow where they dwell or the king who enters into unclean royal garden.

It would be said accordingly. — If such *bhikkhu* enters into absorption after well removing hindrances which are danger of concentration, it is possible for that *bhikkhu* in

order to stay in the absorption for a whole day as either bee and wasp that enter into cleaned bamboo hollow where they dwell or the king who enters into cleaned royal garden due to lack of any danger. Owing to the reason that only when hindrances which are danger of concentration had been thoroughly rejected can the concentration be situated for long lasting time, the *meditator* who desires to maintain long lasting in the absorption must enter into that absorption after rejecting well those hindrances called the danger of absorption, indeed. (*Visuddhi-1-147*)

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The reasonable complaint — Is it true that the *bhikkhu* who attained this first absorption had finished to practise the course leading to concentration of absorption after reasoning faults of sensual desire? Moreover, hasn't he remove hindrances by means of neighbourhood concentration even by the time that concentration occurs? It is reasonable complaint that although it is true, why it would be accept to reason faults of sensual desire again? The answer are as follows. —

It is true that by the time this neighbourhood concentration occurs, hindrances had been removed. Although it is true, by the time neighbourhood concentration occurs, it is merely removed hindrances indeed. Therefore it would be accepted to reason faults of sensual desire again for the purpose of maintenance of long lasting in absorption and in order to reject thoroughly these hindrances accordingly. (*Mahāṭīkā-1-177*)

During it is entering into the absorption hindrances had been removed actually. However when it is emerged from that absorption, those hindrances reappears again depending on unwise attention (*ayoniso manasīkāra*). Therefore the *meditator* who desires to maintain long lasting stability in the absorption, must enter that absorption after thoroughly removed hindrances whenever it occurs by means of reasoning faults of sensual desire, etc. Thus it is real meaning.

3.5.23 To be much longer into absorption, but lesser in reflecting

tasmim̐ pana nimitta pattapaṭhamajjhānena ādikampikena samāpajjanabahulena bhavitabbam, na paccavekkhaṇabahulena. paccavekkhaṇabahulassa hi jhānaṅgāni thūlāni hutvā upaṭṭhahanti. athassa tāni evaṃ upaṭṭhitattā upari ussukkanāya paccayatam̐ āpajjanti. so appagune jhāne ussukkamāno pattapaṭhamajjhānā ca parihāyati, na ca sakkoti dutiyam̐ pāpunitum. (*Visuddhi-1-148*)

The *meditator* who attains the first absorption as first experience (*ādikammika jhānalābhī*) must be very much to enter into the absorption but not reflect on factors of absorption actually. The reason is that —

For a person who reflects so much on factors of absorption, that of absorption appears in gross occurrence and in weak efficiency. [Reflecting on factors of absorption is so much that those factors appear obviously resulting in gross appearance of factors of absorption. Due to incapable of reaching to occurrence of proficiently entering into absorption, although factors of absorption are apparent in knowledge, these are weak in efficiency. (*Mahāṭīkā-1-178*)]

When it is appeared in the knowledge in that way, owing to occurrence of appearing as gross and weak efficiency for that *meditator*, it is impossible to reach the occurrence of cause of improvement

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of the successive upper absorptions by the practice of mindfulness of breathing. Unless the *meditator* develops mastery of acquired absorption, it will be fall back from the first absorption although he tries hard for attainment of upper absorption. It usually becomes impossible to attain the second absorption. The Buddha, therefore, preached *Gāvī upamā sutta* (*Āṅg-3-216*) as follows. _____

3.5.24 An excerpt from *Gāvī upamā sutta*

Bhikkhu ... for instance, there is a cow that is foolish, un-clever, non-understanding on about pasture, unfamiliar to mountain range, staying on hill side. (One day when that cow looks far away from the top of hill, it would be seen a large pond with clear water surrounding with grass and foliages.) The suggestion would be appeared in that cow's mind that "it is very fine to reach inexperienced place, to graze inexperienced pasture and to drink inexperienced water." That cow, (when it goes down from the top of hill) raises hind legs without stepping fore legs in stability on the ground. That stupid cow, (due to slipping down from the top of hill), is impossible to reach inexperienced place, to grazed inexperienced pasture, to drink inexperienced water, and then it is unable to reach well original top of hill where it imagined in that way.

The reason why it occurs in this way is that — *Bhikkhus* ... that stupid cow wanders on the mountain without understanding about pasture and mountain range, indeed.

Similarly, *bhikkhus* ..., in this *sāsanā*, the *bhikkhu* who is stupid, (due to lack of understanding on how to reject dangers of concentration), unskilful (due to lack of understanding on mastery of the absorption), who does not know about the pasture (due to lack of understanding on the fact that mastery of absorption is the proximate cause of successive upper absorption), un-clever (due to lack of efficiency to enter absorption thoroughly), reaches into the absorption, which is avoiding from *vatthukāma* and *kilesākāma* but associating with *vitakka*, *vicāra*, *pīti*, *sukha*.

That *bhikkhu* never develop frequently on that sign and never perform to maintain stable condition.

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In the continuum of mentality of that *bhikkhu*, imagination of this way, "If I am able to reach the second absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by the concentration without initial and sustained application, it will be very fine", would be appeared.

That *bhikkhu* is incapable of performing to attain the second absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by the concentration without initial and sustained application.

In the continuum of mentality of that *bhikkhu*, imagination of this way, ... "If I am able to reach the first absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by avoiding from hindrances but associated with initial and sustained application after voiding of *vatthu kāma*, *kilesākāma* and unwholesome *dhamma* occurred" ... would be appeared again.

That *bhikkhu* is incapable of performing to attain the first absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by the concentration without initial and sustained application.

Bhikkhus ... as so-called cow that is foolish, un-clever, non-understanding on about pasture, unfamiliar to mountain range, it can be designated on that *bhikkhu* who defeats from pair, (called the first and second absorption), who diminishes from pair. (*Āṅg-3-216*)

If it is strenuously tried hard to attain the upper absorption without practicing to attain mastery of acquired absorption, it will usually be fallen back from acquired absorption and then due to impossible to improve upper absorption, it would be thoroughly practiced to have five kinds of mastery (*vasī*) in the first absorption.

3.5.25 Five kinds of mastery (*vasī*)

Vasī means to have learnt or understood, occurring in accordance with one's desire, mastery, the ability to occur in accordance with one's desire. There are five kinds of mastery (*vasī*), mastery of adverting (*āvajjanavasī*), mastery of attaining (*samāpajjanavasī*), mastery of resolve (*adhiṭṭhānavasī*), mastery of emerging (*vutṭhānavasī*) and mastery of reflecting (*paccavekkhaṇavasī*).

(1) Mastery of adverting (*āvajjanavasī*)

If the first absorption can be reflected by mind-door adverting, wherever, whenever and whatever factor he likes without retardation of occurrence of adverting, this capability is called mastery of adverting.

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The capability of adverting (*manodvārāvajjana*) which is able to discern factors of absorption (*jhānaṅga*) is called mastery of adverting (*āvajjanavasī*).

In the continuum of *meditator* who reflects *vitakka* which is a factor of first absorption previously after emerged from it the mind moments of cognitive process, shaking of life-continuum (*bhavaṅgacalana*), cessation of life-continuum (*bhavaṅgupeccheda*) and then the mind-door advertence which reflects *vitakka* appears successively. Just after that mind-door advertence which reflects *vitakka*, those reflecting impulses (*paccavekkhaṇājavana*) which also reflect that *vitakka* arise four times for the *meditator* with sharp controlling faculties while five times for the *meditator* with retarded controlling faculties very quickly. (It never occurs to seven times.)

After those four or five times of impulses occurred, shaking of life-continuum and cessation of life-continuum arise again. Then mind-door advertence which reflects *vicāra* arises successively. And then those reflecting impulses which also reflect *vicāra* arise four or five times successively. After that cognitive process finished each reflecting cognitive process which reflects *pīti*, *sukha*, *ekaggatā* respectively, appears successively as shown previously.

In this way, due to taking the objects of only factors of absorption continuously without taking any other objects for such time, it is capable of controlling the mind without interrupting by different objects. During reflecting impulses are occurring, there is no extra life-continuum but essential two times only, shaking of life-continuum and cessation of life-continuum, between those cognitive process which reflect each factor of absorption. When the capability to reflect factor of absorption is so swift in this way, it can be said that mastery of adverting is fulfilled well for that *meditator*.

The so called mastery of adverting which is reaching to excellent one with four times of reflecting impulses separated by only two times of life-continuum can be found when the Buddha shown super-psyche knowledge called pairs of water and fire, etc. Those Noble-Ones, the most Venerable *Sāriputta* etc., except the Buddha, can also attain this kind of mastery of adverting by the time it is fulfilled with strenuous effort activity. However the

duration of mastery of adverting of disciples is very short resulting in incomparable to that of mastery of adverting of the Buddha. Therefore, “those kinds of super-psychic knowledge like pairs of water and fire never concerned with disciples actually”, preached by the Buddha. There is no mastery of adverting which is swifter than that of adverting with four times of life-continuum in the world. If it is possible to reflect by those impulsions separated by a few extra times of life-continuum, it can be said that mastery of adverting. It means that the mastery of adverting can be designated as “the capability of reflecting on factors of absorption in swiftest rate”. (*Visuddhi*-1-149,150; *Mahāṭīkā*-1-178,179; Sub-commentary of *Abhidhammattha Saṅgaha*-Myanmar-565,566)

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(2.a) Mastery of attaining (*samāpajjanavāsī*)

If the first absorption can be entered wherever, whenever and whatever duration he likes without retardation of occurrence of entering into absorption, this capability is called **mastery of attaining**.

The capability of occurrence of desired impulsions of absorption as soon as the wish to enter absorption occurs without extra times of life-continuum arise, but after shaking of life-continuum, cessation of life-continuum, advertence, preliminary object, neighbourhood, successive and *gotrabhu* occurred successively, is called **mastery of attaining** (*samāpajjanavāsī*).

Well arriving into the absorption, associating with those mental concomitants *dhamma* which are identical condition of the absorption is called *samāpajjana* (= attaining into absorption). It means the occurrence of fulfilment of absorption.

Just after the wish to enter absorption occurred and then shaking of life-continuum, cessation of life-continuum, mind-door advertence arisen successively, the capability of so swiftly entering into absorption, similar to by the time the most Venerable *Moggallāna* admonished king dragon called *Nandopananda*, is called mastery of attaining. This kind of mastery is marvellous efficiency of great sharp wisdom persons for emergency of showing super-psychic knowledge, indeed. Although a few extra times of life-continuum occur resulting in inability to swift attaining as in that speed, it can be designated as **mastery of attaining** actually. (*Visuddhi*-1-149,150; *Mahāṭīkā*-1-179; Sub-commentary of *Abhidhammattha Saṅgaha*-Myanmar-565,566)

(2.b) Efficiency of speed

Efficiency of speed means the capability of entering into absorption just after mind-door advertence which occurs after two times of life-continuum that follow the wish to enter absorption successively.

This so-called mastery of attaining which is reaching to excellent one, can be found during the Buddha was preaching *Dhamma* actually. With referring to that kind of mastery, the Buddha preached as follows. —

“*Aggivessana* ... Whenever I am preaching *dhamma*, just at the end of that *dhamma* talk, I always put well my mind into *nibbāna* which is usual dwelling of me and the object of concentration of Fourth Fruit-Knowledge previously. It situates well. It makes single object. It put harmoniously. By means of that kind of keeping in mind, I always stays, really”. (*M*-1-316)

There is no mastery of attaining which is swifter than that of attaining of the Buddha indeed. Once upon a time, the most Venerable *Sāriputta* was entering into fourth fruition-

absorption at one full-moon night in a chasm called *Kapota*. At that time one *yakkha* called *Nanda* wielded on bald pate on

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the most Venerable *Sāriputta* with a club which is capable of breaking down even as mountainside. Those *Mahā Theras* who memorizes *Suttanta* said that, “As soon as emerged from the absorption, that *yakkha* called *Nanda* wielded on bald pate”. In this case, this kind of mastery of attaining of Venerable *Sāriputta* is an evidence to show as an example. (*Mahāṭīkā*-1-179)

(3) Mastery of resolve (*adhiṭṭhānavasī*)

The capability of maintaining the continuum of impulsions of absorption for as long a time as one determine to stay into the absorption, i.e., very short instant, about ten times of very short instant, one hour, one morning, one day etc., by prohibiting not to occur the current of life-continuum like a dam stop the flow of the water, is called **mastery of resolve** (*adhiṭṭhānavasī*). (*Visuddhi*-1-150; *Mahāṭīkā*-1-180)

(4) Mastery of emerging (*vuṭṭhānavasī*)

The capability of leaving from the continuum of impulsions of absorption at the time one determine to emerge precisely without more or less any moment rather exact duration of entering into absorption, i.e., very short instant, about ten times of very short instant, about ten times of very short instant, one hour, one morning, one day etc. similarly is called **mastery of emerging** (*vuṭṭhānavasī*).

The continuous occurrence of impulsions of absorption is called “the process of entering into the absorption”, while the occurrence of life-continuum after those impulsions of absorption already ceased if called “the process of emerging from the absorption”. In these two kinds of mastery, it should be recognized that the capability of maintaining to stay into the absorption by means of strong determination which decided to stay in the absorption throughout this duration etc., before he enters into that absorption, is designated as *adhiṭṭhānavasī*, while the capability of emerging from the absorption by means of strong determination which decided to emerge from the absorption fulfilled throughout this duration etc., before he enters into that absorption, is designated as *vuṭṭhānavasī*. The story of Venerable *Buddharakkhita Thera* is good example to show apparently these two kinds of mastery.

When he reached to eight *vassa* as a *bhikkhu*, that Venerable *Buddharakkhita Thera* who is sitting among thirty thousands *bhikkhus* with super-psychic knowledge, created a mountain and entered into that created cave together with king dragon by handling it’s shoulder as soon as he saw garuda bird which was flying down swiftly with intention to catch that king dragon that served with rice soup for *Mahārohaṇagutta Thera*, a patient who stayed on the hill where a mango tree was grown up and the most Venerable *Mahāmahinda Thera* landed on it once upon a time. The garuda bird that flew down swiftly from the sky, fled away after the created mountain was collided with it’s breast.

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At that time Venerable *Mahārohaṇagutta Thera* said that “*āvuso ...!* Unless *Buddharakkhita* is present, we all us would be deserving to blame, really”. (*Visuddhi*-1-150)

By means of such consciousness of super-psychic knowledge, the mountain would be created. That consciousness of super-psychic knowledge occurs only once actually. However,

in this case, it should be recognized on the fact that the capability of both maintaining and emerging from that absorption which is the fundamental necessity of super-psychic knowledge within very short instant is shown as evidence of these two kinds of mastery. Unless Venerable *Rakkhita* who had well-performed in mastery of both resolve and emerging, is present, about thirty thousands of *bhikkhus* who had super-psychic knowledge would be deserving to blame due to lack of ability to protect from the danger of garuda bird for king dragon really. (*Mahāṭīkā*-1-180)

(5) Mastery of reflecting (*paccavekkhaṇavasī*)

paccavekkhaṇavasī pana āvajjanavasiyā eva vuttā. paccavekkhaṇajavanāneva ni tattha āvajjanānantarānīti. (*Visuddhi*-1-150)

āvajjanānantarānīti āvajjanavasībhāvāya yathākkamaṃ vitakkādīnaṃ jhānaṅgānaṃ āvajjanāya parato yāni javanāni pavattāni, tāni tesam paccavekkhaṇāni. yadaggena āvajjanavasī siddhi, tadaggena paccavekkhaṇāvasī siddhi veditavvā. (*Mahāṭīkā*-1-180)

After mind-door advertence which reflects factors of absorption, those reflecting impulses which also reflect factors of absorption arise successively. Capability of reflecting of impulses on factors of absorption is called **mastery of reflecting (*paccavekkhaṇavasī*)**. It is ability to reflect continuously without separating by many times of life-continuum between reflecting cognitive processes which reflect factors of absorption continuously, indeed. Therefore it should be recognized that if mastery of advertence (*āvajjanavasī*) is achieved, mastery of reflecting (*paccavekkhaṇavasī*) will also be achieved successively. It should be recognized on the fact that it can be divided into two types: capability of reflecting of mind-door advertence on factors of absorption is designated as mastery of advertence while that of reflecting of reflecting impulses on factors of absorption, as mastery reflecting respectively. (*Visuddhi*-1-150; *Mahāṭīkā*-1-180)

The most Venerable **Ledi Sayadaw** explained in his book “Great Scripture of Practice”, that “capability of arising of only four to five times of reflecting impulses without occurring usual seven times, which reflect factors of absorption, in order to re-enter into absorption again as soon as the mastery of reflecting is finished. (**Great Scripture of Practice**-45)

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3.6 *dutiyajjhānakathā* (Explanations relating with second absorption)

The *meditator* who had fulfilled these five kinds of mastery, after emerged from the first absorption, must perform concentration of practice of mindfulness of breathing in order to attain the second absorption by means of —

“*ayam samāpatti āsannaṇīvaraṇapaccatthikā, vitakkavicārānaṃ olārikattā aṅgadubbalā*” (*Visuddhi*-1-150)

- (1) reasoning that this first-absorption is quite close to the enemy called hindrances (*nīvaraṇa*),
- (2) searching disadvantages of that first absorption, such as it has weak factors of absorption due to occurrence of gross nature of *vitakka*, *vicāra*,
- (3) taking into heart the fact that the second absorption is subtler than the first one,
- (4) relinquishing the attachment on the first absorption. (*Visuddhi*-1-150)

The enemy called hindrances (*nīvaraṇa*)— Those enemies called hindrances are removed at the neighbourhood concentration of first absorption. By the time it is reaching to

the field of neighbourhood concentration by means of taking the object of sign of full concentration, those hindering *dhamma* would be ceased and tranquil. Owing to quite adjacent situations of the first absorption and neighbourhood concentration of it, the former is quite adjacent to enemies called hindrances, indeed.

vitakka, vicāra — Owing to occurrence of the nature of *vitakka*, initial application of the mind on to sign of full concentration and that of *vicāra*, sustained application of the mind on to sign of full concentration, those natures are a kind of gross feature of mentality for a *meditator* who desires efficiency of concentration as a calm situation. It means the fact that it must be continued to develop concentration of mindfulness of breathing with intention of preferring to second absorption and unwillingness to first absorption which has weak factors of absorption due to presence of gross nature of *vitakka* and *vicāra*, by means of taking into heart the reason that “it is better for the mind of meditation to fix the object of practice without initial and sustained application of mind on that object”.

Toward the second absorption —

If he fulfils in that way, for that *meditator*, during he is reflecting on factors of absorption with the help of mindfulness and clear comprehension, after emerged from the first absorption, *vitakka* and *vicāra* arise as gross nature in such time. *Pīti, sukha*, and *cittakaggatā* arise as subtle nature. At that time, in the continuum of *meditator* who is taking into heart repeatedly on only that sign of full concentration in order to reject gross factors of absorption and to attain subtler factors of absorption, when it is deserving to say as the impulsion of cognitive process, that “now ... the second absorption would be occurred”, by means of ceasing the flow of life-continuum, the mind-door advertence

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which is able to reflect sign of full concentration, arises by taking the object of that sign of full concentration continuously. Then four times of impulsions for a person with sharp controlling faculties or five times of impulsions for a person with not sharp controlling faculties, arise by taking the object of that sign of full concentration. Among those four or five impulsions, the last one called the fourth or fifth impulsions is the impulsion of second absorption of fine material sphere indeed. Those remaining three or four impulsions, except the last one are impulsions of the sensuous sphere, which are designated as *parikamma, upacāra, anuloma, gotrabhu* or *upacāra, anuloma, gotrabhu*, as previously mentioned in the first absorption.

By means of these successive process of practice, this *meditator* is staying by fulfilling with the second absorption with pleasurable interest and agreeable feeling but not initial and sustained application of mind on object, which is capable of developing purification and concentration of mind due to cessation of both initial and sustained application of mind. Thus this *meditator* had well attained the second absorption, which has the object of sign of full concentration of mindfulness of breathing, which has two rejected factors of absorption so-called *vitakka, vicāra*, which has fulfilled three factors of absorption so-called *pīti, sukha, ekaggatā*, which has three kinds of good qualities and ten characteristics, indeed. (*Visuddhi*-1-150,151)

3.6.A. Cessation of *vitakka vicāra*

Owing to presence of perishing away just after arising of the ultimate *dhamma*, those ultimate *dhamma* occurring in the first absorption perished away within that absorption but not continuing to occur in stability up to the second absorption. Therefore all kinds of mental

dhamma called 34 kinds of mind and mental concomitants of the first absorption, which occurred by taking the object of sign of full concentration were absent by the time that second absorption occurs actually. It is right. — Those 34 mental *dhamma*, such as *phassa* etc., occurring within the first absorption are specific ones while those 32 mental *dhamma*, such as *phassa*, etc., occurring within the second absorption are specific ones because of the occurrence of different mind moments. Although mental *dhamma* of the first absorption are obviously absent at the moment of the second absorption, in order to show clearly the fact that “owing to surpassing the gross factors of absorption, the second absorption etc., rather than the first absorption can be occurred”, the Buddha preached “***vitakka vicārānam vūpasamā*** = **due to cessation of *vitakka, vicāra***”. It should be recognized on the fact that “the Buddha did not preach as ‘due to cessation of mental *dhamma* associating with *vitakka, vicāra*’, actually”. (*Visuddhi-1-151*)

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3.6.B. Faith and concentration

In the explanation of this second absorption, the Buddha emphasized on the fact that “*ajjattam sampasādanam cetaso ekodibhāvam* (M-1-89) = significance of presence of faith which is capable of purifying mind and superior concentration in the continuum of oneself internally”.

Here the reasonable question is that — “Is it true that the faith which is capable of purifying mind and superior concentration called *ekodi* are also present in the first absorption? Why the Buddha preached the fact that only the second absorption has the faith which is capable of proliferating concentration? etc. The answer is as follows.

This first absorption, as the water with surfs and waves, is not well purified yet due to shaking of *vitakka* and *vicāra*. The Buddha never, therefore, preached that the first absorption is capable of purifying mind although it has faith. Owing to both the occurrence of impurity of mind and shaking of *vitakka, vicāra*, the concentration is not apparently developed, as a fish in sticky water, although it has balanced faith and concentration, effort and concentration. The Buddha never, therefore, preached that it is capable of proliferating superior concentration (*ekodibhāva*).

Especially in the second absorption, the faith becomes strong due to lack of disturbances of *vitakka* and *vicāra*. Owing to attaining the help of strong and efficient faith, the concentration also becomes apparent. Therefore, it should be recognized the fact that the Buddha emphasized on significance of presence of faith, which is capable of purifying mind and superior concentration in the continuum of oneself internally, as *sampasādanam cetaso ekodibhāvam* for second absorption only. (*Visuddhi-1-152*)

avitakka avicāra — Owing to capable of ceasing *vitakka vicāra* by abandoning the attachment on those *vitakka* and *vicāra*, this second absorption is capable of purifying the mind. It is capable of purifying the mind due to not only cessation of opacity called hindrances as in the moment of neighbourhood concentration but also cessation of *vitakka* and *vicāra* resulting in development of concentration indeed. In this second absorption, development of concentration does not occurs due to abandoning of hindrances as in the neighbourhood absorption and obvious occurrence of factors of absorption as in the first absorption. Thus this phrase, “***vitakkavicārānam vūpasamā*** = due to

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cessation of *vitakka vicāra*”, was said in order to show obviously the cause of improvement of purified mind and concentration.

Then due to cessation of *vitakka vicāra*, this second absorption lacks those *vitakka, vicāra*. It has neither *vitakka* nor *vicāra* dissimilar to either third and fourth absorption or seeing consciousness (*cakkhu viññāna*) which also lack those *dhamma* as a nature. Thus the reason of why *vitakka, vicāra* are absent in the second absorption would be shown but not merely the absence of those *dhamma*, indeed.

However, the words, “*avitakkam avicāram* = lacking in *vitakka*, lacking in *vicāra*”, is able to show merely absence of *vitakka vicāra*. Therefore, after previous words, “*vicārānam vūpasamā* = due to capable of ceasing *vitakka, vicāra*”, had be said, it is suitable to say the later words, “*avitakkam avicāram* = lacking in *vitakka*, lacking in *vicāra*”, continuously. Thus it would be said the later words, “*avitakkam, avicāram*”, in order to show the quality of the second absorption actually. (*Visuddhi-1-152,153*)

samādhijam = due to presence of concentration

It would be preached as “*samādhijam* = due to presence of concentration”, because this second absorption occurs due to presence of both dependence condition (*upanissaya*) of the concentration of first absorption and compatibility (*sahajāta*), reciprocal (*aññamañña*), dependence (*nissaya*) conditions of associating concentration which occurs within one mind moment, together with itself (second absorption). In those two absorptions, the first and second one, the first absorption, indeed, would also be occurred by associating concentration which occurs within one mind moment together with itself (first absorption). However only the concentration of this second absorption is deserving to say “*samādhi* = concentration”. It is because the fact that — *vitakka* and *vicāra* are capable of shaking the mind by initial and sustained application. In the second absorption, however, due to lack of shakeable *vitakka, vicāra* and presence of purifying of mind, the concentration of this absorption is deserving to say as “*samādhi*”. Owing to deserving to say as “*samādhi*”, the Buddha preached the fact that only the second absorption is **caused by concentration** = *samādhijam*. (*Visuddhi-1-153*)

After above explanations had been read the following Pāli Text can be well understood easily.

vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. (M-1-89)

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It would be stayed into the second absorption by fulfilled that absorption, which is capable of purifying the mind and proliferating supreme concentration due to cessation of *vitakka, vicāra*, which is lacking in *vitakka vicāra*, which is caused by the concentration of first absorption (or associating concentration within same mind moment together with itself), which has pleasurable interest called *pīti*, agreeable feeling called *sukha*. (M-1-89)

3.6.C. By the time *vitakka vicāra* would be rejected

yathā ca paṭhamajjhānassa upacārakkhaṇe nīvaraṇāni pahīyanti, na tathā imassa vitakkavicārā. appanākkhaṇeyeva ca panetaṃ vinā tehi uppajjati. tenassa te “pahānaṅga”nti vuccanti. pīti sukham cित्tekaggatāti imesaṃ pana tinṇam uppattivasena tivaṅgasamannāgatatā veditabbā. (*Visuddhi-1-153*)

As those hindrances are rejected at the neighbourhood concentration of first absorption, it is not rejected on *vitakka vicāra* at the neighbourhood concentration of second absorption due to lack of both the nature of impurity and burning of *vitakka vicāra* and the capability of rejecting on those *vitakka* and *vicāra*. Actually by the time the impulsion of full absorption arises, this second absorption occurs without associating *vitakka* and *vicāra*. Those *vitakka* and *vicāra* can, therefore, be designated as rejected factors of that second absorption. Then it should be recognized the fact that by means of obvious occurrence of these three *dhamma, pīti, sukha, cittakaggatā*, the second absorption fulfils three kinds of factors. (*Visuddhi-1-153*)

According to explanation of this commentary it should be recognized on the fact that at those impulsions of neighbourhood absorption, i.e., *parikamma, upacāra, anuloma, gotrabhu*, which are called the apex of neighbourhood concentration and belongs to cognitive process of second absorption, *vitakka* and *vicāra* are still present and associating within those mind moments. It must also be practiced on five kinds of mastery of this second absorption. It must be checked on whether *vitakka vicāra* are rejected or not repeatedly. It must also be much longer in entering into absorption but less in reflecting on factors of absorption at the beginning of attainment of second absorption similarly.

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3.7 *Tatīyajjhānakathā* (Explanations relating with third absorption)

evamadhigate pana tasmimpi vuttanayeneva pañcahākārehi cinṇavasīnā hutvā pagunādutīyajjhānato vutthāya “ayaṃ samāpatti āsannavitakkavicārapaccatthikā, ‘yadeva tattha pītigatam cetaso uppilāvitam, etenetaṃ olārikam akkhāyatī’ ti vuttāya pītiyā olārikattā aṅgadubbala” ti ca tattha dosaṃ disvā tatīyajjhānam santato manasikarivā dutīyajjhāne nīkantim pariyādāya tatīyādhigamāya yogo kātabbo. (*Visuddhi-1-153,154*)

The *meditator* who had fulfilled those five kinds of mastery, after emerged from the second absorption, must perform concentration of practice of mindfulness of breathing in order to attain the third absorption by means of ...

- (1) reasoning that this second absorption is quite close to the enemy called *vitakka, vicāra*,
- (2) searching disadvantages of that absorption, such as it has weak factor of absorption due to occurrence of gross nature of *pīti*, with regarding to the preaching that “In that second absorption such *pīti* is present by means of obvious occurrence of waving. Due to presence of this *pīti*, it would be preached that this second absorption is gross one (*Dī-1-34*),
- (3) taking into heart the fact that the third absorption is subtler than the second one,
- (4) relinquishing the attachment on the second absorption. (*Visuddhi-1-153,154*)

During it is practicing in that way in the insight of *meditator* for such time, *pīti* appears as the appearance of gross nature when factors of absorption are reflected by clear comprehension with mindfulness. Mean while *sukha* and *ekaggatā* appear as the appearance of subtle nature. At that time in the continuum of *meditator* who is practicing by taking into heart the object of that sign of full concentration only in order to reject gross factor of absorption called *pīti* and to attain the third absorption which has two factors of absorption, *sukha, ekaggatā*, the mind-door advertence which takes the object of sign of full concentration arises after the flow of life-continuum ceased for that process of impulsions which is deserving to say that “now the third absorption will be occurred”. Then four times of impulsions for the *meditator* with sharp controlling faculties, five times of impulsions for the

meditator with not sharp controlling faculties arise by taking the object of that sign of full concentration. At the end of those impulses, the fourth one or the fifth one is the impulse of third absorption of fine material sphere. Those remaining three or four impulses, except the last one are impulses of sensuous sphere only as previously mentioned in the first absorption. (*Visuddhi*-1-154)

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3.7.A. The person who attains the third absorption

(*ettāvatā ca panesa*) *pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja viharatīti.* (*Dī*-1-71; *Abhi*-1-45; *Visuddhi*-1-154)

By practicing in this way this *meditator*, due to disgusting and surpassing to *pīti* and due to capable of ceasing *vitakka* and *vicāra*, stays with regardless to happiness of the third absorption. Both bodily and mentally agreeable feelings are felt by mental aggregates (*nāmakāya*) due to occurrence of fulfilling with both the mindfulness which is capable of remembering and keeping in mind the object of sign of full concentration and clear comprehension which is capable of knowing penetratively the object of sign of full concentration. Owing to cause of such third absorption, the person who attains the third absorption is praised by Noble Ones called the Buddha etc. and he is recognized as the person with strong mindfulness and happiness but neutralizes the happiness of third absorption. By fulfilling third absorption, it would be approached and stayed in that absorption. (*Dī*-1-71; *Abhi*-1-45; *Visuddhi*-1-154)

3.7.B. *upekkhako ca viharati*

In this case with regarding to the word *upekkhā*, it should be accepted the fact that it refers to *tatramajjhataṭṭā* (equanimity) which is the nature of neglecting the happiness of third absorption and is the nature of occurrence of middle one, resulting in referring to *jhānupekkhā*.

That *jhānupekkhā*,

(1) has the characteristic (*lakhaṇa*) as the nature of equanimity and occurrence of middle one on the happiness of third absorption.

(2) It has the function (*rasa*) of regardless to even supreme happiness of the third absorption. (It means that it had the function of opposing to inclination to supreme happiness of third absorption.)

(3) It is manifested in the insight of *meditator* as the nature of lacking of preparing to feel the bliss of third absorption, which reaches to the apex of all kinds of bliss of absorption.

In other words — It is capable of lacking preparation of associating *dhamma* with itself to feel that supreme bliss of third absorption.

(4) It has the proximate cause (*padatṭhāna*) as disgusting to *pīti*.

Here this is reasonable question that ____

“Isn’t the real meaning of *jhānupekkhā*, *tatramajjhattupekkhā*? Isn’t that *tatramajjhattupekkhā* also present in first and second absorptions? Owing to presence of *tatramajjhattupekkhā* in those absorptions, it should be preached for those absorptions that “*upekkhako ca viharati* = stays with regardless to happiness of the third abs”. Why isn’t preached that *tatramajjhattupekkhā*? This is reasonable question indeed. [This question would be appeared due to presence of *tatramajjhataṭṭā*

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among 34 mental *dhamma* of the first absorption, 32 mental *dhamma* of the second absorption, which are occurring by taking the object of sign of full concentration respectively. See later section *nāmakammaṭṭhāna*, volume 2.]

Due to presence of unapparent function of that mental concomitant, it should not preached in that way. Due to occurrence of suppressing of *vitakka*, *vicāra*, *pīti*, the function of *tatramajjhataṭṭā* is unapparent in those first and second absorption. In this third absorption, due to lack of suppressing of *vitakka*, *vicāra*, *pīti*, it occurs with an apparent function as the occurrence of upright head. Therefore, the Buddha preached for the third absorption only that “*upekkhako ca viharati* = stays with regardless to happiness of the third absorption”. This is the answer indeed. (*Visuddhi*-1-157; *Mahāṭīkā*-1-187)

3.7.C. *sato ca sampajāno*

The nature of ability to fix on the object of sign of full concentration, the nature of ability to remember and reflect on the object of sign of full concentration is called the mindfulness (*sati*). The nature of clear comprehension to the object of sign of full concentration is called *sampajāna*. It would be preached as the person with mindfulness and clear comprehension by **subjective preaching** methodology (*puggala ditṭhāna naya*).

In those two kinds, the mindfulness —

- (1) has the characteristic of remembering on object of sign of full concentration of mindfulness of breathing
- (2) It has the function (*rasa*) of opposing of forgetting of object of sign of full concentration of mindfulness of breathing.

In other words, it has the function of un-forgetting on object of sign of full concentration of mindfulness of breathing.

- (3) It is manifested in the insight of *meditator* as the nature of protecting from defilements (*kilesā*).

In other words, it can cause protection from defilements.

In other words, it is capable of protecting not to disappear both object of sign of full concentration of mindfulness of breathing and consciousness.

The clear comprehension —

- (1) has the characteristic of thorough understanding without confusion on object of sign of full concentration of mindfulness of breathing.

In other words, it has the characteristic of opposing to confusion.

- (2) It has the function (*rasa*) of opposing of forgetting on object of sign of full concentration of mindfulness of breathing.

In other words, it has the function of un-forgetting on object of sign of full concentration of mindfulness of breathing.

- (3) It is manifested in the insight of *meditator* as the nature of protecting from defilements (*kilesā*).

In other words, it can cause protection from defilements.

In other words, it is capable of protecting not to disappear both object of sign of full concentration of mindfulness of breathing and consciousness.

The clear comprehension —

- (1) has the characteristic of thorough understanding without confusion on object of sign of full concentration of mindfulness of breathing.

In other words, it has the characteristic of opposing to confusion.

(2) It has the function (*rasa*) of swimming to reach other bank (the end of way of practice of mindfulness of breathing).

In other words, it has the function of capable swimming to reach the bank of end of function to which facing up and leading straight forward.

(3) It is manifested in the insight of *meditator* as the nature of scrutinizing on object of sign of full concentration of mindfulness of breathing. (*Visuddhi*-1-157)

Among those absorptions, those mindfulness and clear comprehension is also present in two previous absorptions, the first and second absorption actually. (It means that the mindfulness and the knowledge called *sampajāna* are present in 34 or 32 kinds of mental *dhamma* of the first and second absorption respectively.) It is right. — For a person with loose mindfulness and lacking in clear

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comprehension, even the neighbourhood concentration has not been fulfilled yet indeed. It is no need to say for the full absorption. However, due to occurrence of gross nature of those first and second absorptions (compared with upper absorptions), the situation of mind of those absorptions is easy as a man's walking practice on the ground. Those functions of mindfulness and the clear comprehension are unapparent in the first and second absorptions. Actually due to rejection of factors of absorption and subtle nature of this third absorption, it is essential to the situation of mind which is kept by means of functions of mindfulness and clear comprehension for this third absorption as a man's walking practice on the sharp edge of the sword. The Buddha, therefore preached these two words, *sato sampajāno* (= both fulfilment of mindfulness which is capable of keeping object of sign of full concentration of mindfulness of breathing and wisdom which is capable of penetrative knowing object of sign of full concentration of mindfulness of breathing) in this third absorption only. It can be said further detailed as follows. _____

As if a calf is left from mother cow without protecting it, the calf approaches her again, similarly, the satisfaction of this third absorption is left from pleasurable interest (*pīti*). If that kind of satisfaction of third absorption is not well protected by mindfulness and clear comprehension, it re-approaches to the pleasurable interest again resulting in associated with *pīti*. (It means the concentration falls into the second absorption.) The next aspect is that — all beings usually desire strongly on satisfaction. This kind of satisfaction of third absorption is extremely superior one due to lack of any kind of satisfaction of mundane, which is beyond the third absorption. [It refers to the fact that the upper absorptions, such as the fourth absorption, are not associated with agreeable feeling (*sukha*) but feeling of neutrality (*upekkhā*).]

Actually due to presence of efficiency of mindfulness and clear comprehension the *meditator* does not desire to satisfaction of this third absorption but not depending on other reasons. It should be recognized on the fact that the Buddha preached on these two words, *sato sampajāno*, in the third absorption only in order to show clearly this significant meaning. (*Visuddhi*-1-158)

3.7.D. *sukhañca kāyena paṭisamvedeti*

The *meditator* who fulfilled with third absorption, indeed, has no intention of taking into heart (*ābhoga*) that it would be felt the satisfaction of third absorption at the moment it occurs. Although it lacks in that way, such agreeable feeling associating with mental aggregates (*nāmakāya*) are present in that *meditator* who fulfilled with the third absorption. That agreeable feeling would be felt by the *meditator* who fulfilled with third absorption. The

next kind is that — the agreeable feeling which is associating with such mental aggregates of third absorption, is present. Very superior corporealities produced by that agreeable feeling (= by the mind of absorption associating with that agreeable

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feeling), are spreading throughout body of that *meditator* who fulfilled third absorption.

Owing to spreading throughout body with such very superior corporealities produced by mind, the *meditator* who fulfilled third absorption feels bodily agreeable feelings (*kāyika sukha*) which is caused by touching of those spreading corporealities produced by mind although he emerged from third absorption. The Buddha, therefore, preached that “*sukhañca kāyena paṭisamvedeti* = mentally and bodily agreeable feelings called the satisfaction of third absorption are felt by mental aggregates”, in order to elaborate those agreeable feelings which occur in mind called *cetasika sukha* and those occur in body called *kāyika sukha* respectively. (*Visuddhi-1-158*)

3.7.E. *upekkhako satimā sukhavihārī*

Why do those Noble Ones, such as the Buddha etc., praise the person who had fulfilled with third absorption as a person with regardless to satisfaction of third absorption; who has strong mindfulness; and who stays with full of satisfaction. Due to occurrence of deserving to praise those Noble Ones praise in this way.

The person who has fulfilled with this third absorption is able to neutralize even satisfaction of third absorption which has the most supreme bliss and reaches to the apex of all kinds of agreeable feelings. The attachment which is able to stick on that supreme bliss of third absorption is unable to attract the *meditator*. Then the pleasurable interest (*pīti*) is unable to occur by means of such mode. Due to presence of strong mindfulness on object of sign of full concentration of mindfulness of breathing by means of that mode, it is fulfilled with mindfulness. Besides, mentally agreeable feeling which is favoured by those Noble Ones, the Buddha etc., which is deserving to feel by those Noble Ones only, which is never unpurified one, is felt by mental aggregates. Therefore it is deserving to praise indeed. It should be recognized on the fact that it would be praised as “*upekkhako satimā sukha vihārī* = a person with regardless to satisfaction of third absorption, who has strong mindfulness and who stays with full of satisfaction” in order to elaborate those noble qualities which are the cause of praise for Noble Ones on the person who fulfilled with third absorption because it is deserving to praise in this way. (*Visuddhi-1-158,159*)

This third absorption has one rejected factor called rejection of pleasurable interest (*pīti*) and has two fulfilled factors called fulfilment of agreeable feeling (*sukha*), one-pointedness (*ekaggatā*). It should be recognized the fact that pleasurable interest would be rejected at the moment of full absorption only, but not during neighbourhood absorption, i.e. impulses of *parikamma*, *upacāra*, *anuloma*, *gottrabhu*, occurs. Therefore it should be recognized that those impulses of neighbourhood absorption are still associating with pleasurable interest. Similarly initial and sustained application (*vitakka*, *vicāra*) are also still associating with those impulses, thus it should be recognized well. (*Visuddhi-1-159*)

According to these explanations, it is essential important instruction in order to know how many

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mind and mental concomitants are associated in each mind moment respectively during the practice of mentality is performed systematically. It must be continued to practise for attainment of five kinds of mastery of third absorption. However some *meditators* who have strong desires on pleasurable interest (*pīti*), usually fall into the second absorption frequently. Therefore it must be fulfilled to attain the third absorption by frequent reasoning on disadvantages of pleasurable interest and abandoning the attachment on it. Then it must be practiced on five kinds of mastery thoroughly.

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3.8 *catutthajjhānakathā* (Explanations relating with the fourth absorption)

evamadhigate pana tasmimpi vuttanayeneva pañcahākārehi cinnavasina hutvā pagunatatiyajjhānato vuttāya “ayam samāpatti āsannaṭītipaccatthikā, ‘yadeva tattha sukhamiti cetaso ābhogo, etenetam oḷārikam akkhāyati’ ti evam vuttassa sukhasa oḷārikattā aṅgadubbala” ti ca tattha dosam disvā catuttham jhānam santato manasikatvā tatiyajjhāne nikaṇṭim pariyaḍāya cattutthādhigamāya yogo kātabbo. (Visuddhi-1-159)

After that third absorption had been fulfilled by means of these cascade of practices successively, five kinds of mastery had also been fulfilled as mentioned above, and then emerged from third absorption and it must be endeavoured in order to attain the fourth absorption by means of reasoning two kinds of disadvantages that

- (1) this third absorption has adjacent enemy called pleasurable interest (*pīti*),
- (2) Due to occurrence of agreeable feeling which has gross nature, the third absorption has weak factor of absorption as preached in *Dī-1-34*, that “In that third absorption, the mode of taking into heart on such factor as agreeable feeling (*sukha*), is present, it can be said that that third absorption is gross because of presence of this agreeable feeling”, and reasoning advantage of fourth absorption that
- (3) it is subtler in the fourth absorption (than third absorption), and then
- (4) by means of abandoning strong desires to the third absorption.

If it is fulfilled with great strenuous effort in that way, in a such time, for the *meditator* who reflects factors of absorption with mindfulness and clear comprehension after emerged from third absorption, the agreeable feeling (*sukha*) called mentally bliss (*cetasika somanassa*), appears as gross nature while both feeling of neutrality (*upekkhā*) and one-pointedness (*cittakaggatā*) appear as subtle nature. At that time, for that *meditator* who takes into heart frequently in order to reject agreeable feeling which has gross nature and to attain subtle neutrality and one-pointedness of mind, the mind-door advertence which is capable of reflecting object of sign of full concentration of mindfulness of breathing arises by taking the object of sign of full concentration of mindfulness of breathing after the flow of life-continuum is ceased in proper time. Just after that mind moment, four times of impulses for the person with sharp controlling faculties, or five times of impulses for the person with not sharp controlling faculties, arise successively in him. At the end of those impulses, the fourth one for the person with sharp controlling faculties, or the fifth one for the person with not sharp controlling faculties, is the impulse of fine material sphere (*rūpāvacara javana*). Those remaining impulses of three or four times except the last one, are impulses of sensuous sphere as mentioned above. (*Visuddhi-1-159,160*)

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The followings are significant facts indeed —

The agreeable feeling (*sukha vedanā*) never benefit neutrality feeling (*upekkhā vedanā*) which is neither disagreeable nor agreeable feeling called *adukkhamasukha vedanā*, by means of repeated condition (*āsevana*). It must be occurred neutrality (*upekkhā*) called *adukkhamasukha* in the fourth absorption. Due to this reason, those four times of impulsions within that cognitive process of full concentration are impulsions which are associating with neutrality. Owing to both the occurrence of associating with neutrality and the occurrence of rejecting to pleasurable interest (*pīti*) previously, the pleasurable interest is wanting in the fourth absorption. This is significant notes indeed. (*Visuddhi-1-160*)

During wholesome *dhamma* benefits for wholesome *dhamma* by means of repeated condition (*āsevana*), it can perform in the process of same feeling (*vedanā*). If the preceding impulsion is neutrality, the succeeding one must also be neutrality. If the preceding impulsion is agreeable feeling (*somanassa vedanā*), the succeeding one must be agreeable feeling only. If the preceding impulsion is agreeable feeling and the succeeding one is neutrality, the preceding one is unable to benefit the succeeding one by repeated condition. Thus it is unnecessary to occur agreeable feeling of preceding impulsions due to lack of efficiency to benefit by means of repeated condition on succeeding ones. Therefore it means the fact that the neutrality feeling is associating with not only impulsion of full absorption but also impulsions of neighbourhood concentration, adjacent to that impulsion of full absorption within same cognitive process, which are called *parikamma*, *upacāra*, *anuloma*, *gottrabhu*. (*Mahāṭīkā-1-189*)

3.8.A. The fourth absorption (*catuttha jhāna samāpatti*)

(*ettāvatā cesa*) *sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhā satipārisuddhim catuttham jhānam upasampajja viharatīti*. (*Dī-1-71; Abhi-1-45; Visuddhi-1-160*)

By means of this way of practice, this *meditator*, due to rejection of both controlling faculty of bodily agreeable feeling (*sukhindare*) and that of bodily disagreeable feeling (*dukkhindare*) and due to cessation of both controlling faculty of mentally agreeable feeling (*somanassindare*), and that of mentally disagreeable feeling (*domanassindare*), reaches into the fourth absorption which is associated with neutrality called *adukkhamasukha* and thoroughly purified mindfulness by fulfilling it successively. Thus this *meditator* had well attained the fourth absorption which has object of sign of full concentration of mindfulness of breathing, which has one rejected factor of absorption so-called *sukha*, which has fulfilled two factors of absorption so-called *upekkhā*, *ekaggatā*, which has three kinds of good qualities and ten characteristics, indeed. (*Visuddhi-1-160*)

It would be ceased

1. *dukkhindare* (bodily disagreeable feeling) at the moment of neighbourhood concentration of the first absorption,
2. *domanassindare* (mentally disagreeable feeling) at the moment of neighbourhood concentration of the second absorption,
3. *sukhindare* (bodily agreeable feeling) at the moment of neighbourhood concentration of the third absorption,

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4. *somanassindare* (mentally agreeable feeling) at the moment of neighbourhood concentration of the fourth absorption, respectively. (*Visuddhi-1-160*)

The reason why those cascade of cessation of four kinds of feelings among four absorptions are preached in *Uppaṭipāṭika sutta*. (*Sam-3-188-190*) is as follows. —

atisayanirodhattā. atisayanirodho hi nesam pathamajjhānādīsū, na nirodhoyeva. nirodhoyeva pana upacārakkhaṇe, nātisayanirodho. (Visuddhi-1-160)

The Buddha preached on cascades of cessation of four kinds of feelings among four absorptions only due to occurrence of totally cessation. Those bodily disagreeable feeling, mentally disagreeable feeling, bodily agreeable feeling and mentally agreeable feeling called *dukkha*, *domanassa*, *sukha*, *somanassa* respectively, are ceasing extremely and obviously in the first, second, third and fourth absorption successively but not merely partial cessation. However at the moment of neighbourhood concentration of those various absorptions it is partial cessation only but not totally indeed.

1. It is right. — During the neighbourhood concentration of first absorption is occurring, although bodily disagreeable feeling called *dukkhindare* is ceased temporarily, that kind of suffering can be reappeared again due to any of insect bite or unfavourable dwelling place or unfavourable deportment which can cause very hot. However during impulses of full absorption are occurring continuously, bodily disagreeable feeling never appear in him. Although bodily disagreeable feeling ceases at the moment of neighbourhood concentration, that kind of *dukkhindare* has not ceased totally yet due to lack of rejecting by opposite *dhamma* called agreeable feeling (*sukha vedanā*).

During impulses of full absorption arise continuously, the whole body falls into very big pit called bliss due to spreading throughout body with superior corporealities produced by mind associated with pleasurable interest (*pīti*). For the person with the whole body which is falling into the big pit of bliss, *dukkhindare* called bodily disagreeable feeling is ceased totally due to presence of rejecting by opposite *dhamma* called agreeable feeling (*sukha vedanā*).

2. Then although *domanassindare* called mentally disagreeable feeling (*domanassa vedanā*) is rejected during impulses of neighbourhood concentration of second absorption are occurring by taking the object of sign of full concentration of mindfulness of breathing, that mentally disagreeable feeling can be reappeared again, if bodily suffering which is supported by *vitakka*, *vicāra* or

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mentally suffering is present in him. Unless *vitakka*, *vicāra* are wanting, it can not be occurred.

In such consciousness, mentally disagreeable feeling (*domanassindare*) associates with it. In that consciousness, initial application (*vitakka*) and sustained application (*vicāra*) also associates with it certainly. Due to presence of those initial and sustained application, mentally disagreeable feeling would be occurred. In the field of neighbourhood concentration of second absorption, initial and sustained application are not rejected yet. Therefore it is possible to occur that mentally disagreeable feeling in the field of neighbourhood concentration of that second absorption. At the moment of second absorption, it is impossible to occur mentally disagreeable feeling due to finishing of rejection of those initial and sustained application which are supporting cause of mentally disagreeable feeling (*domanassindare*).

3. Then although *sukhindare* called bodily agreeable feeling is rejected during impulses of neighbourhood concentration of third absorption are occurring, that bodily agreeable feeling can be reappeared again for a person with superior corporealities produced by consciousness of neighbourhood concentration, which is associating with pleasurable interest. It is impossible to reappear that bodily agreeable feeling (*sukhindare*) at the moment of third absorption indeed. It is right. — In the third absorption, the pleasurable interest (*pīti*) which is the supporting cause of bodily agreeable feeling (*sukha*), cease totally. Therefore,

reappearance of *sukhindare* can never be occurred indeed. [*sukhindare* means bodily agreeable feeling which occurs associating with touching-consciousness (*kāya viññāna*) which is rootless wholesome result with joyful (*ahetuka kusala vipāka sukha sahadata kāyaviññāna*). It is also known as *kāyika sukha*.]

4. Then although mentally agreeable feeling (*somanassa vedanā*) called *somanassindare* is rejected during impulsions of neighbourhood concentration of fourth absorption are occurring, that mentally agreeable feeling can be reappeared again due to both occurrence of adjacent to that feeling and lack of efficiency to overcome totally on mentally agreeable feeling in that field of neighbourhood concentration. However, at the moment of the fourth absorption it is impossible to occur mentally agreeable feeling (*cetasika sukha* or *somanassindare*) actually.

With regarding to those reasons mentioned above, when each process of cessation, viz, cessation of *dukkhindare* in the first absorption, cessation of *domanassindare* in the second absorption, cessation of *sukhindare* (*kāyika sukha*) in the third absorption and cessation of *somanassindare* in the fourth absorption, the Buddha preached as “*aparisesam nirujjhati*” by using the term “*aparisesa*” which shows “totally cessation”. This is the answer indeed. (*Visuddhi*-1-161)

3.8.B. Reasonable question

In this case, it is a reasonable question that — “Why did the Buddha preach commonly on those rejected feelings of various fields of neighbourhood concentration of respective absorptions in this fourth absorption only?” It can be answered that it was preached in that way in order to be easily distinguished.

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The feeling of neutrality (*upekkhā vedanā*) called *adukkhamasukha* (= neither disagreeable nor agreeable feeling) which is preached in the Pāli Text, is very subtle and very difficult to be understood. It is incapable of catching easily by knowledge. For this reason, it is a worldly simile that — the cowherd gathers all bulls and cows inside the farm in order to catch easily a bull that is not easy to be approached and tamed. Then after each bull is brought one by one, and when that untameable bull arrives at the entrance of farm, it can order that “this bull is untameable one that is desired to be catch, please catch it” etc. Similarly, the Buddha preached all kinds of feelings commonly in this fourth absorption in order to be distinguished easily and kept in mind by knowledge.

This is the advantage of this kind of preaching methodology. — After those kinds of feelings are obviously shown as a common, such nature (= feeling) is neither bodily agreeable nor bodily disagreeable, it is neither mentally agreeable nor mentally disagreeable but the feeling of neutrality (*upekkhā vedanā*) called *adukkhamasukha*, indeed, with the result that it is possible to be distinguished it easily.

On other aspect, it should be recognized on the fact that the Buddha preached those feelings commonly in this fourth absorption in order to show indirect cause of attainment of fourth absorption which is the cause of freedom of opposite nature of mind called *a-dukkha-ma-sukha cetovimutti*. Those factors, the first absorption which is capable of rejecting *dukkhindare* etc., are causes of that *a-dukkha-ma-sukha cetovimutti*.

“*Āvuso ... Koṭṭhika ...* those factors of absorption of neutrality which is deliverance of the mind (*a-dukkha-ma-sukha cetovimutti samāpatti*), are of four kinds indeed. *Āvuso Koṭṭhika ...* in this Buddha’s admonishment, due to rejection of *sukhindare*, due to rejection of *dukkhindare*, due to cessation of *somanassindare*, *domanassindare* at the moment of

neighbourhood absorption, the *meditator* approaches and stays into the fourth absorption by fulfilling with fourth absorption with well purified mindfulness which is caused by neutrality called *a-dukkha-ma-sukha*. *Āvuso ... Kotṭhika* those factors of absorption of neutrality which is deliverance of the mind are of these four kinds indeed. (*M-1-370-Mahāvedalla sutta*)

According to this preaching, the neighbourhood absorptions of those first, second, third and fourth absorptions which are capable of rejecting *dukkhindare*, *domanassindare*, *sukhindare*, *somanassindare*, respectively are significant factors of attainment of *a-dukkha-ma-sukha cetovimutti samāpatti*. It should be recognized on the fact that those four kinds of feelings are preached commonly in the fourth absorption in order to show those factors accordingly. (*Visuddhi-1-161,162*)

In other aspect — although those *dhamma*, such as wrong view on personality (*sakkāya ditṭhi*) etc. which had been eradicated by lower noble Path-Knowledges, the First-Path-Knowledge (*sotāpatti magga*) etc., in order to praise the nobility of the Third-Path-Knowledge (*anāgāmi magga*), as it would be preached in the Third Path-Knowledge that *pañcannam orambhāgiyānam samyojanānam*

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parikkhayā = due to eradication of the five lower fetters (*samyojana*), similarly, it should be recognized that those feelings are preached commonly in this fourth absorption. (*Visuddhi-1-162*)

In other aspect — it should be recognized on the fact that those feelings, *sukha* etc. were preached in order to show the occurrence of exceedingly distance from lust (*rāga*), anger (*dosa*), delusion (*moha*) in this fourth absorption by eradicating causative *dhamma*. It is right. — Among those feelings, bodily agreeable feeling is the cause of mentally agreeable feeling and then the later is a cause of lust (*rāga*).

Bodily disagreeable feeling is the cause of mentally disagreeable feeling and then the latter is a cause of anger (*dosa*). The fourth absorption, by means of rejecting those feelings, *sukha* etc., rejects lust and anger associating with their caused. The fourth absorption, therefore, is very far from lust and anger. This is the answer.

Sukhāya kho āvuso visākhā vedanāya rāgānusayo anuseti, dukkhāya kho āvuso visākhā vedanāya paṭighānusayo anuseti. (*M-1-377-Cūḷavedalla sutta*)
= “Devotee *Visākhā* ... the underlying tendency of lust (*rāgānusaya*) always follows agreeable feeling. Devotee *Visākhā* ... the underlying tendency of anger (*paṭighānusaya*) always follows disagreeable feeling.

Due to this reason, mentally agreeable feeling occurs as supporting factor of lust while mentally disagreeable feeling, as that of anger. (*Mahāṭīkā-1-191*)

3.8.C. *a-dukkha-ma-sukham* (neither-disagreeable-nor-agreeable feeling)

a-dukkha-ma-sukha means that due to lack of occurrence of disagreeable feeling, it is called *a-dukkha* while due to lack of occurrence of agreeable feeling, it is called *a-sukha*. With regarding to this word, rejecting those occurrences of disagreeable and agreeable ones, the third kind of feeling which is opposite of disagreeable and agreeable ones, would be shown but not merely on lack of occurrence of disagreeable and agreeable ones. The third feeling means neither disagreeable nor agreeable feeling (*a-dukkha-ma-sukha vedanā*), indeed. It is also known as neutrality feeling (*upekkhā vedanā*).

sāiṭṭhāniṭṭhaviparītānubhavanulakkhanā, majjhatarasā, avibhūtapaccupaṭṭhānā, sukhadukkhanirodhapadaṭṭhānā. (Visuddhi-1-162)

1. That neutrality feeling has the characteristic of the nature of feeling the object of middle one (*majjhata ārammaṇa*) which is opposite of those objects either desirable (*iṭṭhārammaṇa*) and non-desirable ones (*anīṭṭhārammaṇa*), or strongly desirable (*ati iṭṭhārammaṇa*) and strongly non-desirable ones (*ati anīṭṭhārammaṇa*).

In other way — it has the characteristic of nature of feeling (on the object of sign of full concentration of mindfulness of breathing) by means of middle way which is opposite of objects of desirable and non-desirable ones.

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2. It has the function (*rasa*) of neutralizing on object. In other words, it has the quality of middle way.

3. It is manifested in the insight of *meditator* as unapparent mode. [Agreeable and disagreeable feelings are apparent ones while this neutrality has unapparent feeling. As it can be reasoned that the prey climbed on the slab here and went down here after footprints were seen on both sides out of the slab, although it is invisible on the slab, this feeling of neutrality has the manifestation of unapparent one (*Mahāṭīkā*-1-191,192).

It is the middle kind of feeling which is associating with the consciousness when agreeable and disagreeable feelings ceased. It means that if it is discerned by paralleling with apparent agreeable and disagreeable feelings, the feeling of neutrality will be apparent.]

4. It should be recognized on the fact that it has the proximate cause (*padaṭṭhāna*) as the field of neighbourhood concentration of the fourth absorption in which agreeable feeling ceases. [Although it is mentioned as *sukha dukkha nirodha padaṭṭhānā* in *Visuddhi Magga*, it is mentioned as *sukha padaṭṭhānā* in *Mahāṭīkā* (1-192).]

3.8.E. *upekkhā sati pārisuddhim*

The meaning of *upekkhā sati pārisuddhim* is the nature of circumstantial purification of mindfulness which is caused by neutrality, [in this case, it is caused by equanimity (*tatramajjhataṭṭā*) which is capable of situating on neutrality of object of sign of full concentration of mindfulness of breathing without reaching two extremities, retardation and enhancing of mind]. In this fourth absorption the mindfulness is circumstantially purified. That circumstantial purification of mindfulness if achieved by that equanimity called *tatramajjhataṭṭā* but not by other *dhamma* indeed. Therefore the fourth absorption is designated as *upekkhā sati pārisuddhi* by commentator. In the *Vibhaṅga Pāḷi* Text (*Abhi-2-272*), it is explained that —

ayaṃ sati imāya upekkhāya visadā hoti parisuddhā pariyodātā. tena vuccati upekkhāsati pārisuddhi. (Abhi-2-272)

= this mindfulness is clear, circumstantially purified and circumstantially brilliant by this equanimity. It can, therefore, be said that “circumstantial purification of mindfulness caused by equanimity”, preached by the Buddha.

Due to the presence of that equanimity, the circumstantial purification of mindfulness occurs in this fourth absorption. It should be known on that kind of *upekkhā* as the mental concomitant called *tatramajjhataṭṭā* (equanimity) in the aspect of the ultimate sense.

In this fourth absorption it is purified not only the mindfulness but also mind and all mental concomitants associating with the fourth absorption by that equanimity (*tatramajjhataṭṭā*). Thus it is

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preached **significantly on mindfulness (*sati sīsa*)**. (*Visuddhi-1-162*)

When *pārisuddhi upekkhā* (= the mental concomitant called *tatramajjhataṭṭā*), which is thoroughly purified from all kinds of opposite *dhamma*, which lacks any kind of preparation to cease opposite *dhamma*, would be occurred, the mindfulness become both thoroughly purified and sharp as the knowledge in fourth absorption. Therefore, the commentator explained that “the circumstantial purification of that mindfulness is achieved by that *upekkhā* but not by other *dhamma*”. (*Mahāṭīkā-1-192*)

3.8.E. The reason why it would be praised

Among those four kinds of absorptions, this kind of *upekkhā* (= *tatramajjhataṭṭā*) is present in lower three absorptions. Although it is present in those absorptions, as the moonlight is not purified and not brilliant in daytime due to

(1) presence of suppression of sunshine in day-time and

(2) lack of help of darkness of night which is capable of benefiting the moon by means of occurrence of tranquillity, similarly, the moon called this *tatramajjhataṭṭā* is not purified and not brilliant in three lower absorptions due to presence of suppression of sunshine called opposite *dhamma*, such as *vitakka* etc. and lack of help of darkness of night called the feeling of neutrality (*upekkhā vedanā*). As the moonlight is unpurified in daytime, those *dhamma*, such as mindfulness etc., which are associating with that *tatramajjhataṭṭā* in one mind moment, are unpurified. Therefore any kind of absorption among those lower three ones, the first absorption etc., **would never be preached** as “*upekkhā sati pārisuddhim* = the *dhamma* with nature of circumstantial purification of mindfulness which is caused by neutrality”.

Actually, due to both absence of suppression of opposite *dhamma*, i.e., *vitakka* etc., and presence of help of darkness of night called neutrality feeling (*upekkhā vedanā*), in this fourth absorption, the moonlight called this *tatramajjhataṭṭā* is very purified with circumstances thoroughly. Due to presence of purification of that *tatramajjhataṭṭā*, those associating *dhamma*, i.e., mindfulness etc., of it are also very purified circumstantially. Therefore, it should be recognized on the fact that it **would be preached** on the fourth absorption only as “*upekkhā sati pārisuddhim* = the *dhamma* with nature of circumstantial purification of mindfulness which is caused by neutrality”. (*Visuddhi-1-162,163*)

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tañca pana somanassam ekavīthiyam purimajjavaneyeva pahīyati. (Visuddhi-1-163)

“*ekavīthiya*”nti idam tattha somanassassa ekamṣena abhāvato vuttam, na tato purimataresu ekamṣena bhāvato. (*Mahāṭīkā-1-192*)

According to above explanations found in commentary and sub-commentary, it should be recognized the fact that in the field of neighbourhood concentration of fourth absorption, especially, during impulses of cognitive processes of neighbourhood absorption of fourth absorption are occurring, the feeling of neutrality only associates with it but not agreeable feeling. Therefore it should be recognized that the pleasurable interest (*pīti*) never associate with the consciousness of that field of neighbourhood concentration of fourth absorption.

3.8.F. Pentad method (*pañcaka naya*)

Above mentioned method is tetrad method (*catukka naya*) in which two factors of absorption, *vitakka*, *vicāra*, are rejected simultaneously. The Buddha preached this method for the *meditator* with sharp wisdom (*tikkha paññavā*). In pentad method, instead of four absorptions, it would be grouped into five absorptions in which *vitakka* and *vicāra* would be rejected one after another but not simultaneously. This way practice is applied for the *meditator* with little wise (*manda paññavā*).

1. ***puggalajjhāsaya*** = Depending on inner desires of various disciples, it would be preached by two methods, *catukka* (tetrad) and *pañcaka* (pentad).
2. ***desanāvilāsa*** = With intention to adorn preaching methodology, it would also be preached by two methods, *catukka* (tetrad) and *pañcaka* (pentad) methods. (*Mahāṭīkā*-1-193,194)

In tetrad method (*catukka naya*), there are four kinds of absorptions: —

1. the first absorption with five factors of absorption, *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*,
2. the second absorption with three factors of absorption, *pīti*, *sukha*, *ekaggatā*,
3. the third absorption with two factors of absorption, *sukha*, *ekaggata*,
4. the fourth absorption with two factors of absorption, *upekkhā*, *ekaggatā*.

In pentad method (*pañcaka naya*), there are five kinds of absorptions: —

1. the first absorption with five factors of absorption, *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*,
2. the second absorption with three factors of absorption, *vicāra*, *pīti*, *sukha*, *ekaggatā*,
3. the third absorption with two factors of absorption, *pīti*, *sukha*, *ekaggata*,
4. the fourth absorption with two factors of absorption, *sukha*, *ekaggatā*,
5. the fifth absorption with two factors of absorption, *upekkhā*, *ekaggatā*, respectively.

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3.9. Summary of progress to *vipassanā*

evam nibbattacatukkapañcakajjhāno panettha bhikkhu sallakkhanāvivattanāvasena kammaṭṭhānaṃ vaddhetvā pārisuddhiṃ pattukāmo tadeva jhānaṃ pañcahākārehi vasippattam pagunam katvā nāmarūpam vavatthapetvā vipassanam paṭṭhabeti. katham? so hi samāpattito vutthāya assāsapassāsānam samudaya karajakāyo ca cittañcāti passati. Yathāhi kammāragaggariyā dhamamānāya bhastañca purisassa ca tajjam vāyāmam paṭicca vāto sañcarati, evameva kāyañca cittañca paṭicca assāsapassāsāti. tato assāsapassāse ca kāyañca rūpanti cittañca taṃsampayuttadhamme ca arūpanti vavatthapehi. ayamettha sañkhepo. vitthārato pana nāmarūpavavatthānaṃ parato āvibhavissati.

evam nāmarūpam vavatthapetvā tassa paccayam pariyesati. pariyesanto ca nam disvā tīsupi addhāsu nāmarūpassa pavattiṃ ārabhha kañkham vitarati, vitinṇakañkho kalāpasammasanavasena tilakkhanam āropetvā udayabbayānupassanāya pubbabhāge uppanne obhāsādayo dasa vipassanukilese (Visuddhi-1-278,279)

Thus if the meditating *bhikkhu* with tetrad absorptions (*catukka jhāna*), pentad absorptions (*pañcaka jhāna*), who had achieved into this *kāyānupassanā satipaṭṭhāna*, desires to attain the noble Fruit-Knowledge called *pārisuddhi* (circumstantial purification) by means of *vipassanā* knowledge called *sallakkhanā* and noble Path-Knowledge called *vivatṭanā*, it must be fulfilled to attain five kinds of mastery of that absorption and then *vipassanā* knowledge must be occurred by distinguishing and keeping mind mentality and corporeality.

How it would be occurred is that — the *bhikkhu* who had attained that absorption enters into that absorption first and emerges from it and then he discerns the cause of arising (*samudaya*) of both all kinds of corporealities i.e., four great elements and 24 derived corporealities, which are produced by four causes, i.e. *kamma*, mind, temperature, nutriment, which are called *karajakāya*; mind (= consciousness and mental concomitants); and those corporeal *dhamma* called in-breath and out-breath (*assāsa passāsa*).

[kiñcāpi assāsapassāsa cittasamutthānā, karajakāyam pana vinā tesam appavattanato “kāyañca cittañca paṭicca assāsapassāsā”ti vuttam. (Mahāṭīkā-1-337)

= The in-breath and out-breath are a group of corporeal units produced by mind in which the sound as ninth factor, called *cittaja navaka kalāpa*. Those corporeal *dhamma* consisting in the in-breath and out-breath are corporealities produced by mind (*citta samutthāna rūpa*) actually. However, due to inability to occur those corporeal *dhamma* of in-breath and out-breath in the absence of underived and derived corporealities called *karajakāya*, the commentator explained that “*kāyañca cittañca*

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paṭicca assāsa passāsa” = “corporeal *dhamma* of in-breath and out-breath occur depending upon both *karajakāya* and mind”. (*Mahāṭīkā-1-337*)

It would be illustrated that — as if the blower is applied to move upward and downward, the air is pumped out depending upon both the blower and appropriate effort of the man which is suitable to occur that air, similarly, it should be recognized on the fact that those in-breath and out-breath occur depending upon both *karajakāya* and mind. After that it would be distinguished as

1. the corporeality on both

(a) all corporeal *dhamma* consisting in in-breath and out-breath and

(b) un-derived and derived corporealities called *karajakāya*,
2. the mentality on both

(a) the consciousness (*citta*) and

(b) mental concomitants which are associating *dhamma* of that consciousness.

This is summary of this explanation relating with in-breath and out-breath (*ānāpānassati kathā*). Detailed account on distinguishing of mentality and corporeality would be presented later.

After mentality and corporeality are distinguished and kept in mind in this way, those causal *dhamma*, such as ignorance (*avijjā*), craving (*tahnā*), *kamma* etc., of those mentality and corporeality, must be scrutinized. If the *meditator* who scrutinizes causal *dhamma*, ignorance etc., knows and sees those causal *dhamma* penetratively, he is able to overcome 16 kinds of skeptical doubts, such as ..., “Did I occur in previous life?” etc., which occurs depending upon occurrence of mentality and corporeality for three periods, past, future and present lives.

The *meditator* who had well overcome those skeptical doubts, then, discerned on five aggregates, i.e., corporeality, feeling, perception, *kamma*-formation, consciousness, which are occurring in 11 modes, past, future, present, internal, external, etc., by means of *kalāpa sammāsana naya* through which those *dhamma* were generalized as impermanence (*anicca*) etc. commonly; then he had rejected ten kinds of impurities of *vipassanā* knowledge (*dasa upakkilesa*), light (*obhāsa*) etc., which usually occur before *udayabbayānupassanāñāna*, which belongs to the stage of purification of way of practice leading to the Path-Knowledge (*patipadāñānadassana visuddhi*); then he reached to knowledge of dissolution (*bhaṅgānupassanāñāna*) which is capable of discerning on perishing stage of *saṅkhāra dhamma*, after arising of *saṅkhāra dhamma* which were kept in mind by *udayabbaya ñāna*, had been given up; he disgusted and freed from attachment of all kinds of *saṅkhāra dhamma* by means of *bhaṅgānupassanāñāna*; then it would be reached to four Noble Path-Knowledges successively and it would be situated into the fourth-Fruit-Knowledge resulting in reaching to the end of 19 kinds of reflecting knowledge (*paccavekkhana ñāna*); the arahant who is the most supreme one deserving to accept offerings of all beings including heavenly beings, occurred successively indeed.

By following the way of practice mentioned in this way, the way of practice of mindfulness of breathing of that *bhikkhu* who practiced the mindfulness of breathing from the beginning of counting method called *gaṇanā naya* to the end of *vipassanā* practice had been put through thoroughly.

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These words mentioned above are related to explanation of the first tetrad instructions (*pathama catukka*) (among four tetrads instructions) of mindfulness of breathing by means of all cascade of modes, indeed. (*Visuddhi-1-278,279*)

3.9.A. Special notes

With regarding to these explanations found in above commentary, it will be continued to present,

(1) how to distinguish and keep in mind corporeal *dhamma* which are called the body of in-breath and out-breath (*assāsa passāsa kāya*) and all kinds of corporealities occurring throughout body (*karajakāya*), in the section of *rūpa kammaṭṭhāna* (= practice on the corporeality),

- (2) how to distinguish and keep in mind mental *dhamma* (= consciousness and mental concomitants), in the section of *nāma kammaṭṭhāna* (= practice on the mentality),
 (3) how to distinguish and keep in mind the mode of occurrence or resultant five aggregates depending upon obvious occurrence of causal *dhamma*, ignorance, craving, clinging, *kamma*-formation, *kamma* etc., within three periods, past, future and present, in the section of *paṭiccasamuppāda* (Dependence-Origination),
 (4) how to distinguish and keep in mind the nature of those *sañkhāra dhamma* called corporeality, mentality, causes, results, by means of characteristics (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*), in the section of *lakkhaṇādicatukka* (= tetrad modes, characteristics; etc.),
 (5) how to develop *vipassanā* practice on those *sañkhāra dhamma*, in the section of *vipassanā*, respectively.

Now, it would be continued to present remaining three kinds of tetrad instructions (*catukka*). There is no specific way of practice among those three tetrad instructions. It is because the fact that it would be preached for the *meditator* who had attained absorptions by means of practice of the first tetrad instructions called *kāyānupassanā*, on

1. the second tetrad instructions by means of *vedanānupassanā* (repeated discerning on feeling),
2. the third tetrad instructions by means of *cittānupassanā* (repeated discerning on consciousness),
3. the fourth instructions by means of *dhammānupassanā* (repeated discerning on *dhamma*), respectively.

3.9.B. Second tetrad instructions (*dutiya catukka*)

1. *pītipatisamvedī assasissāmīti sikkhati, pītipatisamvedī passasissāmīti sikkhati.*
2. *sukhapatisamvedī. pa.*
3. *cittasañkhārapatisamvedī. pa.*
4. *passambhayam cittasañkhāram. pa.* (page-483, Volume I)

1. *pīti patisamvedī*

1. It should be practiced by knowing the pleasurable interest (*pīti*) apparently in order to fulfil the occurrence of in-breath.

It should be practiced by knowing the pleasurable interest (*pīti*) apparently in order to fulfil the occurrence of out-breath.

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pītipatisamvedīti pītim patisamviditam karonto pākaṭam karonto assasissāmi passasissāmīti sikkhati. tattha dvihākārehi pītipatisamviditā hoti ārammaṇato ca asammoḥato ca.

katham ārammaṇato pīti patisamviditā hoti? sappītike dve jhāne samāpajjati. tassa samāpattikkhaṇe jhānapaṭilābhena ārammaṇato pīti patisamviditā hoti, ārammaṇassa patisamviditattā. katham asammoḥato? sappītike jhāne samāpajjitvā vutṭhāya jhānasampayuttam pītim khayato vayato sammasati. tassa vipassanākkhaṇe lakkhaṇapaṭivedhena asammoḥato pīti patisamviditā hoti. (Visuddhi-1-279)

The meaning of *pīti patisamvedī* is that — it would be practiced by knowing the pleasurable interest (*pīti*) thoroughly as a ruby in the hand, in order to fulfil the occurrence of in-breath and out-breath. In that word, *pīti patisamvedī*, the pleasurable interest would be known thoroughly by means of both

- (1) the nature of object (*ārammaṇa*) and
(2) the nature of non-delusion (*asammoha*).

(1) How the pleasurable interest would be known by means of the **nature of object**?

As shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*pīti*), would be entered one by one. By the time the absorption to be entering, that *meditator* is deserving to know factor of absorption called pleasurable interest which belongs to the first or second absorption which has object of sign of full concentration of mindfulness of breathing due to presence of attainment of absorption and due to taking object of sign of full concentration of mindfulness of breathing. This is because the fact that object of sign of full concentration of mindfulness of breathing is deserving to be known thoroughly indeed. (*Visuddhi-1-279*)

The meaning is as follows: — For instance, if the man who searches the snake knows apparently dwelling site of that snake, it is deserving to know apparently on that snake with the result that it had been trapped. It is because the fact that catching of that snake can be achieved easily by means of reciting *mantra*. Similarly, if object of sign of full concentration of mindfulness of breathing which is dependence of pleasurable interest, is known apparently, it is deserving to know apparently on that pleasurable interest. It is because the fact that it is very easy to distinguish both the specific character object of sign of full concentration of mindfulness of breathing of pleasurable interest, (i.e. the characteristic of nature of satisfying to see object of sign of full concentration of mindfulness of breathing) and the general character (*sāmañña lakkhaṇā*) of pleasurable interest i.e. mode of nature of impermanence, suffering and non-self. (*Mahāṭīkā-1-338*)

In this case due to the nature of satisfying and pleasing on object of sign of full concentration of mindfulness of breathing is pleasurable interest, if object of sign of full concentration of mindfulness

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of breathing is known apparently, the pleasurable interest will be appeared apparently depending upon the life continuum which occurs depending upon the physical base of mind (*hadaya vatthu*). In the Pāli Text, commentary and sub-commentary of *Anupada sutta*, it is explained that if discerning on both base and object is put through simultaneously, the mental *dhamma* will be appeared clearly in the insight of *meditator*. (Detailed explanation can be seen in section V, Volume II, *Nāma kammaṭṭhāna*.)

(2) How the pleasurable interest would be known apparently by means of the **nature of non-delusion**?

As shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*pīti*), would be entered one by one and it would be emerged from it and then that pleasurable interest which is yoking with absorption would be discerned as the nature of dissolution and perishing away. By the time the pleasurable interest is discerned by and seen by *vipassanā* knowledge, the *meditator* penetratively know and see both specific character and general character of pleasurable interest (= associating mental *dhamma* including *pīti* as significant object). That penetrative knowing and seeing on specific and general characters of pleasurable interest is called “it would be known by means of the nature of non-delusion (*asammoha*). Thus the pleasurable interest would be known apparently by means of the nature of non-delusion. (*Visuddhi-1-279*)

yatheva hi ārammaṇamukkhena pīti paṭisamviditā hoti, evaṃ taṃsampayuttadhammāpi ārammaṇamukkhena paṭisamviditā eva hontīti. (*Mahāṭīkā-1-339*)

As the pleasurable interest would be known apparently by leading to face with object of sign of full concentration of mindfulness of breathing, similarly, it should be recognized the fact that mind and mental concomitants which are associating *dhamma* with pleasurable interest in the same mind moment, would be known apparently by leading to face with object of sign of full concentration of mindfulness of breathing. (*Mahāṭīkā*-1-339)

2. *sukha paṭisamvedī*

3. *citta sañkhāra paṭisamvedī*

It should be recognized on the meaning of remaining words, *sukha paṭisamvedī*, *citta sañkhāra paṭisamvedī*, as shown in this way. (It refers to two kinds of knowing by means of both the **nature of object and non-delusion**.) Significant notes are as follows: —

It should be recognized on the fact that agreeable feeling (*sukha*) would be known apparently by means of the first, second, and third absorption for tetrad absorption method, while two kinds of *citta sañkhāra*, the feeling (*vedanā*) and the perception (*saññā*) would be known apparently by means of four kinds of absorption. Two *dhamma* called feeling and perception are designated as *citta sañkhāra*.

With relating to the phrase, *sukha paṭisamvedī*, it should be recognized the fact in *Paṭisambhidā magga* Pāli Text, that “*sukhanti dve sukhāni kāyikañca sukham cetasikañca* = it would be preached on two kinds of agreeable feeling as both bodily agreeable feeling (*kāyika sukha*) and mentally agreeable feeling (*cetasika sukha*), in order to show the fields of *vipassanā* knowledge (*vipassanā bhūmi*) which are occurred by means of three kinds of generalization on five aggregates, corporeality, mentality, and *sañkhāra dhamma*, occurring in 31 realms, which are occurred by 11

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modes of situations, such as , past, future, present, internal, external etc. called miscellaneous *sañkhāra* (*pakinnaka sañkhāra*). This is because the fact that it is impossible to occur bodily agreeable feeling in the absorption. (It means that during the absorption is occurring, mentally agreeable feeling only can be occurred within mind moment of impulsion of absorption but not bodily agreeable feeling. Bodily agreeable feeling can be occurred by associating with touching-consciousness which is joyful, rootless wholesome resultant (*a-hetuka kusala vipāka sukha-sahagata kāyaviññāna citta*) but not with consciousness of impulsions of absorption.) (*Visuddhi*-1-280; *Mahāṭīkā*-1-340)

4. *passambhayam citta sañkhāram*

Passambhayam citta sañkhāram means that it should be practiced by ceasing the feeling and perception which is called gross *citta sañkhāra* in order to fulfil the occurrence of in-breath and out-breath. It should be recognized on the cessation, which is intended to be said indirect way as “by ceasing”, as mentioned in detailed on *kāya sañkhāra*.

vedanānupassanā (= repeated discerning on feeling)

It can be explained in detail. For this second tetrad instructions, in the word “*paṭisamvedī* = by knowing apparently on pleasurable interest”, it would be preached emphatically on associating feeling which occurs together with pleasurable interest with regarding to pleasurable interest (*pīti*) significantly.

In the word “*sukha paṭisamvedī* = by knowing apparently on agreeable feeling”, it would be preached on agreeable feeling as a sample only. In the phrases, “*citta sañkhāra paṭisamvedī, passambhayam citta sañkhāram*”, it would be preached emphatically on only the feeling which associates with perception due to presence of the preaching that “*saññā ca*

vedanā ca cetasikā ete dhammā citta paṭibhaddhā citta sañkhāra = these two kinds of *dhamma* called perception and feeling, occur depending upon consciousness. Those are prepared by consciousness (*Paṭisambhidā Magga*-187; *M*-1-376)

[Owing to the Buddha preached in *Paṭisambhidā Magga*, that “*viññāṇapaccayā nāmarūpaṃ* = because presence of consciousness, corporeality and mentality occur” etc. resulting in occurrence of mental concomitants is also due to presence of consciousness, it means the fact that those two *dhamma* called the feeling and perception, occur depending upon and relating to the consciousness indeed.]

It should be recognized the fact that the Buddha preached this second tetrad instructions by means of *vedanānupassanā* in this way. (*Visuddhi*-1-280; *Mahāṭīkā*-1-341)

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3.9.C. Third tetrad instructions (*tatiya catukka*)

1. *cittapaṭsamvedī assasissāmīti sikkhati, cittapaṭsamvedī passasissāmīti sikkhati.*
2. *abhippamodayaṃ cittaṃ. pa.*
3. *samādahaṃ cittaṃ. pa.*
4. *vimocayaṃ cittaṃ. pa.*

1. *citta paṭisamvedī*

It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of in-breath.

It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of out-breath.

It should be recognized the fact that the consciousness should be known apparently by means of four absorptions respectively in this third tetrad instructions. It also refers to two kinds of penetrative knowing, viz, the **nature of object** and the **nature of non-delusion**. It would be entered into four absorptions one by one, by taking object of sign of full concentration of mindfulness of breathing. In the continuum of that *meditator*, due to fulfilment of absorption and taking object of sign of full concentration of mindfulness of breathing, it should be known apparently on the consciousness which is associating with the absorption and has the object of sign of full concentration of mindfulness of breathing. It is because the fact that it should be known apparently on object of sign of full concentration of mindfulness of breathing. This is how the consciousness of absorption would be known by means of the nature of object.

Four absorptions would be entered one by one. After it would be from absorption, the consciousness of absorption (including mental concomitants associating with absorption) would be generalized as three general characters by seeing the nature of dissolution and perishing away. During it is carrying out *vipassanā* practice, the *meditator* penetratively knows and sees both specific character and general character of consciousness of absorption. That kind of penetrative knowing can be said that the consciousness of absorption would be known apparently by means of non-delusion. (*Visuddhi*-1-280; *Mahāṭīkā*-1-341)

In the first instruction of the third tetrad, the Buddha instructed to breathe in and out by knowing apparently on the nature of object and non-delusion.

2. *abhippamodayaṃ cittaṃ*

It means that — it should be practiced

(a) by enhancing the consciousness of absorption with the help of pleasurable interest which is associating with absorption,

(b) by pleasing the consciousness of absorption which occurs by taking the object of the nature of dissolution and perishing away of pleasurable interest (*pīti*) of absorption, with the help of pleasurable interest which is the object of *vipassanā* knowledge in order to fulfil the occurrence of in-breath and out-breath.

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The bliss and great satisfaction would be occurred by means of:

- (1) mode of concentration,
- (2) mode of *vipassanā* .

(1) **By means of mode of concentration** is that — it would be entered into the first and second absorptions which are associating with pleasurable interest. At the moment of absorption, that *meditator* enhances and pleases consciousness of absorption with the help of pleasurable interest which is associating with absorption.

(2) **By means of mode of *vipassanā*** is that — after the first and second absorption were entered one by one and then emerged from it and it would be discerned by *vipassanā* knowledge on the nature of dissolution and perishing away of pleasurable interest which is associating with each absorption. If it is discerned in this way, by the time *vipassanā* knowledge are occurring, that pleasurable interest pleases and satisfies the *vipassanā* knowledge which is occurred by taking the object of pleasurable interest. The *meditator* who practices in this way, can be said the person who fulfils in order to occur in-breath and out-breath by pleasing and satisfying the consciousness well. (*Visuddhi*-1-280,281). It should be recognized as a person is very pleasing and satisfying when he see his very beloved friend.

3. *samādaham cittaṃ*

The meaning of “*samādaham cittaṃ* = it should be practiced by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”, is that — it should be practiced by putting and leading the mind on to the object of sign of full concentration of mindfulness of breathing with the help of entering into four kinds of absorption, the first absorption etc., in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

It means that — it must be practiced by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakkha* and wandering of the mind from the object called *uddhacca pakkha*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭīkā*-1-342)

If the breathing is performed by occurring and entering into the absorption, it can be said that the mind is putting well and breathing in the *samatha* stage. In the *vipassanā* stage, it must be as follows: _____

For the *meditator* who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of dissolution and perishing away, a kind

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of concentration, **momentary one-pointedness** of the mind called *khaṇika cittakaggatā* occurs by means of penetrative knowing and seeing the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption

of every mind moment during the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practiced by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi*-1-281)

khanika cittakaggatā — means the concentration which is capable of putting the mind on object momentarily. If that *khanikā samādhi* (momentary concentration) called *khanikā cittakaggatā* occurs continuously by means of taking the objects of

1. **mode of impermanence**, the nature of dissolution just after arising,
2. **mode of suffering**, the nature of being oppressed by continuous process of arising and passing away,
3. **mode of non-self**, the nature of lack of self (*atta*) which is the indestructible essence, of *saṅkhāra dhamma*, the consciousness of *vipassanā* is firmly fixed to those *saṅkhāra dhamma* due to lack of suppressing of opposite *dhamma*, such as delusion (*moha*) etc. The commentator, therefore, explained above words accordingly. (*Mahāṭīkā*-1-342)

It is essential to be noticed the fact this kind of *khanikā samādhi* can be occurred only in the continuum of *meditator* who attained absorption and is able to carry out *vipassanā* practice on *saṅkhāra dhamma* of absorption. (Those remaining kinds of *khanikā samādhi* are presented in previous section.) This is the Buddha’s instruction how to put the mind well on the object and breathe in and out systematically.

4. *vimocayam cittam*

It would be practiced by means of delivering from opposite *dhamma* for a long time (*vikkhambhana vimutti*), i.e.,

1. from hindering *dhamma* (*nīvarana*) by the first absorption,
2. from initial and sustained application (*vitakka, vicāra*) by the second absorption,
3. from pleasurable interest (*pīti*) by the third absorption,
4. from agreeable and disagreeable feelings (*sukha, dukkha*) by the fourth absorption, in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

This is the way of breathing with the help of delivering from opposite *dhamma* by concentration. The way of practice by means of *vipassanā* is as follows: —

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It would be entered into those four absorptions one by one and emerged from it. Then discerning on three general characteristics should be performed by seeing the nature of dissolution and perishing away of the consciousness which is associating with the absorption. (the consciousness and mental concomitants)

At the moment of occurrence of *vipassanā* knowledge, that *meditator* who is discerning by taking the object of perishing away or dissolution (*bhaṅga*) of *saṅkhāra dhamma* which are led by the consciousness of absorption, causes the in-breath and out-breath by delivering the mind ...

- (1) from perception of permanence (*nicca saññā*) by *aniccā nupassanā*
- (2) from perception of happiness (*sukha saññā*) by *dukkhā nupassanā*
- (3) from perception of self (*atta saññā*) by *anattā nupassanā*
- (4) from strong desire to *saṅkhāra dhamma*, *nandī* called *sappītika tahnā* by *nibbidā nupassanā*
- (5) from lust (*rāga*) by *virāgā nupassanā* which discerns the nature of dissolution of *saṅkhāra dhamma*

(6) from lust (*samudaya* = *rāga*) by *nirodhā nupassanā* which discerns the nature of cessation of *sañkhāra dhamma*,

(7) from obsession on **permanence** of *sañkhāra* by *paṭinissaggā nupassanā* which discerns the perishing away of *sañkhāra dhamma* and leading to the *nibbāna* by means of mode of momentary rejecting on *sañkhāra dhamma*, respectively.

The Buddha, therefore, preached that “it would be practiced by delivering the mind from opposite *dhamma* in order to fulfil the occurrence of in-breath and out-breath”. Thus, it should be recognized on the fact that “this third tetrad instructions would be preached by means of *cittā nupassanā* (repeated discerning on consciousness)”. (*Visuddhi*-1-281)

The fact to be noticed

Although it would be preached on the second tetrad by means of *vedanā nupassanā*, while the third tetrad by means of *cittā nupassanā*, it must not discern only either one feeling (*vedanā*) uniquely or one consciousness (*citta*) uniquely. It must be discerned on both associating mental concomitants, physical bases and those mental *dhamma* which are occurred by taking the object of those corporeal *dhamma* respectively. It can be seen detail in *nāma kammaṭṭhāna*, Volume II.

3.9.D. Fourth tetrad instructions (*catuttha catukka*)

1. *aniccānupassī assasissāmīti sikkhati.*
aniccānupassī passasissāmīti sikkhati.
2. *virāgānupassī. pa.*
3. *nirodhānupassī. pa.*
4. *paṭinissaggānupassī. pa.*

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1. *aniccā nupassī*

It should be practised by repeated discerning as *anicca* (impermanence) in order to fulfil the occurrence of in-breath and out-breath.

In this case, the commentator instructed to distinguish among four terms,

1. *anicca* (impermanence)
2. *aniccatā* (mode of impermanence)
3. *aniccā nupassanā* (repeated discerning as impermanence)
4. *aniccā nupassī* (the person who had fulfilled with *aniccā nupassanā* knowledge).

*tattha aniccanti pañcakkhandhā. kasmā? uppādavayaññattabhāvā. aniccatāti tesamyeva uppādavayaññattam, hutvā abhāvo vā. nibbattānaṃ tenevākārena atṭhatvā khaṇabhaṅgane bhedoti attho. Aniccānupassanāti tassā aniccatāya vasena rūpādīsu aniccanti anupassanā. aniccānupassīti tāya anupassanāya samannāgato. tasmā evaṃ bhūto assasanto passasanto ca idha “aniccānupassī assasissāmi passasissāmīti sikkhati”ti veditabbo. (*Visuddhi*-1-281,282)*

tattha sañkhataḍḍhamānaṃ hetupaccayehi uppajjanam aḥutvā sambhavo attalābho uppādo. uppānānaṃ tesam khaṇanirodho vināso vayo. jarāya aññathābhāvo aññathattam. yathā hi uppādāvattāya bhinnāya bhaṅgāvattāyāya vatthubhedo natthi, evaṃ tṭhisañkhātāya bhaṅgābhimukhāvattāyāya vatthubhedo natthi, yathā jarāvohāro. tasmā ekassāpi dhammassa jarā yujjati, yā khaṇikajarāti vuccati. ekasena ca

uppādabhaṅgāvathāsu vatthuno abhedo icchitabbo, aññathā “añño uppajjati, añño bhijjati”ti āpajjeyya. tayimaṃ khaṇikajaraṃ sandhāyāha “aññathatta”nti. (Mahāṭīkā-1-343,344)

1. *anicca* (impermanence)

Anicca means those five aggregates (*pañcakkhandha*) indeed. Why is it called *anicca*?

Owing to presence of occurrence of

(a) the nature of arising (*uppāda*)

(b) the nature of perishing away (*bhaṅga*)

(c) the nature of static instant which is special mode that bending toward perishing instant just after arising,

it is called *anicca* (impermanence). (It means that due to presence of three obvious *saṅkhāra lakkhaṇā* called arising (*uppāda*) perishing away (*vaya*) and static phase (*aññathatta*), it is designated as *anicca*.)

2. *aniccatā*

Aniccatā means the special mode of occurrence of arising and passing away, static phase which is bending toward the perishing phase, of those five aggregates only. In other words, it means that the momentary perishing away (*khaṇa bhaṅga*) of those ultimate sense of five aggregates without situating as it's arising phase is called *aniccatā*.

3. *aniccā nupassanā*

It means that repeated discerning on those five aggregates, such as corporeality, etc., as *anicca* (impermanence) by means of *aniccatā* through which the momentary perishing away of ultimate

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dhamma is seen by *vipassanā* insight, is called *aniccānupassanā*. In other words, the *vipassanā* knowledge which repeatedly discerns as *anicca* is designated as *aniccānupassanā*.

4. *aniccānupassī*

The *meditator* who had fulfilled with that *aniccānupassanā* knowledge is called *aniccā nupassī*. Therefore, it should be recognized the fact that the person who fulfils the occurrence of in-breath and out-breath by repeated discerning on those five aggregates as *anicca* can be said the person who is practicing by repeated discerning as *anicca* in this fourth tetrad instructions. (*Visuddhi*-1-281,282)

3.9.E. *uppāda-vaya-aññathattā*

uppāda: — Those corporeal and mental *dhamma* called *saṅkhāra dhamma* which are occurred by unity of various adaptations of respective causes, are called *saṅkhāra dhamma*. The sudden occurrence of newly one without it is present previously, the attaining of the nature of ultimate *dhamma* due to presence of

(a) direct cause called *hetu* or *janaka* which is capable of arising those corporeality and mentality directly, and

(b) supporting cause called *upatthambhaka* or *paccaya* which is capable of supporting to occur those corporeality and mentality, is called the **arising (*uppāda*)**.

vaya: — The cessation of those occurred *saṅkhāra dhamma* as the momentary dissolution (*khaṇa bhaṅga*), is called **perishing away (*vaya*)**.

aññathatta: — The occurrence of ultimate *dhamma* with special mode called static phase (*thiti*), which is bending toward perishing phase just after arising, is called ***aññathatta***.

sañkhata: — The Buddha preached in *Sañkhata lakkhaṇā sutta, Aṅguttara Tikanipāta* (Aṅg-1-150) that there are three characteristics of *sañkhata*, viz, the arising, static, perishing away, in all kinds of ultimate *dhamma*. The arising *dhamma*, then, perishes away. It is not the fact that the arising *dhamma* is the specific one while the perishing and static *dhamma* is another kind actually. It will be clear understood as follows: —

As it is no difference between the arising phase of one kind of ultimate *dhamma* and the perishing phase of another kind of ultimate *dhamma* [it means that by the time the earth element occurs, it is impossible to occur the perishing away of the water-element or by the time the contact (*phassa*) occurs, it is impossible to occur the perishing away of feeling (*vedanā*)], similarly by the time it is bending toward perishing phase, called the static phase occurs, there is no difference between ultimate *dhamma*. That moment bending toward perishing phase can be designated as *jarā* (decaying). Therefore it is suitable to designate as ***jarā*** of one ultimate *dhamma* uniquely. That kind of *jarā* can be designated as momentary decaying (*khanika jarā*). It is right. — It is essential to non-difference between the arising and perishing phase of essence of ultimate *dhamma*, actually. If one accepts difference between them except non-different, a kind of misunderstanding that “another kind of ultimate *dhamma* arises while another kind of ultimate *dhamma* perishes away”, can be occurred in those person who prefers difference between them. Therefore it should be recognized on the fact

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that with regarding to that *jarā*, it is intended to say momentary decaying (***khanika jarā***) only, but not refer to old aging (***jarā***) which is applied in conventional truth (*vohāra sacca*), i.e., *pabandha thiti paññatti jarā* = the nature of old aging of being in the aspect of conventional truth. (*Mahāṭīkā*-1-343,344)

Due to presence of such three characteristics called arising – static – perishing away, the designation of five aggregates as *anicca* (impermanence) would be occurred. The term *anicca* is designated on those three characteristics with the result that after it would be said that “***aniccatā ti tesamyeva uppāda vayaññathattam*** = *aniccatā* means the arising, perishing away and static phase called *jarā* of those five aggregates only, especially, in order to show the term *aniccatā* refers to momentary cessation (*khanikā nirodha*), the commentator said that ‘***huttvā abhāvo vā***’ = the nature voidness after arising is also called *aniccatā*’. In that phrase, due to previous occurrence of the nature of arising before the nature of voidness, it would be said in addition to “*huttvā* = after arising”. With regarding to the word, *huttvā* = after arising, it would be clearly shown the fact that previous voidness occurs before the voidness (*a-bhāva*) called perishing away occurs. (*Mahāṭīkā*-1-344)

The meaning is that — the voidness (*a-bhāva*) are of two kinds: ***pāgabhāva*** which is a kind of voidances of corporeality and mentality before arising phase (*uppāda*) and ***viddhamṣābhāva*** which is also another kind of voidances of corporeality and mentality after perishing phase. In the words, “*huttvā a-bhāvo vā*”, ***a-bhāvo*** refers to the meaning of ***viddhamṣābhāva*** which is the nature of voidances of corporeality and mentality after perishing phase called ***vināsa a-bhāva***. Then, owing to presence of the meaning, “corporeality and mentality arise from voidness called *a-bhāva* before it arise”, of the word, ***huttvā***, that word shows the fact that “the voidness of corporeality and mentality before arise (*a-bhāva*) is preceding one while “the voidness of corporeality and mentality after perishing phase” is succeeding one.

Corporeality and mentality are void before it arise and after perished away. Thus these are the nature of *dhamma* which is occurring temporarily as the arising phase, (*uppāda*), static phase(*thiti*), perishing phase (*bhaṅga*), between two kinds of voidness. Those five kinds

of aggregates are only impermanent *dhamma* (*anicca*), and the *meditator* who wants to discern repeatedly as *anicca*, must

1. know five aggregates which are ultimate realities occurring in three periods, two continuums,
2. know causal *dhamma* occurring in three periods of those five aggregates, as they really are,
3. know
 - (a) mode of dissolution after arising
 - (b) modes of perishing away in every moment called *anicca* of five aggregates associating with causal *dhamma*,
4. practise by seeing mode of impermanence and by generalizing as *anicca*, in order to fulfil the occurrence of in-breath and out-breath.

If it would be practiced in that way it can be said that *aniccānupassanā* knowledge had been fulfilled

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thoroughly. The *meditator* with that *aniccānupassanā* knowledge can be designated as the person of *aniccā nupassī*, indeed.

2. *virāgānupassī*

virāgānupassīti ettha pana dve virāgā khayavirāgo ca accantavirāgo ca. tattha khavirāgoti saṅkhārānam khanabhaṅgo. accantavirāgoti nibbānam. virāgānupassanāti tadubhayadassanavasena pavattā vipassanā ca maggo. tāya duvidhāyapi anupassanāya samannāgato hutvā assasanto passasanto ca “virāgānupassī assasissāmi passasissāmīti sikkhatī” ti veditabbo. nirodhānupassīpadepe eveda nayo. (Visuddhi-1-282)

In the word, ***virāgā nupassī***, there are two kinds of *virāga*, viz,

- (1) ***khaya virāga*** which is dissolution of *saṅkhāra dhamma*
- (2) ***accanta virāga*** which is cessation of lust (*rāga*) or *saṅkhāra dhamma*, and it is called *nibbāna*.

In those two kinds, the momentary dissolution (*khaṇa bhaṅga*) where momentary cessation (*khaṇa nirodha*) of *saṅkhāra dhamma* occurs continuously, is called *khaya virāga*. *Nibbāna* called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, is called ***accanta virāga***.

The *vipassanā* knowledge which is occurred by means of discerning only on dissolution of *saṅkhāra dhamma* is designated as ***virāgā nupassanā***. The noble Path-Knowledge which is occurred by means of seeing on *nibbāna* called *accanta virāga*, is also known as *virāga nupassanā*. It should be recognized on the fact that the person who fulfils the occurrence of in-breath and out-breath by completion with those two kinds of *virāga nupassanā* knowledge, practices as “*virāga nupassī assasissāmi passasissāmīti sikkhatī*”.

In other words: — The *vipassanā* knowledge, due to capability to discern as three general characters by taking the object of momentary dissolution of *saṅkhāra dhamma*, occurs continuously by means of ***khaya virāgā nupassanā***. Due to bending toward the eternal peace, *nibbāna* called *asaṅkhata*, the *vipassanā* knowledge occurs by means of ***accanta virāgā nupassanā*** simultaneously.

The noble Path-Knowledge is penetratively knowing and seeing the eternal peace, *nibbāna*, called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, with the help of non-delusion (*a-sammoha*). That noble Path-Knowledge which is taking the object of *nibbāna*, eradicates deluding *dhamma* which covers *saṅkhāra dhamma* and prohibits dissolution of those *dhamma*, without any remain. Due to eradication of delusion which is incapable of knowing the dissolution of *saṅkhāra dhamma*, the knowledge (*vijjā*) which is knowing it, had been fulfilled as it's function (*kiṇca siddhi*). That kind of knowing by means

of it's function, can be designated as knowing with non-delusion (*a-sammoha*). Due to eradication of delusion (*moha*), if dissolution of *sañkhāra dhamma* are discerned again, it will be known every time indeed. That kind of knowing can be designated as *khaya virāgā nupassanā* which always discerning on dissolution of *sañkhāra dhamma* by means of non-delusion.

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Therefore, the noble Path-Knowledge would be occurred by means of *khaya virāgā nupassanā* which discerns dissolution of *sañkhāra dhamma* by means of non-delusion. It should be recognized on the fact that owing to ability of discerning on *nibbāna* called *asañkhata* where all kinds of *sañkhāra dhamma* are totally ceased, where lust (*rāga*) are totally ceased, by means of facing with the object directly, the noble Path-Knowledge occurs by means of *accanta virāgā nupassanā*, actually. (*Mahāṭīkā*-1-334)

3. *nirodhā nupassī*

Similarly, it should be recognized on the word, *nirodhā nupassī* in which two kinds of cessation includes: dissolution of *sañkhāra dhamma* called ***khaya nirodha*** and the eternal peace, *nibbāna* which is *asañkhata dhātu*, called ***accanta nirodha***. It means that it should be practiced by repeated discerning on dissolution of *sañkhāra dhamma* and by taking the object of *nibbāna* where those *sañkhāra dhamma* and lust are ceased in order to fulfil the occurrence of in-breath and out-breath.

4. *paṭinissaggā nupassī*

In the word, *paṭinissaggā nupassī*, there are two kinds of abandoning (*paṭinissaggā*);

- (1) ***pariccāga paṭinissaggā***
- (2) ***pakkhandana paṭinissaggā***.

Those *vipassanā* knowledge and noble Path-Knowledge which are capable of abandoning defilements, are called *paṭinissaggā nupassanā*.

vipassanā — *Aniccānupassanā* knowledge which is repeated discerning as *anicca* by taking the object of dissolution of *sañkhāra dhamma*, abandons wrong perception called perception of permanence (*nicca saññā*) which falls on *sañkhāra dhamma* by means of temporary abandoning (*tadaṅga pahāna*). Those defilements which are led by ignorance, craving and clinging, called *kilesa vatta*, those wholesome and unwholesome actions (*kusala, akusala kamma*) called *sañkhāra* which are caused by that *kilesa vatta*, which are capable of forming new existence, such resultant aggregates (*vipāka khandha*) which are caused by that *kilesa vatta* and *kamma vatta* called *abhi sañkhāra*, can be occurred in future by means of obsession as permanence (*nicca*). If the mode of discerning as impermanence (*anicca*) on dissolution process of *sañkhāra dhamma* occurs continuously, it abandons all kinds of those *kilesa vatta*, *kamma vatta* and resultant aggregates called *vipāka vatta* by means of **non-reoccurable again in future**.

Those *kilesa vatta*, *kamma vatta* resultant aggregates called *vipāka vatta*, which are caused by perception of happiness (*sukha saññā*) and perception of self (*atta saññā*), are abandoned by means of temporarily and non-reoccurable again in future during *vipassanā* practice through which *dukkha nupassanā* knowledge which takes the object of nature of being oppressed by continuous dissolution and perishing away of *sañkhāra dhamma*, abandons the perception of happiness, while

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anattā nupassanā knowledge which takes the object of nature of lack of “self” which is non-destructible essence in those perishing *saṅkhāra dhamma* abandons the perception of self (*atta saññā*), occurs continuously in him. Then, due to knowing and seeing faults of *saṅkhāra dhamma* really, i.e., the fault of impermanence, the fault of suffering, the fault of non-self, the fault of loathsomeness (*asubha*) of all *saṅkhāra dhamma* called *saṅkhata*, which are situated in three worlds, viz, sensuous world, fine-material world and immaterial world, it usually be occurred as entering into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by means of bending toward and inclination to that *nibbāna* which is opposite *dhamma* of *saṅkhāra dhamma*.

The *vipassanā* knowledge can, therefore, be designated as *pariccāga paṭinissaggā*, due to ability to abandon defilements together with resultant aggregates, *abhi saṅkhāra dhamma* temporarily. Due to occurrence of entering into *nibbāna* by bending toward it, it is also designated as *pakkhandana paṭinissaggā*.

If those defilements would be abandoned by eradication (*samuccheda*) without any remain, the noble Path-Knowledge not only abandons both wholesome, unwholesome actions called *abhi saṅkhāra*, which are capable of forming new existence, and the resultant aggregates which are caused by those defilements and *abhi saṅkhāra dhamma*, by means of making a condition which is incapable of reoccurring in future again, but also enters into eternal peace, *nibbāna* called *a-saṅkhata dhātu*, by means of facing with *nibbāna* as it’s object. That noble Path-Knowledge can, therefore, be designated as both ***pariccāga paṭinissaggā*** = the *dhamma* which is able to abandon permanently defilements with aggregates, *abhi saṅkhāra dhamma*, and ***pakkhandana paṭinissaggā*** = the *dhamma* which is able to enter into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by taking as it’s object. Those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge would be designated as *anupassanā* due to ability to follow preceding knowledge and take the object of preceding knowledge and due to ability to discern repeatedly on those preceding knowledge successively.

The meaning is that — the *vipassanā* knowledge repeated discerns as *anicca, dukkha, anatta* by taking the object of preceding *vipassanā* knowledge, which are always arising and passing away so-called mode of impermanence (*anicca*) etc. Then the succeeding *vipassanā* knowledge repeatedly discerns as *anicca, dukkha, anatta* by taking the object of arising and passing away processes of preceding *vipassanā* knowledge. Therefore it would be said *anupassanā*. The noble Path-Knowledge, indeed, would also be designated as *anupassanā*, due to ability to follow *gottrabhu* and discern *nibbāna* which is the object of *gottrabhu*. It should be recognized on the fact that the person who completed with those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge in order to fulfil the occurrence of in-breath and out-breath, can be said that he practised

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as “*paṭinissaggā nupassī assasissāmīti sikkhati, paṭinissaggā nupassī passasissāmīti sikkhati*”. (*Visuddhi*-1-282; *Mahāṭīkā*-1-345)

This is the instruction of the Buddha in order to fulfil occurrence of in-breath and out-breath by arising *vipassanā* knowledge and Path-Knowledge successively.

3.9.F. Four kinds of *anupassanā*

*ayam tāvettha kāyānupassanāvasena vuttassa paṭhamacatukkassa
anupubbapadavaṇṇanā.*

*yasmā panettha idameva catukkam ādikammikassa kammaṭṭhānavasena vuttam.
itarāni pana tīni catukkāni ettha pattajjhānassa vedanācittadhammānupassanāvasena
vuttāni. (Visuddhi-1-269)*

*idam catutthacatukkam suddhavipassanāvaseneva vuttam. purimāni pana tīni
samathavipassanāvasena. evam catunnam catukkānam vasena soḷasavatthukāya
ānāpānassatiyā bhāvanā veditabbā. evam soḷasa vatthivasena ca pana ayam ānāpānassati
mahapphalā hoti mahānisamsā. (Visuddhi-1-282)*

According to above explanations found in *Visuddhi Magga*, the Buddha expounded

1. the first tetrad instruction by means of **kāyānupassanā**,
2. the second tetrad instruction by means of **vedanānupassanā**
3. the third tetrad instruction by means of **cittānupassanā**
4. the fourth tetrad instruction by means of **dhammānupassanā**, respectively.

Among those tetrad instructions, it had been instructed to discern the second, third and fourth tetrad instruction by means of *vedanānupassanā*, *cittānupassanā*, and *dhammānupassanā* respectively, for only those persons who had well attained absorptions (*jhāna lābhī*).

In the preaching of the Buddha in that way, this fourth tetrad (*catuttha catukka*) would be preached by means of pure *vipassanā* (*suddha vipassanā*). In those tetrads, the first, second and third ones, it would be expounded by means of both *samatha* and *vipassanā*, commonly. Thus it should be recognized on the practice of mindfulness of breathing which has 16 modes of depending bases by means of four kinds of tetrad instructions. This way of practice so-called the mindfulness of breathing, which has thoroughly developed by means of these 16 modes of depending bases, has great advancement and improvement up to the Fourth Fruit-Knowledge (*arahatta phala ñāṇa*) indeed.

3.10 Five advantages of concentration

1. *ditṭhadhamma sukha vihāra nisamsā*

Those noble arahants who had eradicated all cankers (*āsava*), due to presence of intention to stay peacefully for the whole day in the absorption, are able to occur and develop the concentration of full absorption. The concentration of full absorption of those noble arahants has the advantage called *ditṭha dhamma sukha vihārā nisamsā* = staying with partial happiness in recent physical and mental situations, actually. The Buddha, therefore, preached that —

“*Cunda* ... actually, these *jhānic dhamma* which are capable of concentrating the mind on one-pointedness of the object of sign of *samatha*, which are developed by those hermits out of the Buddha’s admonishment, can not be said the practices which are capable of rejecting and eradicating defilements. In the admonishment of me (the Buddha) who is real Noble-One, those *jhānic dhamma* can be said only *dhamma* which are capable of staying with partial happiness in recent physical and mental situations, actually” etc. (*M-1-49*) preached by the B. (*Visuddhi-1-368*)

Those arahants had been achieved to perform the function of Path-Knowledges and Fruit-Knowledges which are deserving to perform under the Buddha’s admonishment. There is no function to do anymore in order to attain the Path-Knowledge. Therefore trying to attain absorptions and entering into those absorptions performed by those noble arahants has advantages to stay with total happiness in recent physical and mental situations only. This is the first advantage of the concentration.

2. *vipassanā nisamsā*

The concentration of full absorption of fulfilling noble ones (*sekkha*) and worldlings (*puthujana*), which is developed by intention with the purpose of *vipassanā* practice, is advantage to occur *vipassanā*, due to occurrence of proximate cause of *vipassanā* knowledge.

The neighbourhood concentration which is developed by following the proper way of practice under the opportunity to encounter with the arising of the Supreme Buddha, which is suitable to attain the invaluable results called the Path-Knowledge, Fruit-Knowledge and *nibbāna* along with the rounds of rebirth which is unpurified by those defilements, such as the craving (*tahṇā*) etc., has also the advantages to occur *vipassanā*.

“The duration when the Buddha is appearing” called *buddhuppāda navama khaṇa* is the most difficult opportunity in the world. Due to occurrence of the most difficult opportunity of *buddhuppāda navama khaṇa*, it refers to the neighbourhood concentration of a *meditator* who fulfils *vipassanā* practice in order to overcome the suffering of rounds of rebirth without delaying to attain

the concentration of full absorption but with great fears of knowledge, actually. Therefore the Buddha preached that —

“*samādhim bhikkhave bhāvētha samāhito bhikkhave bhikkhu yathābhutam pajānati*”. (*Sam-2-12; Sam-3-363*) = “*Bhikkhus* ... it should be occurred concentration; it should be

developed concentration; *bhikkhus* ... the *bhikkhu* with the mind that is associating with concentration which is well put on the object (sign of full concentration etc.), distinguishes thoroughly (four Noble Truths)” etc. (*Visuddhi*-1-368; *Mahāṭikā*-1-459,460)

3. *abhiññā nisamsā*

Such noble persons, indeed, fulfil various kinds of absorptions with intention to attain super-psychic-knowledge, such as, creating many people from single one just after emerging from the fourth absorption which is the basic factor of super-psychic-knowledge (*abhiññāna*). If those persons have significant wholesome deeds which were the cause of attainment of the super-psychic-knowledge in previous lives, the concentration of full absorption has advantage of super-psychic-knowledge, due to occurrence of proximate cause of super-psychic-knowledge of the fourth absorption or eight kinds of absorptions (*aṭṭhasamāpatti*) which would be entered. Therefore, the Buddha preached that —

so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbataṃ pāpuṇāti sati sati āyatane. (*M*-3-138) = “that person leads and bends toward the mind with strong determination in order to face with such such *dhamma*, such as creating of various kinds, which is well developed by means of super-psychic-knowledge. If the significant wholesome deeds called *adhikāra* which were the causes of attainment of super-psychic-knowledge in previous lives, are present apparently, it would be reached into a situation which is deserving to face with that that *dhamma* which can be faced by means of super-psychic-knowledge,” in *M*-1-138. (*Visuddhi*-1-368)

4. *bhava vivesā nisamsā*

If such persons never fall the absorption with desires to attain the existence of brahma or worldling persons never fall the absorption without desire to attain the existence of brahma, the concentration

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of full absorption has advantage to attain special existence called brahma world (*bhava vivesā nisamsā*), due to capability to attain special existence called brahma world for those persons with desires to attain the existence of brahma and for those persons who never fall absorption although they have no desires to attain that kind of existence. Therefore, the Buddha preached that —

paṭhamam jhānam parittam bhāvetvā kattha upapajjanti. brahmapārisajjānam devānam saḥabyatam upapajjanti. (*Abhi*-2-439)

“Which realm would be reached as rebirth for him because it would be developed the first absorption with less efficiency? It would be reached into fellowship of brahma called *brahma pārisajjā*,” in *Abhi*-2-439. (*Visuddhi*-1-369)

appatthayamānā vā — The commentator said the words, *appatthayamānā vā* = “although they have no wishes”, in order to show the fact that although it never been wished any existence depending on any kind of *kamma* which are causes of reaching to various existences, the function of wish to existence (*bhava patthanā*) had been achieved due to

occurrence of fulfilment of that *kamma* which are causes of reaching to various existences, indeed”. (*Mahāṭṭkā*-1-460)

The meaning is that — although none of wishes for any existence which is corresponding with *kamma* during that *kamma* which is the cause to reaching various existences has being performed, unless those defilements with underlying tendency (*anusaya kilesā*), which are deposited in the continuum of corporeality and mentality of himself, are totally eradicated by the noble Path-Knowledge, presence of those underlying tendency (*anusaya*) is significant cause of occurrence of birth consciousness (*kamma viññāna*). Every *kamma* developed in the continuum of any person with underlying tendency, has efficiency to occur resultant *dhamma* whenever opportunity would be occurred. Therefore, those *kamma* which are causes of reaching to various existences, play the significant role in reaching those existences by means of fulfilment of those *kamma* but not depending on whether wishing to attain any existence has been performed or not. Although there was no wish to attain any life during that *kamma* had been developed, for a person with underlying tendency (*anusaya*), the sign of future existence would be appeared at the time of near death impulses, due to presence of efficiency of that *kamma*. At that time, the occurrence of continuum of mind which is bending toward any existence that is correspondence of his or her previous *kamma*, is the fixed natural law for every being. The occurrence of inclination toward any kind of existence is due to presence of efficiency of underlying tendency which had been deposited in continuum of corporeality and mentality during that *kamma* had being performed. (See *Cetanā Sutta, Nidāna Vagga Samyutta.*)

Not only the concentration of full absorption is capable of performing to occur new existence in that way but also the neighbourhood concentration is capable of performing good existences of sensual sphere (*kāma sugati*), i.e., existences of human being and heavenly beings of 6 kinds. (*Visuddhi*-1-369)

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 501 – 550

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5. *nirodhā nisamsā*

By taking into heart that after eight kinds of absorptions (*samāpatti*) had been occurred and cessation absorption (*niroda samāpatti*) had been entered for throughout seven days without consciousness of any kind, it will be reached into the eternal peace called *nibbāna* which is cessation of these three kinds of sufferings,

1. *dukkha dukkha* (bodily disagreeable feeling)
2. *vipariṇāma dukkha* (bodily and mentally agreeable feelings)
3. *sañkhāra dukkha* (feeling of neutrality associating with all kinds of *sañkhāra dhamma*),

such Noble Ones called non-returnee (*anāgāmi*) and arahants develop the concentration of full absorption. The concentration of full absorption of those Noble Ones has the advantage of the cessation absorption (*niroda samāpatti*) called *nirodhānisamsā*. (*Visuddhi*-1-369)

The cessation absorption (*niroda samāpatti*) is a kind of absorption in which the consciousness, mental concomitants and corporealities produce by mind are ceased totally. Those corporealities produced by *kamma*, temperature and nutriment remains without cessation take place. Those corporeal *dhamma* are also being oppressed by continuous process of arising and passing away with the result that it is designated as *sañkhāra dukkha*. The commentator explained that “*sukham viharissāma* = it will be staying with totally happiness” due to absence of mind resulting in similarity to lack of any kind of suffering when cessation absorption occurs although those kind of suffering called *sañkhāra dukkha* is still present. (*Mahātīkā*-1-460)

These are advantages which can be attained by means of concentration. In this paper, the way of practice of concentration is presented in order to attain the right view on Four Noble Truths as they really are, called *vipassanā nisamsā*, number two advantage only. However, if the *meditator* has desire to practise four protective meditations (*catu rāraṅga kammaṭṭhāna*) called,

1. loving-kindness (*mettā*)
2. recollection of the nobility of the Buddha (*buddhā nussati*)
3. recollection of the death (*marañā nussati*)
4. loathsomeness (*a-subbha*),

before *vipassanā* practice is carried out, it is very appropriate time after the concentration of the fourth absorption through the mindfulness of breathing has been fulfilled actually. (It can be seen in Section Nine *Samatha kammaṭṭhāna*, Volume V.)

If the *meditator* wants to fulfil *vipassanā* knowledge, it will be better to endeavour in order to complete eight kinds of noble qualities of the fourth absorption previously.

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3.11.A. Eight noble qualities of the fourth absorption

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānaṃ khayañānāya cittaṃ abhininnāmeti. so idam dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī patipadāti yathābhūtaṃ pajānāti. (M-1-347)

Above Pāli Quotation is an excerpt how *vipassanā* practice can be fulfilled after the concentration of fourth absorption had been developed, found in *Mahāassapura Sutta*. This

kind of preaching methodology in enormous times in Pāli Text. This is the instruction of the Buddha himself in order to know the Four Noble Truths as they really are, by means of endeavouring to fulfil eight noble qualities of the fourth absorption previously. According to those explanations found in *Visuddhi-2-5*, *Vinaya-Commentary-1-127*, each noble quality would be presented in this place.

1. *parisuddha* = the purification

The consciousness of fine material sphere which is occurring as the concentration of the fourth absorption in the continuum of *meditator* is circumstantially purified due to presence of purification of mindfulness caused by equanimity (*upekkhā*). In this case, *upekkhā* mans the mental concomitant called *tatramajjhataṭṭā* (equanimity). This equanimity is capable of neutralizing the mind not to reach any kind of extremity, i.e. retarding to take object of sign of full concentration of mindfulness of breathing called laziness (*kosajja*) and enhancing to take object of sign of full concentration of mindfulness of breathing called unrest (*uddhacca*). Due to capability of neutralizing of the mind on the object of sign of full concentration, that mental concomitant is designated as *tatramajjhattupekkhā*. Due to presence of efficiency of *tatramajjhattupekkhā*, the mindfulness which is able to keep in mind that sign of full concentration is well purified. Due to presence of purification of mindfulness caused by that *upekkhā* the consciousness of the fourth absorption is also circumstantially purified. It is well purified not only the mindfulness but also all associating *dhamma*, indeed. It had been preached emphatically on the mindfulness. (*Visuddhi-1-163*)

2. *pariyodāta* = presence of brilliant shyness

“*parisuddhattāyeva pariyoḍāte pabassareti vuttam hoti*” (*Visuddhi-2-5*, *Vi-Com-1-127*)

Due to presence of circumstantial purification in that way it is shining brilliantly as well purified gold.(According to this explanation it should be recognized on the fact the concentration of fourth absorption has brilliant shines.)

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3. *a-naṅgaṇa* = free from impurities of greed, anger

It is free from impurities of mind called greed and anger due to rejecting for long time (*vikkhambhana pahāna*) of both bodily and mentally agreeable feelings (*sukha, somanassa vedanā*) which are causes of occurrence of greed (*lobha*), and bodily and mentally disagreeable feelings (*dukkha, domanassa vedanā*) which are causes of occurrence of anger (*dosa*).

4. *vigatūpakkilesa* = free from defilements

If the lust and anger are abandoned for a long time, those defilements (*kilesa dhamma*) which are associating with lust and anger are also abandoned well. As those lust and anger are deserving to designated as *aṅgaṇa* (impurity) due to occurrence of unpurified *dhamma* of those lust and anger, similarly, those are deserving to designated as *upakkilesa* (defilement) due to ability to occur dirtiness of mind. Due to free from impurity and dirtiness of mind in that way it is free from defilements which are capable of burning and suppressing the mind. It is right. — Those defilements and impurity (*aṅgaṇa*) such as lust and anger, are capable of burning and suppressing the mind. (*Visuddhi-2-5*; *Mahāṭīkā-2-6,7*)

5. *mudubhūta* = elasticity

Due to occurrence of well developed by reaching in five kinds of mastery of the fourth absorption thoroughly, the continuum of mind is elastic as a leather which had been well tanned to make easily whatever he likes or a block of sealing wax which had been well treated. In this case, “well developed” means the concentration of fourth absorption would be developed frequently. As an animal skin becomes fine by tanning frequently, this mind of fourth absorption is also very fine and subtle due to entering frequently into it. It means that the fine and subtle mind is reaching into mastery (*vasī bhāva patta*). It is right. — It can be said the mind which occurs in indulgent situation as one wish, is elastic. (*Visuddhi-2-5; Mahāṭīkā-2-7*)

6. *kammaniya* = adaptability in practice

As the purified gold is very easy to make any kind of jewellery whatever he likes, such as rings, bracelets etc., due to presence of elasticity of the mind which is free from impurity and defilements is adaptable to perform any function whatever he likes, the function of super-psycho-knowledge (*abhiññāna*) or the function of *vipassanā* practice etc.

tañca ubhayampi subhāvitattāyevāti (Visuddhi-2-5; Vi-Com-1-127)

It should be recognized on the fact that those two kinds, elasticity (*mudubhūta*) and adaptability (*kammaniya*) of the mind would be occurred after it had been well developed proficiently by means of reaching into five mastery of that mind of fourth absorption.

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nāham bhikkhave aññam ekadhammampi samanupassāmi, yaṃ evaṃ bhāvitam bahulīkatam muduñca hoti kammaniyañca, yathayidam bhikkhave cittam. (Aṅg-1-4)

= *Bhikkhus ... I (the Buddha) never see any dhamma which is very elastic and adaptable to perform the function of practice rather than this mind which had been developed frequently to reach in mastery is very elastic and adaptable to perform the function of practice. (Aṅg-1-4)*

7. *thīta* = presence of stability

Due to well developed not to avoid and perish away those noble qualities, such as circumstantial purification (*parisuddha*) etc, the continuum of mind is not loosely in those noble qualities but firmly fixed well actually. That stability of consciousness of the fourth absorption called *thīta*.

8. *āneñjappatta* = reaching into unshaken condition

Due to presence of stability in that way it is no shaking anymore in the mind of meditation. It means that due to presence of stability, the mind of meditation is very quiet on the object. It would be preached in this preaching methodology that the consciousness of fourth absorption which is firmly fixed to the object, as both *thīta* and *āneñjappatta*.

In the commentary called *Visuddhi Magga*, the meanings of *thīta* and *āneñjappatta* are explained in another ways as follows.

7. *thīta* = presence of stability

Due to presence of elasticity and adaptability of mind in order to achieve various functions, such as, super-psycho-knowledge, *vipassanā* practice etc., the continuum of mind is stable as one's indulgence whatever he wishes. (*Visuddhi-2-5*)

It means that *thīta* (= **stability**) is a situation which occurs as one's desire or a situation which reaches into mastery. In previous method — with regarding to the phrase,

“*vase vattamānam hi cittaṃ muduntī vuccatī*” = “it can be said the mind which occurs in indulgent situation as one’s wish, is elastic”, it had been shown that the consciousness of fourth absorption which reaches into mastery is elastic (*mudu*). It had also been shown that due to presence of elasticity, various functions of practices are adaptable (*kammaniya*). Thus as if it is reaching into mastery it would be recognized as the occurrence of elasticity and adaptability, similarly due to reaching into mastery, the occurrence of stability would be recognized as occurrence of elasticity and adaptability. It means that it should be recognized reciprocally. As the resultant *dhamma* can be explicit by causal *dhamma*, similarly causal *dhamma* should be explicit by resultant *dhamma*. Therefore, by means of occurrence of avoiding from shaking, the stability with firmly fixed situation is called *āneñjappatta*. (*Mahāṭīkā-2-7*)

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8. *āneñjappatta* = reaching into unshaken condition

The continuum of mind which is associating with that concentration of fourth absorption called *āneñjappatta*, occurs by means of efficiency of six kinds of strengths or six chiefs called faith, effort, mindfulness, concentration, wisdom and light (= *obhāsagata*) resulting in the occurrence of both opposite *dhamma*. The efficiency of those six kinds of strengths or six chiefs is so great that there is no trace of shaking caused by opposite *dhamma*, such as faithless laziness, carelessness, unrest, delusion = wrong knowing = misunderstanding, falling in darkness of defilements etc. No trace of faithless can infiltrate in the continuum of mind even as vapour. It will be explicit. —

(a) That consciousness of fourth absorption which had been well developed up to reaching in five kinds of mastery in this way, which had been soaked by firm faith occurred as “it is deserving to face with *abhiññāṇa dhamma* and Four Noble Truths which should be faced with special knowledge”, which had been well supported by strength of faith and chief of faith, would not be shaken by opposite *dhamma*, faithless (*assaddiya*). Actually, it situates as performance in order to occur successive upper supra-mundane *dhamma*.

(b) The consciousness which had been soaked with strenuous effort, which had been supported by strenuous effort that is capable of finishing to admonish the former, would not be shaken by laziness (*kosajja*) that is a kind of unwholesome mind moment, a cause of occurrence of lazy person.

(c) The consciousness which had been soaked with mindfulness, which is capable of finishing not to forget repeated performing the practice of fourth absorption, which is capable of repeated searching the occurrence of wholesome *dhamma*, which had been supported by very strong mindfulness, would not be shaken by carelessness (*pamāda*) which is forgetting to do wholesome deeds.

(d) The consciousness which had been soaked with concentration, which had been supported by concentration that is capable of putting the mind on the object of practice, would not be shaken by unrest (*uddhacca*).

(e) The consciousness which had been soaked with wisdom, which had been supported by wisdom that has the characteristic of discriminating between benefittable and unbenefittable *dhamma* of that practice of mindfulness of breathing, would not be shaken by ignorance (*avijjā*), opposite *dhamma* of knowledge.

(f) “*obhāsagataṃ kilesandhakārena na iñjati*”. (*Visuddhi-2-6*)

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Obhāsatanti ñāṇobhāsasahagatam. obhāsabhūtena hi yathāvuttasamādhānasamvaddhitena ñāṇena samkilesapakkham yāthāvato passanto tato utrasanto ottappanto taṃ adhibhavati, na tena abhibhūyati. tenāha “kilesandhakārena na iñjati” ti. etena ñāṇapariggahitam hirottappabalam dasseti. (Mahāṭīkā-2-8)

The concentration of fourth absorption which occurs associating with the light of wisdom, would not be shaken by darkness called defilements. It is right. — Due to occurrence of really knowing and seeing unpurified *dhamma* (*samkilesa*) by the knowledge which had been well developed by concentration associating with the light that has the function of enlightening (*obhāsana rasa*) Four Noble Truths as they really are, it would be suppressed on those all kinds of unpurified *dhamma* by fearing on it. That concentration of fourth absorption associating with knowledge and light would not be suppressed by those all kinds of unpurified *dhamma*. Therefore, the commentator explained that “**the concentration of fourth absorption which occurs associating with the light of wisdom, would not be shaken by darkness called defilements**”. With regarding to this word, it shows apparently on the strength called shame (*hirī*), dread (*otappa*) which are supported by knowledge. (*upekkhā-2-6; Mahāṭī-2-8*)

The consciousness which had been soaked, kept, supported by these six kinds of *dhamma*, (1) faith, (2) effort, (3) mindfulness, (4) concentration, (5) wisdom and (6) *obhāsa gata* = efficiency of light = strength of shame and dread, can be designated as reaching into occurrence of unshaken situation (*āneñjappatta*).

In this method, it would not be counted on *samāhita* as one factor, but *thita* and *āneñjappatta* are separated into two factors. In another method, it would be counted on *samāhita* as one factor and then *thita* and *āneñjappatta* are also united as one factor.

3.11.B. Eight noble qualities of the fourth absorption (another way of explanation)

1. ***samāhita*** — The continuum of consciousness is well stable by concentration of fourth absorption.
2. ***parisuddha*** — Due to occurrence of very far from impurities called hindrances the continuum of consciousness is circumstantially purified.
3. ***pariyodāta*** — Due to occurrence of overcoming on gross factors of absorption called *vitakka*, *vicāra*, *pīti*, *sukha*, which are capable of fearing, and shaking the mind, the continuum of consciousness is well purified with brilliant shininess.

[Notes: — In this method, it mentioned on “*parisuddha*” as free from hindrances which are capable of impurifying the mind; while on “*pariyodāta*” as free from *vitakka* and *vicāra* that are capable of shaking mind, *pīti* that is capable of making conspicuous appearance of mind, *sukha* that is capable of taking into heart and feeling the object with happiness, respectively. Although the first absorption can be attained only when it is far from hindrances, it is not far from those hindrances compared with this fourth absorption, actually. Similarly, although the second absorption is far from *vitakka* and *vicāra*, the third absorption is far from *pīti*, it is not far from those *dhamma* compared with this

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fourth absorption, actually. Therefore, it is explained on this fourth absorption as “*parisuddha*”, “*pariyodāta*”. (*Mahāṭī-2-8*)

4. ***a-naṅgana*** — Due to absence of unwholesome impurities, such as conceit (*māna*), wickedness (*māyā*), pretension (*sātheya*), which can be infiltrated with inferior wish occurring depending on attainment of absorption, it is far from unwholesome impurities. (*Visuddhi-2-6*)

Depending on attainment of absorption, a kind of conceit which is too much pride in oneself can be occurred. A kind of desire with conceit that “during the Supreme Buddha is

preaching among surroundings of disciples, it will be very good situation as if the Buddha always questions me only that “*bhikkhu* ... how do you suggest on this *dhamma*” etc., can usually be occurred. The wickedness (*māyā*) which desires to conceal obvious fault can usually be occurred. The pretension (*sātheya*) which is capable of pretending to be full of noble qualities that are not present, can also be occurred. Those *dhamma* called ‘conceit’, ‘wickedness’, ‘pretension’ are commonly known as *pāpaka icchāvacara* (inferior wishes). Although these *dhamma* are not so gross as hindrances, these are **subtle unwholesome deeds** called *aṅgana* (impurity), due to ability to make dirty of continuum of mind. (*Mahāṭī-2-8,9*)

5. ***vigatūpakkilesa*** — It is free from those *upakkilesa dhamma*, such as greed (*abhijjhā*) etc. which are capable of making dirty of mind. [*abhijjhā* (greed) is a kind of desire which is subtle greed attaching on absorption of oneself but not reach as sensual hindrance (*kāmacchanda nīvaraṇa*). It is unrejectable subtle greed by the first absorption. In the word, “greed (*abhijjhā*) etc.”, with regarding to “etc.”, it should be interpreted on subtle conceit, wickedness and pretension etc. (*Mahāṭī-2-8,9*)]

6. ***mudubhūta*** — Due to occurrence of having in five kinds of mastery, it is well elastic.

7. ***kammaniya*** — Due to reaching in foundation of various efficiency (*iddhi*), it is well adaptable to perform any kind of function of practice relating to *dhamma* whatever he likes.

8. ***thita, āneñjappatta*** — Due to fulfilment of practice of the fourth absorption which is the fundamental factor of the mind leading to desired objects, such as the object of super-psycho-knowledge or the object of *vipassanā*, and due to fulfilment of practice of concentration which is adaptable for “*abhinīhāra*” called all kinds of supreme perfections (*pāramita*) that is capable of leading to any kind of enlightenment, i.e. enlightenment of the Buddha, enlightenment of the *pacceka* Buddha, enlightenment of disciple, by means of absence of further function of concentration rather than the fourth absorption, with the result that that concentration of fourth absorption had reached to significant role in continuing the way of practice, that kind of concentration situates in firmly fixed condition which reaches to superior occurrence without shaking anymore.

(It is ready to lead the mind either toward various kinds of super-psycho-knowledge, such as *iddhi vidha abhiññāna* etc, or toward various kinds of knowledge called *vipassanā* knowledge, the Path-Knowledge, the Fruit-Knowledge. The practice of the fourth absorption which is ready to apply in that way is designated as “*abhi nīhārakkhama bhāvanā*”. Due to fulfilment of that “*abhi nīhārakkhama bhāvanā*”, that practice of the fourth absorption plays the most important role in

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various ways of practices called *samāpatti*, *vipassanā*, indeed. That kind of concentration is not only superior but also capable of making non-contentment. It is never content even though it had been entered for a long time in that absorption. Thus it means that this concentration of fourth absorption is very stable due to reaching into unshaken situation resulted from superior occurrence of *abhi nīhārakkhama bhāvanā*.) (*Visuddhi-2-6; Mahāṭī-2-9*)

Actually, this concentration of fourth absorption which is completed with these eight noble qualities is adaptable and ready to lead the mind toward various kinds of functions of practices, such as creating by super-psycho-knowledge, *vipassanā* etc. If the mind of meditation is intended to be led toward the object of *vipassanā* knowledge, those *saṅkhāra dhamma* called the Noble Truth of Suffering and the Noble Truth of Cause of Suffering (= corporeality, mentality, causes and results) will be easily known and seen by penetrative knowledge due to presence of adaptability of the concentration of fourth absorption for various *abhinīhāra*.

Those supreme perfections (*pāramita*) which are factors of reaching to desired Enlightenment called Enlightenment of the Buddha, Enlightenment of the *pacceka* Buddha, Enlightenment of disciple, belong to these practices of *abhiññāna* and *vipassanā*.

These are explanations relating to eight noble qualities of the fourth absorption. In accordance with this explanations, the brief translations of those Pāli Quotations mentioned above in [\(3.11.A, PAGE 502\)](#) (*M-1-347*), are as follows: —

The meditating *bhikkhu* who had well attained that fourth absorption with the consciousness,

1. if it is circumstantially purified due to presence of purification of mindfulness caused by *upekkhā* (equanimity) called mental concomitant, “*tatramajjhataṭṭā*,” which is capable of well putting the mind on various objects of sign of full concentration, such as object of sign of full concentration of mindfulness of breathing,

2. if it has brilliant shining in colour due to occurrence of **circumstantial purification**,

3. if it lacks those impurities called lust and anger due to presence of abandoned impurities by means of rejecting for a long time (*vikkhambhana pahāna*) resulted from abandoning of both bodily and mentally agreeable feelings which are the causes of lust, and bodily and mentally disagreeable feelings which are the causes of anger,

4. if it is avoiding from those defilements which are capable of burning and suppressing the mind due to occurrence of lacking impurities called lust and anger,

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5. if it is **well subtle** (if it is reaching into five kinds of mastery) due to occurrence of fulfilment to develop thoroughly,

6. if it is well adaptable for various functions of practices, such as endeavouring to know and see the Four Noble Truths (*catusacca kammaṭṭhāna bhāvanā*) due to occurrence of subtle condition,

7. if it is well situated as indulgent condition of oneself, due to presence of elasticity and adaptability of concentration of fourth absorption,

8. if it is reached into occurrence of unshaken condition due to presence of supporting of five controlling faculties i.e. faith, effort, mindfulness, concentration, wisdom, inclines to attain *arahatta magga ñāna* (the Fourth Path-Knowledge) called *āsavakkhaya* which is lost of leaking *dhamma* (cankers). That *bhikkhu* knows that

1. this is the Noble Truth of Suffering (*dukkha ariya sacca*)

2. this is the Noble Truth of Cause of Suffering (*samudaya ariya sacca*)

3. this is the Noble Truth of Cessation of Suffering (*nirodha ariya sacca*)

4. this is the Noble Truth of Course leading to cessation of suffering (*magga ariya sacca*) as they really are. (*M-1-347*) [It would be translated in accordance with explanations found in *Visuddhi-2-5*.]

The *meditator* who wants to improve *vipassanā* practice depending upon the concentration of this fourth absorption must fulfil frequently in order to complete with above noble eight qualities of concentration of fourth absorption. It should be practiced in order to reach five kinds of mastery and to occur the concentration of fourth absorption which is strongly supported by five controlling faculties. Only when it reaches to above situations well, various functions of practices, keeping in mind and discriminating on five aggregates called the Noble Truth of Suffering and causal relationship or the nature of Dependence-Origination called the Noble Truth of Cause of Suffering, will be adaptable. The function of

taking into heart those *saṅkhāra dhamma* called those Noble Truth of Suffering and Noble Truth of Cause of Suffering (*vipassanā bhinivesa*) will be put through successfully.

It would be continued to present on number two quality, “*pariyodāta*”, = “if it is brilliant shining in colour”, as follows. —

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3.12 The light of wisdom — *Obhāsa Sutta*

cattārome bhikkhave obhāsā. katame cattāro, candobhāso sāriyobhāso aggobhāso paññobhāso. ime kho bhikkhave cattāro obhāsā. etadaggam bhikkhave imesam catunnam obhāsānam yadidam paññobhāso. (Aṅg-1-457)

= *Bhikkhus* ... there are four kinds of lights. Which are of four kinds that — the light of moon, the light of sun, the light of fire, the light of wisdom, indeed. *Bhikkhus* ... among those four kinds, the light of wisdom is the supreme one. (*Aṅg-1-457*)

The Buddha preached in similar way by using synonyms, *ābhā* = colour, *pabhā* = rays, *āloka* = light, *pajjota* = shining light. Those explanations relating with the light of wisdom can be found in the Commentary, *Aṭṭhasālinī*, as follows: _____

3.12.A. The light of knowledge

pajānātīti paññā. kim pajānāti? “idam dukkha” ntiādinā nayena ariyasaccāni. aṭṭhakathāyam pana “paññāpetīti paññā” ti vuttam. kinti paññāpetīti? “aniccam dukkham anatta” ti paññāpeti. Sāva avijjāya abhibhavanato adhipatīyattthena indriyam, dassanalakkhaṇe vā indatṭham kārotīti indriyam, paññāva indriyam paññindriyam.

sā panesā obhāsanalakkhaṇā ca paññā, pajānanalakkhaṇā ca. yathā hi catubhittike gehe rattibhāge dīpe jalite andhakāro nirujjhati, āloko pātubhavati, evameva obhāsanalakkhaṇā paññā. paññobhāsasamo obhāso nāma natthi. paññavato hi ekapallaṅkena nisinnassa dasasahasilokadhātu ekālokā hoti. tenāha thero _____

“yathā mahārāja puriso andhakāre gehe padīpam paveseyya, pavitṭho padīpo andhakāram viddhamseti obhāsam janeti, ālokam vidamseti, pākātāni ca rūpāni karoti, evameva kho mahārāja paññā uppajjamānā avijjandhakāram viddhamseti vijjjobhāsam janeti, ñāṇālokam vidamseti, pākātāni ariyasaccāni karoti. evam kho mahārāja obhāsanalakkhaṇā paññā” ti. (Milinda pañhā-38; Abhi-Com-1-165,166)

= The nature of distinguishing knowledge is called **wisdom** (*paññā*). Which would be distinguished by knowledge is that — in the aspect of *Abhidhamma*, the Four Noble Truths would be distinguished that all *dhamma* found in three worlds among 31 realms, except the craving (*tahnā*) are the Noble Truth of Suffering, etc. while in the aspect of *Suttanta*, it would be distinguished that those *dhamma*, birth (*jāti*) etc., are the Noble Truth of Suffering etc. In other words, in the olden days commentary called *Mahā aṭṭhakathā*, it had been explained that the nature which is capable of distinguishing is called the wisdom (*paññā*). How it would be capable of distinguishing is that — it is distinguishable as *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self).

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Due to ability to suppress the ignorance called wrong knowing resulting in the meaning as occurrence of chief in penetrative knowing on the Four Noble Truths, that wisdom is called the controlling faculty (*indriya*). In other words, due to ability to occur controlling factor of knowing and seeing on the Four Noble Truths, it is designated as

controlling faculty (*indriya*). That wisdom has both the characteristic, the nature of showing in order to distinguish true nature of the object and the characteristic, “thorough distinguishing”.

For example — When the oil-light is shined at night in dark house covered by four walls, the darkness which is capable of blinding the normal eye would be ceased, and the light shines apparently. Similarly to this example, the wisdom (*paññā*) has the characteristic shining in order to distinguish the real nature of object as oil-light. There is no light similar to the light of wisdom. It is right. If the person with *vipassanā* knowledge practices in sitting position, ten thousand-fold world systems can be shined by single light. [It refers to the light (*obhāsa*) belongs to ten kinds of *upakkilesa dhamma* of *vipassanā*. (*Mūlatī*-1-89)] Therefore, (in Pāli Text of *Milinda pañha*) the most Venerable *Nāgasena* Thera explained as follows: —

“Royal devotee the great king ... a man brings an oil-light into the house with full of darkness; as the oil-light which had been brought destroys the darkness, causes to occur the light, shows the light obviously, makes the colour-object easy to see, similarly, if the wisdom would be occurred, ...

1. it is capable of destroying the darkness called ignorance (*avijjā*),
2. it causes the light called wisdom (*vijjā*),
3. it shows apparently the ray called knowledge,
4. it makes the Noble Truths easy to be seen.

Royal devotee the great king ... thus the wisdom (*paññā*) has the characteristic shining in order to distinguish the real nature of object as oil-light”, said by the Venerable *Nāgasena* Thera. (*Abhi-Com*-1-165,166)

Then in Sub-commentary of *Pacalāyamana Sutta*, *Sattaka Nipāta*, *Aṅguttara Nikāya*, it was explained that there are four kinds of lights of wisdom. After the most Venerable *Moggallāna* had ordained, and strenuously endeavoured in order to fulfil the obligation of *bhikkhu* in the forest near *Kallavālaputta* village, Magadha division, he sat down with sloth and torpor at the entrance of corridor, due to presence of fatigue by walking throughout seven days. At that time the Buddha came to there and preached on seven ways of rejecting sloth and torpor. Here it would be presented an excerpt relating to light, number 6, how to reject torpor (*middha*).

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3.12.B. An excerpt of *Pacalāyamāna Sutta*

no ce te evaṃ viharato taṃ middham pahīyetha, tato tvam moggallāna ālokasaññam manasi kareyyāsi, divāsaññam adhiṭṭhaheyyāsi, yathā divā tathā rattim yathā rattim tathā divā, iti vivatena cetasā apariyonaddhena sappabhāsam cittam bhāveyyāsi. ṭhānam kho panetam vijjati yaṃ te evaṃ viharato taṃ middham pahīyetha. (Aṅg-2-463)

= *Bhikkhu Moggallāna* ... unless the torpor can be avoided for you even by seeing directions with planets in this way, you must develop the perception of light (*āloka saññā*) due to inability to avoid torpor in that way. You must develop similarly for the night as day-time. You must develop similarly for the day as night-time. Thus the consciousness with the shining light which lacks any kind of circumstantial webs and torpor, must be developed. For you, by developing in this way, it is absolute certainty there will be avoiding the torpor. (*Aṅg*-2-463)

3.12.C. Perception of light (*āloka saññā*)

ālokasaññanti middhavinodanaālokasaññam. divāsaññanti divātisaññam. yathā divā tathā rattinti yathā divā ālokasaññā adhiṭṭhitā, tathā nam rattampi adhiṭṭhaheyyāsi. yathā rattim tathā divāti yathā ca te rattim ālokasaññā adhiṭṭhitā, tathā nam divāpi adhiṭṭhaheyyāsi. sappabhāsanti dibbcakkhuñāṇatthāya saḥbhāsam. (Aṅg-Com-3-174)

ālokasaññam manasikareyyāsīti divā vā rattim vā sūriya-pajjota-canda-maṇiādīnam ālokaṃ “āloko”ti manasikareyyāsi, citte ṭhapeyyāsi. yathā te subhāvitālokakasiṇassa viya kasiṇāloko yadicchakaṃ yāvadicchakaṇca so āloko rattiyam upatiṭṭhati, yena tattha divāsaññam ṭhapeyyāsi, divā viya vigatathinamidḍho bhavēyyāsīti. pa. saḥbhāsanti saññānōbhāsam. thinamidḍhavinodanaālokopi vā hotu kasiṇālokopi vā parikammālokopi vā, upakkilesāloko viya sabboyam āloko ñāṇasamutṭhānovāti. (Aṅg-ṭī-3-177,178)

The meaning of those commentary and sub-commentary is as follows: —

The *meditator* who wants to attain super-psychic-knowledge, such as divine eye (*dibba cakkhu abhiññāna*), must fulfil eight absorptions for eight kinds of *kasina*, from earth-*kasina* to white-*kasina*, previously. Those 8 kinds of absorptions on 8 kinds of *kasina* must be thoroughly ground by means of fourteen modes (*cudda sākāra*) (see *Visuddhi-2-2*). After it had been ground thoroughly in that way, the *meditator* who wants to attain divine eye must practise in order to ready for such situation which is capable of leading to attain divine eye by means of thorough modes on the fourth absorption with the *kasina* object which is the fundamental factor of that super-psychic-knowledge. After it had been practised in this way, any kind of *kasina* among three kinds called fire-*kasina*,

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white-*kasina*, light-*kasina*, must be extended in order to reach the field of neighbourhood concentration. In this case, it had been explained that ...

“imesu ca pana tisu āloka kasiṇam yeva seṭṭhataram. (Visuddhi-2-58)

= “Among these three kinds of *kasina*, only the light-*kasina* is the supreme one in order to attain divine eye”. The *meditator* who wants to develop perception of light must take into heart as “*āloka* (light)”, “*āloka* (light)” etc. by taking the object of sunlight, moonlight, blazing fire, the shining light of ruby, etc. When circular shape of light occurs after changed from preliminary object of light at the beginning, it must be spread out those lights on ten directions of desired range with the result that the efficiency of light will become stronger gradually. When the efficiency of light becomes strong in that way —

“ettha āloko hotūti yattakam ṭhānam paricchindati, tattha āloko tiṭṭhatiyeva”.

(*Visuddhi-2-58*)

= it must be perform strong determination as “many the light occurs within this range”, etc. Thus such range would be separated. Within that range, the light would be occurred really. (*Visuddhi-2-58*)

“divasampi nisīdittvā passato rūpadassanam hoti” (Visuddhi-2-58)

For the person with super-psychic-knowledge, who is observing throughout day, the seeing of colour-objects would be occurred really. (*Visuddhi-2-58*)

In *Pacalāyamāna Sutta* mentioned above, the Buddha instructed the most Venerable *Moggallāna* to develop and perform strong determination on the perception of light that is shining throughout day and night continuously. Then the Buddha continued to explain that if the perception of light would be taken into heart in that way, the sloth and torpor that are retardable factors to take the object of practice, will be removed consequently. That kind of light is called “*thinamidḍha vinodana āloka*” = the light which is capable of removing sloth

and torpor”, indeed. So as to relate that instruction, the sub-commentator of *Aṅguttara nikāya* explained on four kinds of lights of wisdom (= lights of knowledge).

parikammālokopi vā, upakkilesāloko viya sabboyam āloko ñāṇasamutṭhānovāti.

(*Aṅg-tī-3-178*)

It is explained that there are four kinds of lights of knowledge, viz,

(1) *thina middha vinodana āloka*,

(2) *kasināloka*,

(3) *parikammāloka*,

(4) *upakkilesāloka*.

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“*upakkilesāloko viya sabboyam āloko ñāṇa samutṭhānova*”. (*Aṅg-tī-3-178*)

= “As the light called *upakkilesa*, which is the cause of defilement of *vipassanā* knowledge occurring in *udayavaya* stage is caused by *vipassanā* knowledge, those all kinds of lights mentioned above are caused by knowledge”, explained in sub-commentary, *Aṅg-tī-3-178*.

(3.12.C.i) *thina middha vinodana āloka*

“*iti vivaṭena cetasā aparionaddhena sappabhsam cittaṃ bhāveyāsi*”. (*Aṅg-2-463*)

= It must be developed the mind with the shining light but lacking torpor and circumstantial webs anymore. (*Aṅg-2-463*)

Thus the Buddha instructed Venerable *Moggallāna* to develop the mind with the light (= *sappabhsam cittaṃ*). Those words, “*sappabhsam cittaṃ*”, is commented in commentary as follows: —

“*sappabhsanti dibbacakkhu ñāṇatthāya saḥobhāsam*”. (*Aṅg-Com-3-174*)

= It must be developed the **mind with the shining light** in order to attain divine eye (*dibba cakkhu abhiññāna*). Therefore it should be recognized on the fact that in this *Pacalāyamāna Sutta*, “the light which is capable of removing sloth and torpor” = *thina middha vinodana āloka*, is a kind of light which is developed for the purpose of divine eye or it is a kind of light produced by the mind associating with the knowledge of divine eye. Further explanations can be found in Pāli Text of *Vibhaṅga* and it’s commentary as follows: —

thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno. (*Abhi-2-253*)

“*ālokasaññī*”ti tattha katamā saññā, yā saññā sañjānanā sañjānitattam, ayam vuccati saññā. ayam saññā ālokā hoti vivaṭa parisuddhā pariyodātā, tena vuccati “*ālokasaññī*”ti. (*Abhi-2-263,264*)

ālokasaññīti rattimpi divāpi diṭṭhālokasañjānanasamatthāya viganāvaranāya parisuddhāya saññāya samannāgato. (*Abhi-Com-2-353*)

ālokā hotīti sappabhā hoti. nirāvaraṇatṭhena vivaṭā. nirupakkilesatṭhena parisuddhā. pabhassaratṭhena pariyodātā. (*Abhi-Com-2-354*)

It must be taken into heart as “light, light (*āloka*)”, by seeing any kind of light, such as sunlight, moonlight, the shining light of ruby, blazing fire, etc. It must be taken into heart any kind of light which can be available in proper time and proper way. Developing shining light of light-*kasina* would be well situated at night whenever and wherever he likes as well developed light-*kasina*. At that time, that *meditator* must keep in mind that shining light as the perception of shining light

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occurring in daytime. The perception of light must be thoroughly developed throughout night time as well as sloth and torpor are avoiding in daytime. It means that the meaning of “*āloka saññī* = perception of light”, is the fact that — it would be fulfilled with circumstantial purified perception, which is capable of memorizing the sunlight occurred in daytime even though in night time, which is lacking hindrances of sloth and torpor totally.

This perception has not only the shining light but also occurrence of lacking in any kind of hindrances called *nīvaraṇa* with the result that it is uncovered due to occurrence of ability to take into heart the object of light. Due to reaching into the field of neighbourhood concentration in this stage, those impurities called hindrances are removed totally and those defilements which have the same depended factors of hindrances are also far from him. Those impurities of defilements are unwholesome *dhamma* which are capable of making dirtiness of mind. Due to absence of impurities of defilements, the mind of meditation is circumstantially purified. Due to presence of brilliant shining light it is circumstantially clear. (*Abhi-2-253,263,264; Abhi-Com-2-354*)

This preaching refers to “*thina middha vinodana āloka*”, which can be produced by mind of meditation at the field of neighbourhood concentration, before the full concentration of first absorption, in the continuum of *bhikkhu* who is practising light-*kaṣiṇa*. Therefore it should be recognized on the fact that those shining lights which are producing during the neighbourhood concentration of the first absorption that has the object of light-*kaṣiṇa*, are also designated as “*thina middha vinodana āloka* = **the light which is capable of removing sloth and torpor.**”

(3.12.C.ii) *kaṣiṇāloka*

The practice of light-*kaṣiṇa* (*āloka-kaṣiṇa*) which is the proximate cause of divine eye has also ability to produce light. It is a way of practice called *kaṣiṇa* at which the sign of light is taken as object and developed frequently. Then the shining light is present in all kinds of super-psycho-knowledge including divine eye and all remaining *kaṣiṇas*, which are fundamental factors of *vipassanā* knowledge, respectively. When it would be reached into sign of full concentration, all circular objects of *kaṣiṇa* usually become brilliant bright. Especially, the fire-*kaṣiṇa*, white-*kaṣiṇa* and light-*kaṣiṇa* have greater efficiency in producing shining light actually. However, in this case, with regarding to the phrase, “*sabboyam āloko ñāṇa samutṭhānova* = all kinds of lights are produced by knowledge”, it should be recognized on the fact that those lights are also produced by knowledge associating with the absorption of *kaṣiṇa*. Then it can be appeared a question whether or not the light of *kaṣiṇa* is produced by knowledge.

kevalañhi samādhiḷābhino upatṭhānākāramattam saññajametam. (*Visuddhi-1-122*)
= This sign of full concentration of *kaṣiṇa* is a kind of sign which is produced by pure perception of practice (*bhāvanā saññā*) only, which is merely mode of appearance in the knowledge of *meditator* who attains the neighbourhood concentration.

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According to above explanations, due to presence of perception of practice, the sign of full concentration of *kaṣiṇa* occurs consequently and then the perception of practice can not be occurred as a single perception uniquely but associating with the knowledge simultaneously. It can be occurred only in the continuum of *meditator* who attains the neighbourhood or full concentration and then those concentration of neighbourhood and full absorptions and knowledge occur together with in the same mind moment. It should be recognized on the fact that it would be commented emphatically on the perception (*saññā*)”.

Therefore it should be recognized on the fact that the shining light produced by taking the object of sign of full concentration of *kaṣiṇa*, is designated as “*kaṣiṇāloka*”.

(3.12.C.iii) *parikammāloka*

There are two kinds of *parikammāloka*, viz, the *parikamma* which is the fundamental factor of super-psychic-knowledge and the *parikamma* which is the fundamental factor of absorption, respectively.

tattha ukkāloko viya parikammakāle kaṣiṇāloko. (Visuddhi-2-58)

= In that example, by the time making preliminary object (*parikamma*) which is the fundamental factor of super-psychic-knowledge, should be recognized as “the blazing fire of grill”.

Above explanation can be found in the Section of *Dibba cakkhu abhiññāna*. In this case, thorough grinding by fourteen modes on eight *kaṣiṇa* objects which are fundamental factor of divine eye, is also a kind of preliminary object (*parikamma*). Then the circular shape of light-*kaṣiṇa* or any other *kaṣiṇa*, is developed by spreading it out up to reach the field of neighbourhood concentration for the purpose of divine eye. It is also designated as preliminary object just before the impulsion of super-psychic-knowledge arises. During that moments of preliminary object, the light is present really.

The next kind is the preliminary object which is fundamental factor of absorption. The practice is performed by taking the object of any circular shaped, such as earth-*kaṣiṇa*, light-*kaṣiṇa*, etc. The circular shape of natural earth or light through which a such kind of practice is developed as it's object and then that kind of practice is designated as “*parikamma bhāvanā*” (= preliminary practice) and those signs of circular shapes are called ***parikamma nimitta*** (= preliminary sign).

When that any kind of *kaṣiṇa* object is taken as object by shutting and opening the eye alternatively, for such time, that sign is kept in mind well. It appears obviously in the mind-door as well as it is seen by natural eye. That object seen obviously in the knowledge is designated as *uggaha nimitta* (= sign of preliminary concentration). Due to ability to take well on previous *parikamma nimitta* by mind, it is designated as ***uggaha nimitta***. That way of practice is called *parikamma bhāvanā* resulting in the occurrence of *parikamma samādhi* (= preliminary concentration) only. However, the preliminary concentration which takes the object of this *uggaha nimitta* is subtler and stronger than the preliminary concentration which takes the object of *parikamma nimitta*.

When the *meditator* who has concentrated mind with preliminary concentration by taking the object

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of *uggaha nimitta*, continues to fulfil the practice for one time a kind of sign, which is the same size and shape of that *uggaha nimitta* situates and firmly fixed in the mind. It appears obviously and it is more brilliant than *uggaha nimitta* about many hundreds times. It is designated as *paṭibhāga nimitta* (= sign of full concentration). The practice which is developed by taking the object of sign of full concentration is designated as *upacāra bhāvanā* (neighbourhood practice) and that kind of concentration is also designated as *upacāra samādhi* (= neighbourhood concentration).

Before it is reached into the field of neighbourhood concentration, the shining light usually appears, due to the knowledge associating with preliminary concentration (*parikamma samādhi*) which is quite adjacent to neighbourhood absorption. Those kinds of lights are designated as *parikammāloka* (the light produced by preliminary concentration). It

should be recognized on the fact that those preliminary concentration of remaining meditation subjects in *samatha* stage are also capable of producing lights similar to *kasina*-object. It is absolutely certain the light will be produced in higher concentrations, neighbourhood and full absorptions with regarding to *Nimitta Sutta* that will be continued to present later.

In the practice of mindfulness of breathing, there are also three kinds of signs, preliminary sign (*parikamma nimitta*), neighbourhood sign (*uggaha nimitta*) and sign of full concentration (*paṭibhāga nimitta*). Preliminary concentration (*parikamma samādhi*) that is taking the object of neighbourhood sign and those concentrations which are taking the objects of sign of full concentration, can produce the shining light really.

In the *Mahāṭīkā* it is explained that by the time the preliminary and neighbourhood concentrations are occurring before the full absorptions of various meditation subjects, are also designated as “*parikamma*”.

Explanation of *Mahāṭīkā*

ito pubbe parikammānantī nānāvajjanavīthiyam parikammānam. (*Mahāṭī*-1-161)

One kind of consciousness of impulsion of neighbourhood concentration of sensuous sphere, which is adaptable to occur the impulsion of full absorption called “*mahaggata*”, is designated as *parikamma*. This explanation refers to impulsion of neighbourhood concentration of sensuous sphere, which is known as *parikamma* that belongs to cognitive process of full absorption.

However the real meaning of above quotation found in *Mahāṭīkā* is as follows. —

ito pubbe parikammānam upari appanāyaca anulomato anulomānītipi vuccanti. (*Visuddhi*-1-134)

= Those impulsions of neighbourhood concentration of sensuous sphere, which belongs to cognitive process of full absorption, which is known as “*anuloma*”, carries out not only the function of preceding ‘*parikamma*’, but also to occur succeeding full absorption. Due to adaptability of both preceding *parikamma* and succeeding full absorption, those impulsions of sensuous sphere are designated as *anuloma* (= successive). (*Visuddhi*-1-134)

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With relating to the phrase, “*ito pubbe parikammānam* = preceding ‘*parikamma*’ of cognitive process of full absorption”, the sub-commentator (*Mahāṭīkā* Sayadaw) explained that the preceding *parikamma* does not mean on an impulsion called *parikamma* which belongs to cognitive process of full absorption. All impulsions belongs to preceding cognitive processes with various advertences, before the cognitive process of full absorption occurs, are known as *parikamma* due to ability to provide the occurrence of impulsions of full absorption, explained by *Mahāṭīkā* Sayadaw.

According to explanation of *Mahāṭīkā*, it should be recognized the fact that all impulsions which had been occurred in preceding cognitive processes before the cognitive process of full absorption occurs, are known as “*parikamma*”.

Preceding cognitive process before cognitive process of full absorption arises, are those cognitive processes occurring in the fields of *parikamma samādhi* and *upacāra samādhi*. Due to presence of powerful supporting factor of those cognitive processes, cognitive process of full absorption would be occurred.

In this case, those cognitive processes with various advertences means numerous cognitive processes which had been occurred before cognitive process of full absorption arises. Those cognitive processes which are taking the object of sign of practice (*samatha nimitta*), such as, object of sign of full concentration of mindfulness of breathing etc, are

mind-door cognitive processes. Each cognitive process consists of specific kind of advertence as natural fixed law. With regarding to the words, “cognitive processes with various advertences”, it means not single process but numerous cognitive processes which are designated as “*parikamma*”. It should be recognized on the fact that the shining light produced by the knowledge which is associating with those impulsions called *parikamma* is called “*parikammāloka*”.

(3.12.C.iv) *upakkilesāloka*

There is a kind of light called *obhāsa* which will be presented in the section of *udayabbaya ñāṇa*. It is also known as *upakkilesāloka*. (It will be explained in detail in Section nine, Volume V.)

With regarding to explanation found in *Aṅguttara-ṭīkā*-3-178, “all kinds of lights are produced by knowledge as the light of *upakkilesa*, that is impurity of *vipassanā* knowledge”, if one can accept the presence of light of *upakkilesa*, it must be accepted the fact that remaining three kinds of lights are also obviously present, due to ability to occur by knowledge only.

What is the light of knowledge?

There is a reasonable question that whether the light is present in mental *dhamma* or not and what is the light of wisdom or the light of knowledge? The answer can be found in the section of *upakkilesa*, *udayabbaya ñāṇa* stage, *Visuddhimagga*, *Mahāṭīkā*, Volume 2. It was explained on those shining lights produced by the knowledge of arising and passing away (*udayabbaya ñāṇa*). It should be

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recognized on the remaining lights in similar way.

vipassanobhāsoti vipassanācittasamutṭhitam, sasantatipatitam utusamutṭhānañca bhāsuram rūpam. tattha vipassanācittasamutṭhitam yogino sarīratṭhameva pabhassaram hutvā titṭhati, itaram sarīram muñcivā ñāṇānubhāvānurūpam samantato pattharatti, tam tasseva paññāyati, tena phutṭhokāse rūpagatampi passati. passantoca cakkhuvīññānena passati, udāhu manovīññānenāti vīmamsitabbanti vadanti, dibbacakkhulābhino viya tam manovīññānavīññeyyamevāti yuttam viya dissati. (Mahaṭī-2-428,429)

The meaning of above quotation of *Mahāṭīkā* is as follows. —

vipassanobhāsa (= **the light of *vipassanā* knowledge**) is the shining lights of colour object (*rūpārammaṇa*) which are consisting in pure-octads produced by mind of meditation (*cittaja ojaṭṭhamaka rūpa*) and pure-octads produced by temperature (*utuja ojaṭṭhamaka rūpa*). It will be clear understood. — Every mind moment depending on physical base (*hadaya vatthu*) within the heart can produce numerous corporeal units called *cittaja ojaṭṭhamaka rūpa* with the nutriment (*ojā*) as eight factor. Those corporealities are incapable of occurring uniquely but a group called corporeal units (*rūpa kalāpa*). Unit or *kalāpa* is the smallest system of corporeal *dhamma* in the aspect of *Abhidhamma* (Noble philosophical doctrine) of the Buddha. It is about or smaller than the size of “*paramā* minute sub-particles” called “*paramānumyū*”. If each corporeal unit is analysed by knowledge in the aspect of ultimate reality, it consists of at least eight kinds of nature of corporealities, *pathavī, āpo, tejo, vāyo, vanṇa, gandha, rasa, ojā*, etc. Due to presence of *ojā* (nutriment) as eighth factor, it is designated as *ojaṭṭhamaka rūpa*. It is caused by mind and then it is called *cittaja rūpa*. (Sometimes, if the sound (*sadda*) is also present, the corporeal unit consists of nine kinds of nature of corporealities. In this stage, it is explained emphatically on those corporealities

produced by mind of *samatha* practice or *vipassanā* practice with the result that sound is omitted to explain.)

Among those eight kinds of nature of corporealities, the colour-object called *vanna*, if it is produced by mind of meditation (*samatha*) of *vipassanā*, is brilliant shining colour (*bhāsura rūpa*).

[Notes: Those concepts, “the birth consciousness can not produce corporeality” and “the death-consciousness of arahant can not produce corporeality”, are accepted by all commentators. However the concept that “whether remaining kinds of death-consciousness can produce corporeality or not”, is controversial in scriptures.]

That **brilliant shining colour** (*bhāsurarūpa*) is present in every corporeal units produced by mind and the more those corporeal units in number, the brighter in shining colour of those corporeal units.

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The brightness of colour object, therefore, depends on efficiency of the knowledge.

Those mental *dhamma* which are associating with the consciousness of (*samatha*) *vipassanā* practice are generally, 34 mind and mental concomitants. [Those are 34 in the first absorption, while 32 in the second absorption, 31 in the third absorption, 31 in the fourth absorption, respectively. The mental concomitant called compassion (*karunā*), would be included in the absorption of compassion, while the sympathetic joy (*muditā*) would be included in the absorption of *muditā*. It can be seen in Section 5, *Nāma kammaṭṭhāna*.] Among those mental *dhamma* the mental concomitant, knowledge (= wisdom) called *paññindare* is also included. It means that the brightness of colour object depends on efficiency of that knowledge.

[Notes: The efficiency of knowledge also depends on both present factors and fulfilled perfections (*pāramita*) in previous lives, such as, (1) *sappurisūpanissaya* = associating with noble persons, the Buddha, etc., (2) *saddhammassavana* = listening to *dhamma* preached by noble persons, (3) *yonisomanasikāra* = wise attention, (4) *dhammānudhamma paṭipatti* = respectfully fulfilling those practices which are adaptable to nine kind of Supra-mundane *dhamma*, etc.]

Then each corporeal unit produced by mind consists of temperature (*tejo*) that is called “*utu*”. That temperature (*utu*) can give rise to new corporeal unit with the nutriment as eight factor. Depending on efficiency of knowledge of practice, each temperature or fire-element within corporeal unit produced by mind, is capable of producing many generations of corporeal units called *utuja ojaṭṭhamaka kalāpa* successively. The colour objects (*rūpārammaṇa*) within those corporeal units are also brilliant shining (*bhāsura rūpa*) of which the brightness depends on efficiency of knowledge. Those corporeal units produced by temperature (*utuja rūpa*) are designated as *sasantatipatita utusamutṭhāna* = corporealities produced by temperature, which fall in the continuum of oneself.

[Notes: With regarding to the phrase, “*sasantatipatita utusamutṭhāna*” = “corporealities produced by temperature, which fall in the continuum of oneself”, it should not be assumed on the fact that those corporealities produced by temperature of remaining three kinds, i.e., *kammaja tejo* = temperature within corporeal unit produced by *kamma*, *āhāraja tejo* = temperature within corporeal unit produced by nutriment, *utuja tejo* = temperature within corporeal unit produced by temperature, are also included. In this case, it should be recognized the fact that it refers to only those corporealities produced by mind which is associating with knowledge of (*samatha*) *vipassanā* practice. However, for instance, as if a house is burned, surrounding houses adjacent to burning one are also burned readily,

similarly, when colour objects of corporeal units produced by mind are brilliant shining, those colour-objects of remaining corporeal units produced by *kamma*, nutriment,

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temperature, which are adjacent to the former, also become brilliant shine consequently. Due to quite close to each other, the light produced by various corporeal units usually occur continuously as shining rays. Therefore, it should be recognized on the fact that the phrase, “*sasantatipatita utusamuṭṭhāna*”, is explained in order to know the fact that it is now the light of corporealities produced by temperature, which fall in the continuum of “external (*bahiddha*)”.]

Among those two kinds of corporeal units produced by mind and temperature, the shining lights of colour-objects consisting in corporeal units produced by mind of meditation, situates inside the body only, while those lights of colour-object consisting in corporeal units produced by temperature spreads out both internally and externally up to ten directions of considerable range depending upon efficiency of the knowledge. Those shining lights are obvious in the knowledge of that *meditator* only. (It means that it is not obvious for surrounding persons.)

That *meditator* can see various kinds of colour-objects situating in all directions, which are contact with those shining lights. In this case, noble teachers suggested that it should be scrutinized whether it would be seen by seeing-consciousness or not, but by mind-consciousness (*mano viññāna*) only. According to the assumption of *Mahāṭīkā* Sayadaw, as those noble person with divine eye can see those colour-objects by mind-consciousness called super-psychic-knowledge of divine eye (*dibba cakkhu abhiññāna*), similarly, it would be reasonable the fact that those various kinds of colour-objects would be seen by mind-consciousness (of *samatha* and *vipassanā* practice). [These are the meaning of above quotations found in *Mahāṭīkā*.]

The proximate cause

In this case, the proximate cause of greater or lesser efficiency of knowledge is the concentration (*samādhi*) because the Buddha preached in *Aṅguttara Nikāya*-3-259, on the fact that “*samāhito yathābhūtam jānāti passati*” = “the person with sufficient concentration knows and sees (*dhamma*) as they really are”. Therefore if one desires to attain the brighter light of knowledge, he must develop the higher concentration accordingly. Those kinds of taking into heart on sign of practice (*samatha nimitta*), such as object of sign of full concentration of mindfulness of breathing is a kind of wise attention (*yoniso manasikāra*), indeed.

It is metaphorical usage

According to above explanations of *Mahāṭīkā* Sayadaw, it should be recognized on the fact that the term, “**light of knowledge**”, is a kind of metaphorical usage only. It should be recognized that it is “*phalūpacāra*” usage in which the term, “light of *vipassanā* knowledge” (*samatha* knowledge), is

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applied metaphorically on causative knowledge by which the resultant corporeal units produced by that knowledge and successive generations of corporeal units produced by temperature, can produce shining lights from their colour-objects. In brief, it should be

recognized on the fact that there is no light in the knowledge but in corporeal *dhamma* produced by that knowledge only.

3.12.D. It can be seen on various kinds of colour objects

With regarding to above quotation of *Mahāṭīkā*, “*tena phutthokāse rūpagatampi passati*”, it means that the *meditator* can see various kinds of colour-objects situating in all directions, which are contact with those shining lights”, and the efficiency of that light is also explained in the commentary as follows: —

so kho panāyam obhāso kassaci bhikkhuno pallaṅkatthānamattameva obhāseno uppajjati. kassaci antogabbham. kassaci bahigabbhampi. kassaci sakalavīhāram, gāvutam, addhayojanam, yojanam, dviyojanam, tiyojanam. pa. kassaci pathavīpalato yāva akaniṭṭhabrahmalokā ekālokaṃ kurumāno. bhagavato pana dasasahasīlokaadhātum obhāseno udapādi. (Visuddhi-2-270)

= The range of that light occurs at only the surrounding of sitting place for some *bhikkhus*, while inside the room for some *bhikkhus*, and up to outside the room for some *bhikkhus*. It occurs around the whole monastery, about three miles (*gāvuta*), about six miles (*aṭṭa yojana*), about 12 miles (*yojana*), about 24 miles (*dvi yojana*), about 36 miles (*ti yojana*), and from the earth to the highest world of fine material plane (*a-kaniṭṭha brahma loka*), in various ranges for various meditating *bhikkhus* respectively. Those shining lights of the Buddha, indeed, would be occurred obviously all around ten thousands solar systems. (*Visuddhi-2-270*)

Relating to various ranges of those shining lights in various *meditators* had been explained by two examples in the *Visuddhimagga* as follows: —

Two meditating old *Mahā* Theras were staying inside one building with two spires, at Cittala Mountain, very famous monastery in Sri Lanka. The night when two old *Mahā* Theras discussed the *dhamma* relating with efficiency of light was one of moonless nights of *uposatha* days with total darkness due to coverings of clouds in eight directions.

By the time four kinds of factors,

- (1) midnight of moonless day,
- (2) inside the Cittala mountain forest monastery which situated in dense forest,
- (3) it was covered with heavy clouds throughout all directions,
- (4) lacking in any light, lightening etc.,

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were completed resulting in dense darkness was full of in that room. At that time, the younger *Mahā* Thera asked that —

bhante mayham idāni cetiyaṅgaṇamhi sīhāsane pañcavaṇṇāni kusumāni paññāyanti. (Visuddhi-2-270)

= “*Bhante* ... now it is obviously appeared in the knowledge of me that those flowers with five kinds of colours are present on the noble stage called ‘*sīhāsana*’ in the square of pagoda”.

sāyane tattha santharītāni pañcavaṇṇāni kusumāni, visadaññāssa obhāsena pharitatthāne rūpagatañca dibbacakkhuno viya paññāyanti. (Mahaṭī-2-429)

The building where *Mahā* Theras usually stay, consists of bedrooms surrounded by corridors and covered by double walls. Those shining lights produced by *vipassanā* knowledge of younger *Mahā* Thera penetrated both two walls and reached up to the square of pagoda. At the time of marvellous sunset, those flowers with five different colours were offered on the noble stage called *sīhāsana* in the square of pagoda with regarding to the

incomparable supreme noble qualities of the Buddha. For the *meditator* with clear *vipassanā* knowledge, various kinds of colour-objects which are situating a such place within the range of shining lights of knowledge contact as the noble person with divine eye. Therefore, the younger *Mahā* Thera asked that “*bhante* ... now it is obviously appeared in the knowledge of me that those flowers with five kinds of colours are present on the noble stage called *sīhāsana* in the square of the pagoda”. (*Mahāṭī-2-429*)

The elder *Mahā* Thera replied to younger one that —

“*anacchariyam āvuso kathesi, mayham panetarahi mahāsamuddamhi yojanaṭṭhāne macchakacchapā paññāyanti*” (*Visuddhi-2-270*)

= “*Āvuso* ... you have say so a little bit wonder at all! Now those fishes and turtles are obviously appeared within one *yojana* (about 12 miles) range of the great ocean”. (*Visuddhi-2-270*)

Here the *meditator* should not neglect the fact that the *meditator* can see both those flowers with five kinds of colours and fishes and turtles, which are situated in such place within the range of shining lights contact. Then it should be accepted the fact that one *meditator* can see various kinds of colour-objects by those shining lights produced by remaining consciousnesses of *samatha* practice, such as *kaṣiṇāloka*, *parikammāloka*, similar to those shining lights produced by *vipassanā* knowledge and super-psychic-knowledge (*abhiññāṇa*). This is because of the fact that although efficiency of lights may be varied depending on knowledge, all those lights have the same root, the knowledge only.

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Unless above explanations are well accepted, it should be continued to read about the fundamental basis of divine eye, *kaṣiṇāloka* and *parikammāloka* as follows: —

3.12.E. *kaṣiṇāloka-parikammāloka*

imesu ca pana tisu ālokakasiṇāmyeva seṭṭhataram. tasmā taṃ vā itaresaṃ vā aññataram kaṣiṇaniddese vuttanayena uppādetvā upacārabhūmiyamyeva ṭhatvā vaddhetabbam. pa. vaddhutiṭṭhānassa antoyeva rūpagataṃ passitabbam. rūpagataṃ passato panassa parikammaṃ vāro atikkamati. tato āloko antaradhāyati. tasmim antarāhite rūpagatampi na dissati. athānena punappunam pādakajjhānameva pavisitvā tato vuttāhāya āloko pharitabbo. evaṃ anukkamena āloko thāmagato hoti. (*Visuddhi-2-58*)

The meaning of above Pāli Quotation is as follows: —

The *meditator* who wants to see the world by divine eye must fulfil thorough grinding of the mind by means of fourteen modes on eight *kaṣiṇa*-objects, from the earth-*kaṣiṇa* to whit-*kaṣiṇa* through which eight kinds of absorptions, from the first absorption to the absorption of neither-perception-nor-non-perception, would be performed properly and fulfilling eight kinds of noble qualities of the fourth absorption and then it should be performed the occurrence of proximate cause of divine eye through any one of three *kaṣiṇa*-objects, i.e., the fire-*kaṣiṇa*, white-*kaṣiṇa* and light-*kaṣiṇa*. Then the circular shape of *kaṣiṇa*-object should be extended by making as the object of neighbourhood absorption but not that of full concentration. Unless it is extended up to the field of neighbourhood concentration, the impulsion of super-psychic-knowledge of divine eye can not be occurred in the continuum of *meditator*. If it is extended on the circular shape of *kaṣiṇa*-object up to the field of full absorption, the object of *kaṣiṇa*, which has dependence as fundamental basis of absorption (*pādakajjhāna*) only, can be occurred, but not super-psychic-knowledge which depends on that fundamental basis of absorption. That kind of *parikamma* (preliminary sign), which had been performed up to the field of neighbourhood concentration only has the efficiency to

occur impulsion of super-psychic-knowledge actually. [These explanations refers to only those persons with eight kinds of absorptions for ten kinds of *kasina*, who can thoroughly grind on those absorptions by fourteen modes.]

Among those three kinds of *kasina* objects, only the light-*kasina* is the supreme one for the purpose of attainment of divine eye. Therefore, any one of those three *kasina*-objects, the light-*kasina* or the fire-*kasina* or the white-*kasina*, must be extended up to the field of neighbourhood concentration.

The *meditator* should observe all kinds of colour-objects within the range of shining lights extended and contact with. For the *bhikkhu* who observes various colour-objects which are presenting outside

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the range of shining lights, the process (*vāra*) has reached beyond *parikamma*. (In this case, *parikamma* means neighbourhood concentration by taking the object of light-*kasina* which is extended to such range. If the light-*kasina*-object is given up to observe but various colour objects which are presenting outside the range of light-*kasina*, are observer one-sidedly, the concentration falls back and it can be said that the process has reached beyond *parikamma*. Due to occurrence of decreased concentration, the shining lights disappear and various colour-objects can not be seen. (Due to presence of efficiency of *kasina*āloka, various colour-objects can be seen in knowledge. Then the lights of *kasina* (*kasina*āloka), in turn, is also produced by efficiency of *parikamma* called the practice which is fulfilled in order to reach the field of neighbourhood concentration. Therefore unless *parikamma* is well performed both two processes called lights of *kasina* and seeing on various colour-objects will be doomed to failure.) At that time, that *meditator* must enter the neighbourhood concentration of absorption which is the fundamental basis of divine eye frequently and after emerged from it and then the range of shining lights must be extended again. It must be performed frequently on the process of entering and spreading the lights alternatively. If the *meditator* fulfils continuously in this way, the range of shining lights become larger and stable for long time. At that time —

such range of a place would be separated and strongly determined that “**may shining lights be occurred within this range**”. At that range of a place, the shining lights occurs continuously. The *meditator* can see various kinds of colour-objects throughout day really. (*Visuddhi*-2-58; *Mahatī*-2-61,62)

These explanations are very reliable evidence found in scriptures relating to the fact that various kinds of colour-objects can be seen by shining lights called *kasina*āloka, *parikammāloka*.

3.12.F. The reason of noble teachers who have no desire to accept shining lights

Some noble teachers have no desire to accept the fact relating to shining lights which are associating with either minds of meditation of *samatha* and *vipassanā* or wisdom associating with those minds of meditation. The reason why they can not accept is that they rely on the following explanation found in commentary.

kim pana cittassa vaṇṇo nāma atthīti? natthi. (Aṅg-Com-1-45)
= Has the mind colour called *vaṇṇa*? No. (*Aṅg-Com-1-45*)

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With regarding to this explanation found in commentary, they have no desire to accept the presence of shining lights in mind of meditation of both *samatha* and *vipassanā*. However, above commentary explained with intended to show the fact that the mind is mental *dhamma* while the colour (*vaṇṇa*) is corporeal *dhamma*, resulting in lacking the colour in mind indeed. In this paper, it is not intended to say the mind has shining light but the latter can be called light of *samatha*, light of *vipassanā*, light of knowledge, resulting from the brightness of colour of corporeal units produced by mind of meditation and that of colour of corporeal units produced by temperature, as mentioned above. If the *meditator* has no desire to accept the brightness of colour of those corporeal units produced by mind and temperature, it should be continued to read the following *Sutta* preached by the Buddha himself.

3.12.G. *Adhicitta Sutta (nimitta sutta)*

adhicittamanuyuttena bhikkhave bhikkhunā tīṇi nimittāni kālena kālaṃ manasi kātabbāni. kālena kālaṃ samādhinimittam manasi kātabbam, kālena kālaṃ paggahanimittam manasi kātabbam, kālena kālaṃ upekkhānimittam manasi kātabbam. sace bhikkhave adhicittamanuyutto bhikkhu ekantaṃ samādhinimittamyeva manasi kareyya. thānaṃ taṃ cittaṃ kosajjāya samvatteyya. sace bhikkhave adhicittamanuyutto bhikkhu ekantaṃ paggahanimittamyeva manasi kareyya. thānaṃ taṃ cittaṃ uddhaccāya samvatteyya. sace bhikkhave adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittamyeva manasi kareyya. thānaṃ taṃ cittaṃ na sammā samādhieyya āsavānaṃ khayāya. yato ca kho bhikkhave adhicittamanuyutto bhikkhu kālena kālaṃ samādhinimittam manasi karoti, kālena kālaṃ paggahanimittam manasi karoti, kālena kālaṃ upekkhānimittam manasi karoti. taṃ hoti cittaṃ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā samādhieyati āsavānaṃ khayāya. (Aṅg-1-258)

(3.12.G.i) Complete translation of above *Sutta* can be seen in coming section 4 page 595, *rūpa kammaṭṭhāna*.

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(3.12.G.ii) The meaning of *adhicitta*

adhicittanti samatha vipassanā cittaṃ (Aṅg-Com-2-227)
ekādasamepi adhi cittaṃ samatha vipassanā cittameva (Aṅg-Com-2-228)
dasakusalakammāpathavasena uppannam cittaṃ cittameva.
vipassanāpādakaatthasamāpatticittam vipassanācittañca tato cittato adhikam cittanti adhicittanti āha “adhicittanti samathavipassanā citta”nti. anuyuttassāti anuppannassa uppādanavasena uppannassa paṭibrūhanavasena anu anu yuttassa, tattha yuttappayuttassāti attho. ettha ca purebhaddam piṇḍāya caritvā pacchābhaddam piṇḍapātaṭṭhikānto nisīdanam ādāya “asukasmim rukkhāmūle vā vanasaṇḍe vā pabbhāre vā samanadhammam karissāmi”ti nikkhamantopi tattha gantvā hatthehi vā pādehi vā nisajjattānato tiṇapaṇṇāni apanentopi adhicittam anuyuttoyeva. nisīditvā pana hatthapāde dhovitvā mūlakammaṭṭhānam gahetvā bhāvanam anuyūñcanto bhāvanāya appanam appattāyapi adhicittamanuyuttoyeva tadatthenapi taṃsaddavohārato. (Aṅg-ṭī-2-198,199)

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= The wholesome consciousness which is occurred by fulfilling ordinary wholesome deeds, such as donation (*dāna*), virtue (*sīla*) of worldlings, is designated as consciousness (*citta*). Due to superior occurrence of those consciousnesses compared with that consciousness associating with ten kinds of wholesome deeds (*dasa kusala kammaṭṭhā*), both the consciousness of absorption called eight kinds of absorptions, which are fundamental basis of *vipassanā* practice and the consciousness of *vipassanā* practice are designated as the supreme consciousness (*adhicitta*).

anuyutta: — Repeated endeavouring in order to occur minds of meditation of *samatha* and *vipassanā* by means of both occurrence of inexperienced ones and improvement of experienced ones, is called “*anuyutta*”.

The *bhikkhu* who fulfils strenuously for those minds of meditation can be designated as “*anuyutta bhikkhu*”. After came back from alms round and took the lunch, both the *bhikkhu* who brings witting cloth and leaves with intention that “it will be practised on *bhikkhu*’s obligation in any of the base of tree or in the forest or in the gully”, and the *bhikkhu* who removes dry grass and leaves around sitting place can be designated as the person who fulfil mind of meditation of *samatha* and *vipassanā* called “*adhicitta*”. Although the full absorption has not been attained, the *bhikkhu* who repeatedly tries to develop the fundamental practice after hands and legs were cleaned out, can also be designated as the person who fulfil mind of meditation of *samatha* and *vipassanā* called “*adhicitta*”. Due to attainment of that degree of improvement, that *bhikkhu* can be designated as “*adhicitta manuyutta bhikkhu*”, indeed. (*Aṅg-tī-2-198,199*)

3.12.H. *pabhassara-pariyodāta*

The word, “*pariyodāte*”, which is one of eight noble qualities of the fourth absorption, is explicit in *Visuddhimagga* as follows: —

“*parisuddhattāyeva pariyodāte, pabhassareti vuttam hoti*”. (*Visuddhi-2-5*)

iti = In this way,

hoti = it would be,

vuttam = interpreted that,

parisuddhattāyeva = due to occurrence of merely circumstantial purification,

pariyodāte = when it had been circumstantially purified,

pabhassare = when it has brilliant shining.

Above translation is achieved in accordance with Pyi Sayadaw. With regarding to this explanation, it should be recognized that *pariyodāta* and *pabhassara* are synonyms. Therefore it can be firmly

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decided that the Supreme Enlightened Buddha preached the fact those consciousnesses of practices of both *samatha* and *vipassanā*, called *adhicitta*, have brilliant shining lights (*pabhassara*) in this *Adhicitta Sutta* called *Nimitta Sutta*. In this case, it should be recognized that it is also “*phalūpacāra*” usage explained in previous page (521).

Those significant reasons “why long explanations whether those consciousnesses of both *samatha* and *vipassanā* have shining lights or not, are presented” in this paper are that —

tasamim antarahite rūpagatampi na dissati. (*Visuddhi-2-58*)

= It should be noticed emphatically on the explanation of commentary that — “when that shining lights disappear various colour-objects can not be seen”. That word plays significant

role in attainment of *nāma rūpa pariccheda ñāṇa*, *paccaya pariggaha ñāṇa* and *vipassanā ñāṇa*, indeed. It will be clear understood —

All corporeal *dhamma* always occur as corporeal unit under the natural fixed law. Corporeal unit, in turn, is the smallest system in the aspect of conventional reality (*voḥāra sacca*). Each corporeal unit consists of at least eight kinds of nature of corporealities in the aspect of ultimate reality (*paramattha sacca*), viz, *pathavī* (the earth-element), *āpo* (water-element), *tejo* (fire-element), *vāyo* (air-element), *vaṇṇa* (colour), *gandha* (smell), *rasa* (taste) and *ojā* (nutriment). If *jīvita* (life-faculty) is included, there are nine kinds of nature in some corporeal units, while if clear-sensitivity or sex-corporeality is included, there are ten kinds of nature of corporealities. Thus, corporealities always occur as a group, corporeal unit (*rūpa kalāpa*), under natural fixed law.

The *meditator* can see those colour-objects of corporeal units or those corporeal units with colour-objects due to mind of meditation of *samatha* and *vipassanā*. When those shining lights disappear he can see neither those colour-objects nor those corporeal units with colour-objects consequently. Then it is unable to discern those ultimate natures of corporealities within corporeal unit actually, resulting in failure to know and see the ultimate essence of corporeal *dhamma*. Unless the field of ultimate sense is penetratively reached, the compactness (*ghana*) of corporeality can not be broken down and the knowledge of non-self (*anatta ñāṇa*) can not be occurred. Unless the knowledge of non-self would be appeared, it can not be reached to the Noble Path-Knowledge resulting in failure to face with *nibbāna* consequently.

Then unless those corporeal *dhamma* called un-derived (*bhūta rūpa*) and derived corporealities (*upādā rūpa*) are penetratively known and seen up to the field of ultimate reality, those mental *dhamma* which are occurring depending upon those corporeal *dhamma*, can not be known and seen. This is because of the fact that only when depended corporeality and object or specific door and specific object can be discerned simultaneously, can the *meditator* know the mental *dhamma* of sensuous sphere as they really are. (With regarding to the explanation, *vattārammaṇānam*)

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pariggahitatāya, M-Com—3-60. It will be seen in detailed in Section V, Volume 2, *nāma kammaṭṭhāna*.)

When those mental *dhamma* of sensuous sphere are kept in mind, five clear-sensitivities of corporeal *dhamma*, viz., eye, ear, nose, tongue, body, and clear-sensitivity of mental *dhamma* called *bhavaṅga* mind-clearness, play essential important role in the way of practice. Unless those six sense-doors called six clear-sensitivities-elements are known and seen as they really are, those mental *dhamma* which are occurring depending upon six-sense-doors will not be discerned anymore. Actually those six-clear-sensitivities are only the *dhamma* which can be known and seen by the help of efficiency of shining lights produced by mind of meditation of *samatha* and *vipassanā*.

Unless even corporeal and mental *dhamma* are distinguished by penetrative knowledge, it can not be attained *nāmarūpapariccheda ñāṇa*. In the continuum of *meditator* who has not attained that knowledge yet, the successive knowledge, *paccaya pariggaha ñāṇa* (distinguishing on causal relationship) is very far from him resulting in lacking in the occurrence of true *vipassanā* knowledge indeed. This is because of the fact that only when those ultimate natures of *saṅkhāra dhamma* had been discerned by three general characteristics, can the *vipassanā* knowledge be occurred successively.

aniccādivasena vividhehi ākārehi dhamme passatīti vipassanā. (Abhi-Com-1-175)
pubbe kho susima dhammaṭṭhitiñānam, pacchā nibbāna ñānam. (Sam-1-344)

= *Susima* ... the *vipassanā* knowledge called *dhammaṭṭhiti* which situated well on the process of impermanence, suffering, non-self of *saṅkhāra dhamma*, occurs previously. The Noble Path-Knowledge which takes the object of *nibbāna* occurs succeedingly. (*Sam*-1-344)

Because the Buddha preached in this way, the Noble Path-Knowledge can be occurred by successive supporting conditions, such as, *upanissaya* (dependence condition) of *vipassanā* knowledge, actually. The most Supreme Eternal Peace called *nibbāna*, therefore, is the *dhamma* which is not deserving to expect for those persons who lacks any kind of *vipassanā* knowledge which takes the object of ultimate essence of *saṅkhāra dhamma* in his continuum.

As a traveller who travels in dense darkness at night requires only light to reach desired place,

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similarly, a person who is shrouded by dense darkness of ignorance (*avijjā*), requires shining lights, which is capable of showing Four Noble Truths as they really are, in order to reach *nibbāna*. That shining light means the light of wisdom or knowledge as mentioned above frequently.

It should be understood the reason why the light of knowledge is essential but it is not to be attached strongly on those lights actually.

It would be presented about the light in detail with regarding to the Buddha's encouragement in various *Suttas*, such as *Mahāassapura Sutta* etc., that the meditating *bhikkhu* who wants to know and see Four Noble Truths must fulfil the fourth absorption with eight noble qualities. Among those eight noble qualities, one factor, "when it is brilliant shining (*pariyodāte*)", is also included as a crucial one. If a *meditator* can accept the reason why the Buddha preached on this factor, "*pariyodāte*" as crucial one, the way of practice leading to *nibbāna* will be straight forward for him indeed.

If the *meditator* wants to improve *vipassanā* practice through any kind of concentration, either neighbourhood concentration which is designated as both *sadisūpacāra* (= indirect usage due to presence of same degree of concentration with neighbourhood one, as mentioned in Section 2) and direct usage (= real neighbourhood concentration) or any other kinds of full concentration rather than the concentration of fourth absorption, as the fundamental basis of *vipassanā* practice, it must be fulfilled those neighbourhood concentration or full concentration with more or less certain degree of eight noble qualities due to ability to produce brilliant shining lights of those consciousnesses of *samatha* practice really.

3.12.I. Confusing between various lights

It would be assumed that the *meditator* can accept the preaching that shining lights can be produced by mind of meditation of both *samatha* and *vipassanā*. Here it will be continued to present confusing between various lights.

When any kind of practice would be begun, some *meditator* usually practise it without differentiating between *samatha* and *vipassanā*. When the concentration had been developed moderately the shining lights usually appear resulting in occurring great impression on himself that he reaches up to *udayabbaya ñāṇa* (the knowledge of arising and passing away).

As mentioned repeatedly above, *udayabbaya ñāṇa* is a kind of knowledge which can be occurred in the continuum of *meditator* who had attained *nāmarūpapariccheda ñāṇa* due to ability to discern up

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to the field of ultimate reality by breaking through three or four kinds of compactness (*ghana*) of corporeality and mentality respectively; who had attained *paccayapariggaha ñāṇa* (knowledge on the causal relationship) due to ability to keep in mind successive occurrence of causal *dhamma* and resultant *dhamma*; who is capable of discerning by knowledge which is penetratively reached up to momentary present (*khaṇapaccupanna*) when he performs *vipassanā* practice by means of three general characteristics of corporeal and mental *dhamma* occurring in three kinds of periods, i.e., past, future, present, and two kinds of continuums, internal and external alternatively.

It is not deserving to expect the attainment of *tīraṇapariññā* (full understanding on propagation of *vipassanā* knowledge) called *sammasana ñāṇa* and *udayabbaya ñāṇa* in the continuum of *meditator* who has not attained penetrative knowledge which is able to reach the field of ultimate reality due to inexperience to see corporeal units or due to inability to analyse to break down the compactness of corporeality although corporeal units had been seen; who has not penetrative knowledge which is able to reach the field of ultimate reality of mental *dhamma* due to inability to break down the compactness of mentality which occurs depending upon six clear-sensitivities that has not been seen anymore; who has not attained the knowledge of causal relationship (*paccayapariggaha ñāṇa*) due to accepting on such kind of assumption that “*vipassanā* practice should not be carried out for past, future and present but present period only”; who has not reached to the stage of *ñātāpariññā* (full understanding on objects) due to inability to keep in mind systematically on corporeality, mentality, causes and results, called *saṅkhāra dhamma*.

If one *meditator* who lacks full understanding on objects (*ñātāpariññā*), misleads himself that he had reached *udayabbaya ñāṇa* when shining lights appear during practising in such way, he will awfully miss to attain *nibbāna* in this very life. This is because of the fact that the Buddha preached in *Aparijānana Sutta* (*Sam-2-249,250*) that those sufferings of rounds of rebirth would be ceased only when all kinds of five aggregates which are clung (*upādānakkhandhā*), are known and seen by three kinds of full understanding (*pariññā*).

Therefore it should not be misled on those lights produced by any way of practice as the light of *udayabbaya ñāṇa*. It is noticeable that the consciousness of *samatha* practices can also produce shining lights indeed.

3.12.J. A reasonable question

If it is true that all consciousnesses of *samatha* and *vipassanā* practices have the efficiency of light, it is a reasonable question that why the light (*obhāsa*) is emphatically explained in the stage of *udayabbaya ñāṇa*. The answer is that — there are significant differences between the light produced by consciousness of *samatha* practice and the light produce by consciousnesses of *udayabbaya ñāṇa* and other *vipassanā* knowledges with the result that it is explained specifically in the stage of *udayabbaya ñāṇa* indeed. It should be continued to read explanations found in commentary as follows: —

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tattha obhāsoti vipassanobhāso. tasmim uppanne yogāvacaro “na vata me ito pubbe evarūpo obhāso uppannapubbo, addhā maggappattosmi phalapattosmī”ti amaggameva “maggo”ti, aphalameva ca “phala”nti ganhāti. tassa amaggam “maggo”ti, aphalam “phala”nti ganhato vipassanāvīthi ukkantā nāma hoti. so attano mūlakammatthānam vissajjetvā obhāsameva assādentō nisīdati. (Visuddhi-2-270)

Among those ten kinds of *upakkilesa dhamma*, which are impurities of *vipassanā* knowledge, “*obhāsa*” (= the light) are brilliant shining rays of colour-elements (*vanṇa dhātu*) of both corporeal units produced by mind of *vipassanā* practice, which are falling in the continuum of himself, and corporeal units produced by temperature called *utu samutṭhāna rūpa*, which are successive generations of preceding corporeal units produced by mind, indeed.

When those shining lights appear the *meditator* usually obsesses the fact “**this kind of light with this nature is inexperienced for me previously**”, the Path-Knowledge would be reached, the Fruit-Knowledge would be reached”, resulting in misleading to the light which is not-path as path, the light which is not-fruit as fruit actually. The way of practice called cognitive processes of *vipassanā* (*vipassanā vīthi*) of the *meditator* who obsesses the light which is not-path as path, the light which is not-fruit as fruit, is missing from the right course actually. By hiving up usual practice called *vipassanā*, the *meditator* is sitting and pleasing with shining lights. (*Visuddhi-2-270*)

In above explanations, the phrase which is emphatically intended to say is that — “**this kind of light with this nature is inexperienced for me previously**”. It means the fact that “this kind of light with this nature is inexperienced previously but none of any other lights. Good evidences can be found in explanations relating with remaining *upakkilesa* as follows: —

“*na vata me ito pubbe evarūpaṃ ñāṇaṃ uppannapubbam, evarūpā pīti, passaddhi, sukham, adhimokkha, paggaha, upatṭhānam, upekkhā, nikanti uppannapubbā.* (*Visuddhi-2-273*)

= This kind of *vipassanā* knowledge with this nature is inexperienced for me previously; this kind of *vipassanā pīti* with this nature, this kind of tranquillity (*passaddhi*), this kind of *vipassanā sukha*, this kind of *adhimokkha* = faith, this kind of effort, this kind of mindfulness, this kind of equanimity called *upekkhā* (= *vipassanupekkhā* + *āvajjanupekkhā*), this kind of attachment (*nikanti*) with this nature are inexperienced previously. (*Visuddhi-2-273*)

In above phrases, it means only this kind of *vipassanā* knowledge with this nature is inexperienced previously but none of any other *vipassanā* knowledge, indeed.

If one accepts the assumption that “**none of any other *vipassanā* knowledge is inexperienced**”

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“**previously**”, it would be misinterpreted that even *sammasana ñāṇa* and immature *udayabbaya ñāṇa* has not been experienced previously.

Similarly it means the fact that this kind of *pīti, passaddhi, sukha, saddhā, viriya, sati, upekkhā* with this nature are inexperienced previously but none of any other *pīti, passaddhi, sukha, saddhā, viriya, sati, upekkhā* throughout the life.

Similarly, in the explanation on light (*obhāsa*), it is notably the fact that “**only this kind of light with this nature is inexperienced previously but none of any other lights**”, actually.

If it is so, the reason why the light (*obhāsa*) is emphatically explained in the stage of *udayabbaya ñāṇa* is that — it is emphatically and specifically explained on the light because it is the specific kind of light with quite difference from previous ones and it is capable of misleading to obsess as the supreme lights produced by Noble Path-Knowledge and Fruit-Knowledge.

ettha ca obhāsādayo upakkilesavatthutāya upakkilesāti vuttā, na akusalattā. (*Visuddhi-2-273*)

= Due to occurrence of depended basis of defilements (*upakkilesa vatthu*), it is preached on these light, knowledge, pleasurable interest, tranquillity, agreeable feeling, faith, effort, mindfulness, equanimity as *upakkilesa dhamma*. It should be recognized the fact that these are not unwholesome *dhamma* (*akusala dhamma*) indeed.

It should be recognized the fact that this light, etc. is emphatically and specifically preached with intention to know the facts that both as if those obsessions of these light etc., that 'this is I', 'this is mine', 'this is myself', 'this is the Path', 'this is the Fruit', etc., these lights, etc. are depended basis of *upakkilesa dhamma* called the craving (*tahṇā*), conceit (*māna*), wrong view (*ditṭhi*), and as if it is sitting and pleasing with those lights, etc. but giving up the *vipassanā* practice, the way of practice of *vipassanā* has been missing from right one.

If the *meditator* had been fulfilled the concentration up to the fourth absorption and he wishes to improve the stage of purification of views (*ditṭhi visuddhi*) through that concentration of fourth absorption as the fundamental basis of *vipassanā* practice, he should continue to practise in order to complete eight kinds of noble qualities of acquired concentration of fourth absorption, indeed.

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Translated by *Aññatara Bhikkhu*.

"*namo tassabhagavato arahato sammāsambuddhassa*"

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SECTION 4 MEDITATION ON CORPOREALITY

(*rūpakammaṭṭhāna*)

4.1 *Paññābhūmi-mūla-Sariravavutthāna* (discriminating on realm, fundamental and body of wisdom)

Pāli Quotation (Visuddhi-2-73)

Above *Pāli* quotation found in *Visuddhi Magga* is the answer of the question that how to practice and develop *vipassanā* knowledge as a brief account, of which the meaning is as follows.

1. *bhūmi* = Various principles of *dhamma* i.e, aggregates (*khandā*), bases (*āyatana*), element (*dhātu*), faculty (*indariya*), truth (*sacca*), dependent origination (*paṭicca samuppāda*), etc.. are called the realm of *vipassanā* knowledge (*vipassanā bhūmi*).

2. *mūla* = Two kinds of purification (*visuddhi*), i.e, the purification of virtue (*sīla visuddhi*) and the purification of consciousness (*citta visuddhi*) which is free from hindrances (*nīvaraṇa*), are called the fundamental (*mūla*) of *vipassanā* knowledge.

3. *sarīra* = Five kinds of purifications, i.e.,

- (a) purification of view (*diṭṭhi visuddhi*) (=the discriminative knowledge on the corporeality and mentality = *nāmarūpa pariccheda ñāṇa*)
- (b) purification by overcoming doubt (*kañkhāvitarāṇa visuddhi*) (=the discriminative knowledge on the causes and results (*paccaya pariggaha ñāṇa*))
- (c) purification of what is path and not path (*maggā magga ñāṇa dassana visuddhi*) (= *sammasana ñāṇa* and immatured *udayavaya ñāṇa*)
- (d) purification of the course leading to Path-knowledge (*paṭipadā ñāṇa dassana visuddhi*) (upper *vipassanā* knowledge)
- (e) purification of the Path-knowledge (*ñāṇa dassana visuddhi*) are called the body of *vipassanā* knowledge (*sarīra*).

Therefore, after learning by heart and scrutinize on various principles of *dhamma* called *vipassanā bhūmi*; and then two kinds of purification called *vipassanā mūla* has been fulfilled; and it should be developed and improved five kinds of purification called the body (*sarīra*) of *vipassanā* knowledge successively. This is a brief account on “how to practice and develop *vipassanā* knowledge”. (*visuddhi-2-73*).

According to explanation of commentary, mentioned above, a such *meditator* who wants to attain *nibbāna*, must accept “way of practice called seven stages of purification (*visuddhi*)” without any exception, but with full of faith.

Various principles of *dhamma* called *vipassanā bhūmi* or the realm of *vipassanā* knowledge, should be studied systematically from teachers learned in scriptures previously.

Two kinds of purification, i.e., the purification of virtue and the purification of consciousness must be fulfilled in order to attain the fundamental *dhamma* of *vipassanā* knowledge, called *mūla*.

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4.2 The purification of virtue (*sīla visuddhi*)

There are four kinds of virtue, i.e.,

1. Restraint with disciplinary code (*pātimukkha samvara sīla*)
2. Restraint with regard to faculties (*indariya samvara sīla*)
3. Restraint with thoroughly purified livelihood (*ājhiva pārisuddhi sīla*)
4. Restraint with reflecting on use of four requisites (*paccaya sannissita sīla*)

The *meditator* must be fulfilled those four basic virtue previously.

4.2.1 Restraint with disciplinary code

In the preaching of disciplinary code (*vinaya*), there are various kinds of rules designated by the Buddha. Restraining with both fulfilling some designations that “it should be done and fulfilled in this case,” and abstaining to follow some prohibitions that “it should not be done in this case,” is called *pātimokkha samvara sīla*. Laymen devotees must follow at least five precepts called *pātimokkha samvara sīla*. If it is possible, eight precepts, nine precepts and ten precepts, must also be restrained for those persons.

4.2.2 Restraint with regard to faculties

Restraining of the mind by means of any kind of *samatha* or *vipassanā* practice continuously in order to prevent the invasion of unwholesome *dhamma* through six sense doors called eye-, ear-, nose-, tongue-, body- and mind-door, is called *indariyasamvara sīla*. It is impossible to fulfill this kind of virtue without any kind of practice. The *meditator*, therefore, must fulfill continuous practice by which taking the object of *samatha*, if he is still in the *samatha* stage. If the *meditator* develops concentration by the mindfulness of breathing (*ānāpānassati bhāvanā*), he must try to keep in mind on any sign of concentration such as sign of preliminary concentration (*parikamma nimitta*), sign of neighbourhood concentration (*uggaha nimitta*), sign of full concentration (*paṭibhāga nimitta*). If a such *meditator* is capable of *vipassanā* practice, he must take place continuous discernment on *sañkhāra dhamma* by means of three general characters called *anicca*, *dukkha*, *anatta*, alternatively. This kind of virtue, *indariya samvara sīla*, can be thoroughly purified for only a person who become arahantship.

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4.2.3 Restraint with thoroughly purified livelihood

There are many rules related with the livelihood of *bhikkhus*. Abstaining from using four requisites which are obtained by misdeed, such as doing wonderful illusions, saying wonderful talk as astrology, persuasion to donate by showing any sign of bodily action, relationship to people by “way of give and take” etc., is called restraint with thoroughly purified livelihood (*ājhiva pārisuddhi sīla*).

For laymen devotees, abstaining from using materials which are obtained by misdeed of both bodily, such as killing, stealing, sexual misconduct and verbally, such as lying, slandering, harsh speech, flattering and earning by trading, farming etc., is called *ājhiva pārisuddhi sīla*.

4.2.4 Restraint with reflecting on use of four requisites

The wholesome volition (*kusala cetanā*) which is occurred by reflecting on use of four requisites during using four requisites, i.e., robes, foods, shelter, medicine, is called *paccaya sannissita sīla*. For arahant, indifferent volition (*kriyā cetanā*) is *paccaya sannissita sīla*.

The *meditator*, if he has fulfilled these four kinds of purified virtue, reaches to the stage of purification of virtue (*sīla visuddhi*)

tattha sīlavissuddhi nāma supārisuddham pātimokkha samvarādi catubbidham sīlam. (Visuddhi-2-222)

4.3 The purification of consciousness (*Citta Visuddhi*)

Cīta visuddhi nāma sapacārā aṭṭha samā pattiyo. (Visuddhi-2-222)

= Eight kinds of absorptions (*samāpatti*) including with neighbourhood absorption (=neighbourhood concentration) are called “the purification of consciousness” (*cittavisuddhi*). (*Visuddhi-2-222*)

Pāli Quotation (Mahāṭṭ-2-350)

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= The neighbourhood concentration can also be called the purification of consciousness because it is the fundamental of *vipassanā* knowledge like full concentration. The commentator, therefore, explained that eight kinds of absorptions including with neighbourhood concentration are called “the purification of consciousness”. (*Mahāṭṭ-2-350*)

Those eight kinds of absorptions including with neighbourhood concentration had been explained in detail in the portion of *samādhiniddesa* (detailed account on the concentration) which is regarded to consciousness. Therefore, it should be known and fulfilled eight kinds of absorptions including with neighbourhood concentration in accordance with the explanation found in *samādhiniddesa*. (*Visuddhi-2-222*)

In this case, “it should be known” (*veditabbā*) means the fact that it should be known by means of occurrence of eight kinds of absorptions including with neighbourhood concentration in the continuum of himself practically.

If it is known by means of occurrence in the continuum of himself, these eight kinds of absorptions, including with neighbourhood concentration are known by practical knowledge (*paccakkha ñāṇa*). Therefore, it means that “it should be known and fulfilled eight kinds of absorptions, including with neighbourhood concentration”. (*Mahāṭṭ-2-350*)

In other words, the phrase “it should be known” (*veditabbā*) means the fact that it should be feels the taste of absorption (*samāpatti*) after attained it.

It is right. It is not the situation of the purification of consciousness merely known about “the absorption”. Then if it is not the situation of the purification of consciousness, it is

not able to fulfil the upper stage of purification successively. It should be known in this way. (*Mahāṭṭ-2-350*)

According to explanations found in commentary and subcommentary, the *meditator* who wants to fulfil successive stages of purification, such as purification of view.. etc., must endeavour to fulfil the purification of consciousness after the purification of virtue. It should be noticed especially the fact that it is unable to reach the upper stages of purification without purification of consciousness has been fulfilled. In this work, the way of practice how to develop four kinds of absorptions of world of form, including neighbourhood concentration, through the mindfulness of breathing, had been presented systematically. The *meditator* who wants to fulfil the purification of view through the mindfulness of breathing, must develop the concentration either neighbourhood concentration or full concentration of any kind, up to the fourth absorption previously.

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4.4.1.1 The purification of view (*diṭṭhi visuddhi*)

- *tattha nāmarūpanam yāthāvadassanan diṭṭhivisuddhi nāma. (visuddhi-2-222)*

= Knowing and seeing the corporeality and mentality up to the field of ultimate reality by means of analytical knowledge as they really are, is called the purification of view (*diṭṭhi visuddhi*)

- *lakkāṇa-rasa-paccupaṭṭhāna-padaṭṭhānavasena nāmarūpapariggaho diṭṭhivisuddhi nāma. (Abhidhammattha saṅgaha)*

= Discriminative knowledge on the corporeality and mentality by means of characteristic, function, manifestation and proximate cause is called the purification of view (*diṭṭhi visuddhi*). (*Abhidhammattha saṅgaha*)

4.4.2 Genreal rules for two kinds of *meditators*

Pāli Quotation (Mahāṭṭ-2-470)

= The beginning of the process taking to heart *vipassanā* on the corporeal *dhamma* is generally considered for *suddhavipassanāyānika* (SVY) person. The beginning of the process taking to heart on the mental *dhamma* is generally considered for *samathayānika* (STT) person. The term “*abhinivesa*” (the process of taking into to heart) means that the discriminative knowledge on the corporeality and mentality (*nāmarūpaparicchedañña*) which is previous work to be done before *vipassanā* practice. Therefore, previous process of keeping in mind (taking to heart) on the corporeal *dhamma* is called *rupeabhinivesa* (the beginning of the process of taking *vipassanā* on the corporeal *dhamma*). The previous process of keeping in mind (taking to heart) on the mental *dhamma* is called *arupe abhinivesa* (the beginning of the process of taking *vipassanā* on the mental *dhamma*). (*Mahāṭṭ-2-470*)

This is general rule for two kinds of *meditators*.

When STY person takes into to heart the corporeal and mental *dhamma* he is able to begin...

1. either on the mental *dhamma* or

2. on the corporeal *dhamma*, as he likes.

If STY person wants to take to heart mental *dhamma* first, the way of practice has been instructed in *Visuddhi Magga* as follows.

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Pāli Quotation (Visuddhi-2-222) two paragraph

STY person who has the vehicle of absorption or a such meditate who is called STY person because he usually practices *vipassanā* depending on neighbourhood concentration, when they wants to fulfil purification of view, must enter any kind of absorptions of either world of form (*rūpavacara*) or formless world (*arūpavacara*), except the absorption of neither-perception-nor-non-perception (*neva-saññā-nāsaññāyatana*) previously. Then he emerges from that absorption and distinguishes and keep in mind factors of absorption, such as *vitakka*, *vicāra* etc., and associated *dhamma*, such as *phassa*, *vedanā* etc., by means of characteristic, function, manifestation, proximate cause.

After distinguished and kept in mind those mental *dhamma*, it should be recognized separately that “this is called *nāma* (the mentality) because of the ability to approach to the object”.

After it is recognized separately on that mentality called *nāma*, the *meditator* scrutinizes the mentality with its vicinity as a simile that when a man see a snake inside the house and follows it, then he find the shelter of that snake, finally, the *meditator* see physical base of mind (*hadaya vatthu*). After seeing the physical base of mind, both the four great elements which are depended by the physical base of mind and the remaining secondary ones successively by insight knowledge. In this way, the corporeal *dhamma* can be distinguished and kept in mind systematically.

That *meditator* recognized separately the fact that “these four great elements and secondary ones are called *rūpa* (the corporeality) because of the presence of ability to change for the worse”.

After kept in mind both the mentality and the corporeality, the *meditator* discriminates and recognizes separately in brief, as

1. those *dhamma* which is able to approach the object are called *nāma* (the mentality),
2. those *dhamma*, which is able to hange for the worse, are called *rūpa* (the corporeality).

(*visuddhi-2-222*)

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4.4.3 *Samathayānika* (the vehicle of *samatha*)

Pāli Quotation (Mahāṭṭ-2-352)

In the world, a machine with an engine for example a car, that carries people or things from place to place, is called a vehicle (*yāna*). Similarly, two kinds of concentration, neighbourhood and full concentration, (also known as *samatha*), that carries the noble peoples to the realm of *vipassanā*, is also called vehicle of *samatha*, is known as

samathayānika (STY) person. It is the name of a person who practises *vipassanā* depending upon either the full concentration or the neighbourhood concentration which usually occurs adjacent to the full absorption. (*Mahāṭī-2-352*)

4.4.4 The absorption of neither-perception-nor-non-perception (*neva saññā nāsaññāyatana jhāna*)

Pāli-Quotation (Mahāṭī-2-352)

=The phrase, “except the absorption of neither-perception-nor-non-perception”, had been said by the commentator sayadaw because the fact that the beginner of meditation on the mentality is very difficult to distinguish and keep in mind the mental *dhamma* associating with the absorption of neither-perception-nor-non-perception. (*Mahāṭī-2-352*)

4.4.5 To the stage of the purification of view through the way of mindfulness of breathing

When a *meditator* wants to change to the stage of the purification of the view through the way of mindfulness of breathing, according to the instructions found in above commentary and subcommentary, he must develop concentration previously, which is either the neighbourhood concentration or the full concentration. If the fourth absorption could be attained, it is the excellent one.

When the light produced by concentration becomes brilliantly bright, he must emerge from the absorption and take to heart the factors of absorption firstly. Then mental *dhamma* associating with that absorption must be distinguished and kept in mind one by one. After that the depended physical base of mind (*hadaya vatthu*) associating with the four great elements and secondary ones must be kept in mind continuously. If the *meditator* wants to change from the meditation of corporeality to the purification of view, instead from the meditation of mentality to the purification of view, he must endeavour as the following instructions found in *Visuddhi Magga*.

Pāli Quotation (Visuddhi-2-222)

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SVY person who lacks *samatha* but the vehicle of *vipassanā* only and STY person with the vehicle of *samatha* who wants to begin meditation on the corporeality, if they want to fulfil the knowledge of purification of view, must discern and keep in mind the four great elements by means of either brief account or detailed account explained in the meditation of the four great elements (*catudhātuvavutthāna kammaṭṭhāna*) previously. (*Visuddhi-2-222*)

After the four great elements had been kept in mind, five aggregates, twelve bases, eighteen elements, twenty two controlling faculties, four Noble Truths, and the nature of casual relationship etc., must be scrutinized successively by insight knowledge. This is because those *dhamma* are the realms of *vipassanā* knowledge called *vipassanā bhūmi* indeed. The Buddha, himself preached in *Aparijhānana Sutta (Samyotta-2-249-250)* the fact that only the *meditator* who is able to distinguish those *dhamma* by means of three kinds of full understanding (*ti-pariññā*), will be able to cease the suffering of round of rebirths.

4.4.6 The individual preference (*veneyajjhāsaya*)

In this case, there is a question that why have many *dhamma*, such as aggregates, bases, elements, Noble truths, dependent origination nutriment... etc., occurred as realms of *vipassanā* and hasn't the *meditator* achieved the Path-, Fruit-Knowledge and *nibbāna* through only a realm of *vipassanā*. It can be answered that 'No'. Because the Buddha preached three ways, i.e., the way of five aggregates, the way of twelve bases, the way of eighteen elements in order to praise for three kinds of individual preference.

There are three kinds of disciples who are able to cease suffering of round of rebirths, as follows.

1. *arūpa sammunhī* = the person who wavered on mental *dhamma*
2. *rūpasammunhī* = the person who wavered on the corporeal *dhamma*
3. *ubaya sammunhī* = the person who wavered on both corporeal and mental *dhamma*

Because there are three kinds of disciples, if the Buddha preached only single way, such as the way of five aggregates, it can not be fairly praised for all beings who can able to cease suffering of round of rebirths really.

1. *arūpasammunhī*

Among those three kinds of disciples, some human beings, *devas* and brahmas have clear understanding on the corporeal *dhamma*. They do not waver on the corporeal *dhamma* but on the mental *dhamma* only. For those kind of disciples, the Buddha instructed to practice the way of five aggregates in which the mind, mental factors and corporeality are divided into five parts, i.e., clear understood corporeal *dhamma* consists one-fifth, while not clear understood mental *dhamma*, four-fifth.

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2. *rūpasammunhī*

Some disciples, however, have not clear understanding on the corporeal *dhamma* with the result that there are many difficulties in *vipassanā* practice on the corporeal *dhamma* as totally. But they do not waver on the mental *dhamma* and have clear understanding on it. For those kind of disciples, the Buddha instructed to practice the way of twelve bases in which the mind, mental factors and corporeality are divided into twelve parts, i.e., clear understood mental *dhamma* consist only one and half parts, while not clear understood corporeal *dhamma* about ten and half parts, respectively.

3. *Ubayasammunhī*

Some disciples have not clear understanding on both the corporeal and mental *dhamma*. For those kinds of disciples, the Buddha instructed to practise the way eighteen elements in which the mind, mental factors and corporeality are divided into eighteen parts, i.e., the corporeal *dhamma* consist of about ten and half parts, while the mental *dhamma*, about seven and half parts respectively. (*Mahāṭī-2-85*)

4.4.7 Various kinds of controlling faculties (*indariya beda*)

There are also three kinds of controlling faculties (*indariya*) among disciples as follows.

1. *Tikkhindariya* = the person who has brilliant controlling faculties,
2. *Majjhindariya* = the person who has moderate controlling faculties,
3. *Mudindariya* = the person who has weak controlling faculties,

For disciples who have matured and brilliant controlling faculties called faith, effort, mindfulness, concentration and knowledge, the Buddha preached the way of five aggregates. Then the way of twelve bases had been instructed for disciples with moderate controlling faculties, while the way of eighteen elements, for disciples with weak controlling faculties, respectively. (*Mahāṭī-2-85*)

4.4.8 Various kinds of preference

There are also three kinds of preference (*ajjhāsayā*) among disciples as follows.

1. *samkhittaruci* = the person who prefers the brief account
2. *majjhimaruci* = the person who prefers the middle account
3. *vittahārarui* = the person who prefers detailed account

Among those three kinds of disciples, the Buddha instructed the way of five aggregates for the person who prefers the brief account, while the way of twelve bases, for the middle ones, the way of eighteen elements for the third ones, respectively. (*Mahāṭī-2-85*)

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4.4.9 Important fact to be careful

Although it is instructed by means of ways, such as way of five aggregates, way of twelve bases, way of eighteen elements etc., depending on individual preference of different disciples, the objects of *vipassanā* knowledge are the same among those ways, i.e, the mundane mind, mental factors and corporeal *dhamma* which are individual of some kinds. There is no difference among the ultimate mentality and corporeality although each portion of different ways, as five parts, 12 parts, 18 parts, are different from other preaching methodologically.

4.4.10 Twenty two kinds of controlling faculties

The mind, mental factors and corporeal *dhamma* can be divided into 22 parts which are called controlling faculties (*indariya*). It is instructed to practise by means of the way of controlling faculties in which mundane controlling faculties are the objects of *vipassanā* knowledge.

Those *dhamma* which are able to deserve as controlling faculty, can be occurred a chief of associated *dhamma* as a king with full authority. However, the occurrence of controlling faculty or the occurrence of chief has been achieved by means of the nature of those *dhamma* accordingly. There is no person by which those *dhamma* can be occurred in accordance with his desire, indeed. These *dhamma* known as controlling faculties are void of self (*atta*) with full authority. These *dhamma* are unable to occur according to the desire of self (*atta*) but non-self (*anatta*). In this way, the Buddha instructed to take place *vipassanā* practice by way of controlling faculties in order to attain easily the knowledge of non-self (*anatta*). (*Mahāṭī-2-85*)

4.4.11 The Noble Truths and Dependant Origination

1. *pavutti* = the nature of occurrence (= the Noble Truth of Suffering)
2. *pavutti* hetu = the cause of occurrence (= the Noble Truth of Cause of Suffering)
3. *nivutti* = the nature of cessation (= the Noble Truth of Cessation of Suffering)

4. *nivuttihetu* = the cause of cessation(= the Noble Truth of The Course leading to Cessation of Suffering)

Four kinds of *dhamma* known as aggregates, bases, elements and controlling faculties are able to take place effective results only when those *dhamma* has been known by four modes mentioned above, i.e., *pavutti*, *pavuttihetu*, *nivutti*, *nivuttihetu*. The effective results can not be occurred unless it is known by four modes successively. The Buddha, therefore, preached preaching methodology of the Noble Truth and Dependent Origination additionally. (*Mahāṭṭ-2-85*)

In this way, although the desired result can be fulfilled by any one kind of preaching methodology, such as five aggregates, the Buddha preached various kinds of methodologies in order to praise three kinds of disciples whose preference are different to each other. It should not be neglected the fact that although preaching methodologies are different among disiples, the ultimate reality of the corporeal and mental *dhamma* are the same qualitatively, indeed. (*Mahāṭṭ-2-85*)

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4.5 Twenty eight kinds of corporealities

When STY person change to the stage of purification of view from that of purification of consciousness there are two ways, i.e., beginning with mental object and beginning with corporeal object, and the lather would be presented now. Twenty eight kinds of corporealities would like to presented previously, as follows.

4.5.1 The four great elements (*catu mahābhūta*)

(1) The earth-element (*pathavī dhātu*)

heavy group

1. character of hardness
3. character of roughness
5. character of heaviness

(*Abhi-1-170.Dhammasangani*)

light group

2. character of softness
4. character of smoothness
6. character of lightness

Pāli Quotation (Abhi-Com-1-368)

(2) The water-element (*āpo dhātu*)

1. *daravabhāva* = *paggharaṇa lakkhaṇa* = the character of flowing
2. *ābandhanabhāva* = *ābandhana lakkhaṇa* = the character of cohesion

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(3) The fire-element (*tejo dhātu*)

1. (a) *uṇṇhabhāva* = *uṇṇhatejo* = character of heat
(b) *sītabhāva* = *sītatejo* = character of coldness
2. *paripācanabhāva* = the character of mature

(4) The air-element (*vāyo dhātu*)

1. *vitthambhanabhāva* = the character of supporting

2. *samudāraṇabhāva* = the character of pushing

(5) **Five clear sensitivities (*Pasāda rūpa*)**

1. *cakkhupasāda* = eye clear sensitivity
2. *sotapasāda* = ear clear sensitivity
3. *ghānapasāda* = nose clear sensitivity
4. *jihvāpasāda* = tongue clear sensitivity
5. *kāyapasāda* = body clear sensitivity

(6) **seven pasture (object) corporeality (*gocara rūpa*)**

1. *rūpārammaṇa* = colour = visible object
2. *saddārammaṇa* = sound = acoustic object
3. *gandhārammaṇa* = smell = olfactory object
4. *rasārammaṇa* = taste
5. *phoṭṭhabbārammaṇa* = touch = tactile object (= earth-element, fire-element, air-element)

(Notes. The earth-element, the fire-element and the air-element can be sensitive to touch, which are known as tactile elements (*phoṭṭhabbadhātu*) resulting 7 kinds of tactile objects totally. When the number of kinds of corporealities are counted those three elements are already counted in the four great ones and rejected. There are no separated (special) tactile objects but those three elements mentioned above.)

(7) **Sex corporeality (*bhāvarūpa*)**

1. *itthibhāva rūpa* = femininity
2. *purisabhāva rūpa* = virility

(Notes. It is only one sex corporeality in female and male respectively as a general. The sex corporeality spread throughout body. Sometimes hermaphroditism can be occurred in some persons and it is said that “as a general”. However only one kind of sex corporeality can be occurred at specific time of a hermaphrodite alternatively. (*Abhi-Com-1-359*)

(8) **One physical base of mind (*hadaya rūpa*)**

Hadaya (vatthu) rūpa = It is the physical base of mind on which the life-continuum (*manodhātu*) and all consciousness (*pañcaviññāṇa*), i.e., seeing-, hearing-, smelling-, tasting- and touching-consciousness; (*manoviññāṇadhātu*) occur.

[Notes: The physical base of mind is consisting in the base-decad (*hadayasakalāpa*) which is spreading in the blood within a tiny pit of heart, and it is also known as *hadayavatthu* depending on which the life-continuum (*manodhātu*) and all consciousness of thought processes (*manoviññāṇadhātu*), except penta-consciousness, such as seeing-consciousness . etc. This term refers to only the realm of five aggregates (*pañcavokāra bhūmi*)]

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(9) **One life-faculty of corporeality**

jīvitindare = life-faculty of corporeality or life-faculty element

This kind of corporeality protects remaining corporealities within the same corporeal unit produced by *kamma* which are spreading throughout body.

(10) **One nutriment (*āhāraja rūpa*)**

kabaḷīkāraāhāra = the nutriment consisting the food ingested

(Notes: The nutriment (**āhāraja rūpa**) consists in every kind of corporeal unit, i.e. corporeal unit produced by **kamma**, corporeal unit produced by mind, corporeal unit produced by temperature, corporeal unit produced by nutriment. (see tables of **Rūpa Kammaṭṭhāna**). Those nutriments are called **kammaja aja**, **cittajaojā**, **utuja-ojā** respectively. All ingested food, it may be any kind before eating, after ingested and inside the stomach, or feces in the rectum, are pure octad produced by temperature (**utujaojāṭṭhamaka kalāpa**) which proliferates continuously by temperature.

Pāli Quotation (Visuddhi-2-223)

That kind of nutriment consisting in the pure octad produced by temperature is called **kabaḷīkāraāhāra** according to Abhi-Com-1-366. When that nutriment consisting in the ingested food are supported by the heat of vital nonad (**jīvita navaka kalāpa**) inside the stomach, they become new generation of octads which have the eight factor, the nutriment, and are called octads produced by nutriment (**ojaṭṭhamaka kalāpa**) successively. It is also known as **āhārasamutthāna rūpa** (the corporeality produced by nutriment). (**Visuddhi-2-251**). The nutriment consisting in the octad produced by nutriment of **utujaojāṭṭhamaka kalāpa** is called **āhārajajā**. When **kammajaojā**, **cittaja ojā** and **utujaojā** are supported by **āhārajaojā** in turn, the new generations of **Ojaṭṭhamaka kalāpa** (octads produced by nutriment) can be occurred successively.

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- **ekadivasam paributtahāro sattāhampi uppatthambeti. (Visuddhi-2-251)**

= The ingested food for one day will be able to support for throughout seven days. (**Visuddhi-2-251**) According to above quotation, only once ingested **kabaḷīkāraāhāra** (the nutriment within corporeal units produced by temperature), if it is attained supporting of heat of vital nonad (**jīvita navaka kalāpa**), can give rise to successive generations of corporeal units called **ojaṭṭhāmaka kalāpa** (octad produced by nutriment) throughout seven days without taking foods. In this way the nutriment containing in the previous **ojaṭṭhāmaka kalāpa**, if it is supported by nutriment containing in later **ojaṭṭhāmaka kalāpa** again, can produce new generations of corporeal units produced by nutriment, up to 10-12 generations successively.

According to explanations mentioned above, during the function of nutriment of various kinds i.e., **kamma**, mind, temperature and nutriment, has been taken place, in other words, during the function of nutriment of four resources is producing new generations of corporeal units, it depend on the nutriment produced by temperature (**kabaḷīkāraāhāra**). Therefore, the commentator explained as follows.

Pāli Quotation (Abhi-A-3-337)

=The nutriment deserving to ingest as a mouthful or morsel of rice is called **kabaḷīkāra**, which is synonym of ‘nutriment of four resources’ (**catusamutthānika ojā**). It is explained by second way, according to second explanation found in the commentary.

Pāli Quotation (Pahāna-1-7) (Abhi-A-3-377)

According to *Pāli*, and commentary mentioned above, four kinds of nutriment, i.e., the nutriment produced by mind, the nutriment produced by temperature, the nutriment produced by nutriment, are called *kabaḷīkāraāhāra*.

The nutriment deserving to ingest as a mouthful or morsel of rice, a group of corporeal units produced by temperature is called *kabaḷīkāraāhāra*, directly. The nutriment containing in those corporeal units become pure octad produced by nutriment when the heat of vital nonad support conversion of that process. Then the converted nutriment is called *āhāraja ojā* (The nutriment consisting in corporeal units of new generation). Because of the presence of supporting factor of those *āhāraja ojā*, four kinds of nutriment, *kammaja oja*, *sittajaoja*, *utuajaoja*, and previous *āhārajaojā*, are able to take place their functions respectively, these nutriment are called *kabaḷīkāraāhāra* as a metaphor known as *ṭhānupacāra* (nutriment of four resources situated on ingested *kabaḷīkāraāhāra*). Detailed account can be seen in later.

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4.5.2 Real corporeality

- (1) (18) kinds of corporealities mentioned above are called “natural corporealities” (*sabhāvarūpa*) because each corporeality has the ultimate specific character (*sabhāva lakkhaṇa*) respectively.
- (2) Those corporealities mentioned above are also called “characteristic corporeality (*salakkhaṇa rūpa*) because each corporeality has general characters (*sāmañña lakkhaṇa*) which are related to all kinds of corporeal and mental *dhamma*, as follows.
 1. *aniccatā* = mode of perishing away just after arise
 2. *dukkhatā* = mode of being oppressed by the process of arising and perishing away continuously.
 3. *anattatā* = mode of the absence of durable solid called self (*atta*) which is not nondestratable essence.
- (3) Those corporealities mentioned above are also called “conspicuous corporealities” (*nipphanarūpa*) because it can be produced by four causes, i.e., *kamma*, mind, temperature and nutriment
- (4) Those corporealities mentioned above are also called “real corporealities” (*rūpa rūpa*) because they always have ability to change for worse.
- (5) Those corporealities mentioned above are also called “object corporealities” (*samasana rūpa*) because three general characters, i.e., *anicca*, *dukkha*, *anatta*, can be took place on objects of those corporealities.

The following (10) kinds of corporealities are different from (18) kinds mentioned above and are called

- (1) artificial corporeality (*asabhāva rūpa*)
- (2) non-characteristic corporeality (*alakkhaṇarūpa*)
- (3) unobscured corporeality (*anipphanna rūpa*)
- (4) false corporeality (*arūparūpa*)

- (5) non-object corporeality (*asammasanarūpa*)

4.5.3 (10) kinds of unobscured corporealities (*anipphanna rūpa*)

- (1) Space corporeality one

1. *ākāsadhātu* = It is inter-*kalāpal* (inter-corporeal units) space between various kinds of corporeal units, which is able to separate corporeal units each other. It is called “space corporeality” (*pariccheda rūpa*) due to separate each other among corporeal units.

- (2) Distinct behavioural corporealities (5)

- (a) Two kinds of expressive corporealities (*viññatti rūpa*)

1. *kaya viññatti* = bodily expression which convey a message or feeling
2. *vacī viññatti* = verbal expression which convey a message or feeling.

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Viññatti (expression)

The special expression (*viññatti*) which is able to convey a message or feeling of oneself in order to know attitude or intentions of that person. Bodily expression (*kāyaviññatti*) is a kind of gesture by which express internal desire to other, eg. Movement of hand. Verbal expression (*vacīviññatti*) is a kind of behavior by which express internal desire to other, eg. Come on! Call by words.

- (b) Behavioral corporealities (3)

1. *lahutā* = physical agility

- (i) character of agility of corporeality produced by mind
- (ii) character of agility of corporeality produced by temperature
- (iii) character of agility of corporeality produced by nutriment

2. *mudutā* = physical elasticity

- (i) character of elasticity of corporeality produced by mind
- (ii) character of elasticity of corporeality produced by temperature
- (iii) character of elasticity of corporeality produced by nutriment

3. *kammaññatā* = physical adaptability

- (i) character of adaptability of corporeality produced by mind
- (ii) character of adaptability of corporeality produced by temperature
- (iii) character of adaptability of corporeality by nutriment

These three kinds of corporealities and two kinds of expressive corporealities are known as distinct behavioural corporealities (*vikāra rūpa*).

- (4) Four physical characters of corporeality (*lakkhaṇa rūpa*)

1. *upacaya* = (a) the nature of the beginning of real corporealities of one life

(b) the nature of improvement of real corporealities up to completion of a life that it should contain

2. *santati* = the nature of continuity of real corporealities from sensual faculties has been completed

[Notes: The Buddha preached two ways separately depending upon individual preference of disciples who were listening *dhamma* talk in *Tavatinsā*, world of *deva*. These two kinds of

corporealities, i.e., *upacaya* and *santati*, are the same in the nature of arising of real corporealities (*rūpassa uppāda*), indeed.]

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 551 – 600

BY

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3. *jaratā* = the nature of decaying of real corporealities (*rūpassa-ṭhiti*)

4. *aniccatā* = the nature of passing away (perishing away) of real corporealities (*rūpassa bhanaga*)

4.5.4 Underived and derived corporeality (*bhūta rūpa, upādārūpa*)

In this way, there are (18) kinds for real corporealities and (10) kinds of non-real corporealities, totally are of (28) kinds. Among those (28) kinds, four kinds of corporealities, i.e., the earth-, the water-, the fire- and the air-element are called elements (*dhātu*) due to presence of specific character of ultimate reality, such as hardness, cohesion, etc. They are also called ‘great elements’ (*mahābhūta*) because they are massive and more conspicuous than remaining corporealities in both character and feature. They are also called ‘primary-ones’ (*bhūta rūpa*) because they are massive and more conspicuous than remaining corporealities in both character and feature. In the aspect of conventional reality they are known as earth, water, fire and air respectively.

The remaining (24) kinds of corporealities are called derived (secondary-ones) corporealities (*upbhūtadbhūtarūpa*) due to depending upon the four great elements.

4.5.6 The nature of corporealities

Those (28) kinds of corporealities are unable to arise single alone, but a group called corporeal unit (*rūpa kalāpa*). The corporeal unit is the smallest system of corporealities within a compact particle in the aspect of conventional reality. It is a kind of particle of which size about or smaller than *paramānumū*. (The measurement of *paramānumū* is used in older days and it is invisible with the naked eye but by eye of wisdom only.) Actually it is the smallest particle as a form of compactness. Those corporealities consisting in the corporeal unit are..

1. *ekuppāda* = occurring in the same time, (simultaneously)
2. *ekanirodha* = ceasing in the same time,
3. *ekanissaya* = depending upon the same depended factors.

Derived corporealities within a corporeal unit always occur depending upon the four great elements of the same unit but not on the different ones. Then the four great elements within the corporeal unit always occur depending upon each other reciprocally. Only within the same corporeal unit which arises and passes away the four great elements always arise and pass away depending upon each other reciprocally and the derived corporealities also arise and pass away depending upon the former simultaneously.

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It is essential to be able to discern corporeal units by insight previously in order to know the ultimate corporealities as they really are, and to see reciprocal inter-dependence among four great elements and depending derived corporealities on depended four great elements systematically. After knowing and seeing corporeal units, various specific character of each ultimate corporeality, i.e., 8 factors, 9 factors, 10 factors, etc. within a corporeal unit must be distinguished one by one respectively by analytical knowledge. Only when it is able

to distinguish like this, can a *meditator* know the ultimate corporealities actually. In this paper, those kind of discernment is called “analytical knowledge”.

In this way, only when the ultimate corporealities can be seen up to specific character of each corporeal *dhamma* by analytical knowledge respectively, a *meditator* will be also to distinguish the facts that ...

1. “which kinds of corporeal *dhamma* are produced by *kamma*”,
2. which kinds of corporeal *dhamma* are produced by mind,
3. which kinds of corporeal *dhamma* are produced by temperature,
4. which kinds of corporeal *dhamma* are produced by nutriment,
5. which kinds of corporeal *dhamma* never occurred by any cause etc ..

When corporeal units are analysed the compactness of corporeality will be broken down. After the compactness of corporeality had been broken down the knowledge will be reached up to the field of ultimate reality. When the knowledge reach up to the field of ultimate reality, the light of non-self (*anatta*) will be arisen marvelously.

4.6 The way of discerning on the four great elements

In the *Samatha* stage, the Buddha preached (40) kinds of meditation subjects related to develop concentration. When a *meditator* reaches to the stage of *vipassanā*, there are only two kinds of meditation subjects. i.e., meditation on the corporeality (*rūpakammaṭṭhāna*) and meditation on the mentality (*nāmakammaṭṭhāna*). The former is also known as “discriminative knowledge on the corporeality (*rūpapariggaha*), while the latter, “discriminative knowledge on the mentality” (*arūpapariggaha*) respectively.

Pāli Quotation (Abhi-A-2-251) (M-A-1_280)

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When the Buddha instructed the meditation on the corporeality, it is the usual way firstly, by means of

1. brief account (*sankhepa manasikāra*)
2. detailed account (*vitthāra manasikāra*)

on the meditation of the four great elements called *catudhātuvavutthāna*. (*Abhi-A-2-252*) (*M-A-1-280*)

According to explanations found in commentaries, because the Buddha preached only two ways for meditation on the corporeality, both STY person who wants to begin meditation on the corporeality from which the stage of purification of view would be changed, and SVY person who does not depend on *samatha*, must begin by discerning on the four great elements previously. It is the most effective way for every *meditator* by strictly following in accordance with the Buddha’s teaching respectively. It is explained in *Viusuddhi Magga* the fact that those kinds of persons mentioned above must discern on the specific characters of the four great elements previously. (*Visuddhi-2-222*).

It is decided the fact that ‘the meditation on four elements call *catudhātuvavutthāna*’ can give rise to neighbourhood concentration only. (*visuddhi-1-107*). In this case, this kind of neighbourhood concentration due to lack of adjacent full concentration of any absorption. However it is designated as a metaphor called *sadisupacāra* (the condition of same degree of concentration). These are explained in previous chapter.

In this work, the brief account of the meditation on the four great elements would be presented first, according to *Maha satipaṭṭhāna Sutta*.

4.6.1 *Dhātumanasikāra Pabba*

Pāli Quotation (M-1-73)

= *Bhikkhus!* The next way is that ... the *bhikkhu* discerns, scrutinizes and takes to heart the body which is situating as it's position accordingly like this "this body consists of the earth-element, the water-element, the fire-element, the air-element" etc ... one by one, by means of the nature of elements but not person, begins, *jīva* and self (*atta*). (*M-1-73*)

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Pāli Quotation (M-1-73)

= *Bhikkhus!* As a smile, either the experienced cattle slaughter or his follower killed a cow and then skins and cuts up carcass of cattle at crossroads, the *bhikkhu* discerns, scrutinizes and takes to heart the body which is situating as it's position accordingly like this "this body consists of the earth-element, the water-element, the fire-element, the air-element" etc ... one by one, by means of the nature of elements but not person, begins and living self (*atta*). (*M-1-73*)

4.6.2 The meaning of above quotation

By the time taking foods of the cow, or carrying to the slaughter-house, or trying with the rope, or slaughtering the cow, or after the cow was dead and seeing the carcass of the cow or all the time before skinned and cut up carcass of cow separately such as fleshes, bones, colon, liver etc ... the perception (*saññā*) of cow has not disappeared in the continuum of the slaughter. But those kind of perception disappeared in the continuum of the slaughter who is selling beef at crossroads and the new perception called beef appeared in him. In the continuum of that slaughter, the imagination on that "I am selling the cow, these consumers buy and take away the cow", never appeared, but only the imagination that "I am take away beef", appeared indeed.

Similarly, by the time he does not become a node one yet or he is only a worldling (*putthujana*) without eye of wisdom which is able to see the ultimate reality, or he is still a stupid *bhikkhu* without any kind of meditation subject or along with a such time during which the body produced by four causes called *kamma*, mind, temperature and nutriment has not been analysed by analytical knowledge in order to break down three kinds of compactness of form, compactness of function and that body has not been discerned by means of the earth-element, the water-element, the fire-element, the air-element etc ... yet, for along with that time, the perception of human being or the perception of person has not disappeared yet in the continuum of that *bhikkhu*, indeed.

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The *meditator*, who is able to analysed the compactness of corporeality, i.e., the compactness of continuity, the compactness of form, the compactness of function by means of the four-element meditation, i.e., the earth-element, the water-element, the fire-element, the air-element, loses the misperception of begins (*satta saññā*) gradually. (There are two kinds of misperception of begins, i.e., misperception of begins which always follows wrong view of self (*atta diṭṭhi*) by which some one obsesses the fact that the live-body, the

consciousness-body, the self-body is apparently present and misperception of begins which is occurred by means of conventional reality (*vohāra sacca*.) The mind of meditation is situated well on the four great elements only. The Buddha, therefore preached the fact that “*seyathāpi bhikkhave ... pa ... vāyodhātūti*” etc., These *Pāli* has been translated as above. (*M-A-1-276, Vs-1-343*)

4.6.3 Breaking down the compactness (*ganavinibbhoga*)

Pāli Quotation (Visuddhi-1-343, M-Com-1-276)
(*Mahāṭṭ-1-928, M-ti-1-365*)

According to explanations found in above commentaries and subcommentaries, it should be respectfully noticed the fact that “the *meditator* must endeavour previously, in order to fix the object of the four great elements called the earth-element, the water-element, the fire-element, the air-element consisting in the same corporeal unit by means of analytical knowledge which is able to break down three kinds of compactness of corporeality, called the compactness of corporeality, the compactness of form, the compactness of function during practicing on the four great elements.” (Three kinds of compactness of corporeality has been presented in previous section.)

4.6.4 The first instruction of commentary

Visuddhi-1-346-347 1 paragraph

= The way of brief account on the four great elements is suitable for the sharp wisdom person (*tikkha paññavā*), while that of detailed account on the four great elements, for not sharp wisdom person (*nātitikkha paññavā*) respectively. Therefore, the sharp wisdom person who wants to practice the way of brief account on the four great elements, approaches to quiet place firstly and restrains not to wonder on various objects secondly, then he must imagine take to heart and distinguish frequently up to times of hundreds, thousands, thousand thousands etc ... means of the four great elements as follows _____

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1. the character of hardness is ‘the earth-element’ (*pathavī dhātu*),
the character of roughness is ‘the earth-element’ ...
2. the character of flowing is ‘the water-element’ (*āpo dhātu*),
the character of cohesion is ‘the water-element’ ...
3. the character of heat is ‘the fire-element’ (*tejo dhātu*)
the character of ability to mature is ‘the fire-element’ (*tejo dhātu*) ...
4. the character of supporting is the air-element (*vāyo dhātu*) ...
the character of pushing is the air-element ... etc ...

should be discerned and kept in mind by both the specific character and specific function of each element through the whole body which is only the four great elements but neither beings, nor living self. (*Visuddhi-1-346, 347*)

4.6.5 The second instruction of commentary

Pāli Quotation (Visuddhi-1-347)

In other words, the most Venerable Sari Putta who was a chief of *dhamma* preachers among all disciples of the Buddha, preached as follows, in order to show apparently the fact that the four great elements are occurrence of neither beings nor self (*atta*).

1. Depending upon 300 kinds of bones as a base, heel bone on which up right standing bones successively,
2. 2. depending upon 900 kinds of ‘lines of streaks’ which are situating as a net-work on those bones ...
3. 3. depending upon 900 kinds of muscles which are covering on the bones,
4. 4. depending upon the inner thick skin called ‘dermis’ which is covering throughout body, under the outer thin layer of skin called ‘epidermis’,

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Only the space element (*ākāsa dhātu*) which is surrounded by those bones, lines of streaks, muscles, skins or only the space element which is surrounding both internally and externally on those bones, lines of streaks, muscles, skins is designated as ‘body’ (*rūpa*).

(*M-1-248*) In this way, four kinds of bodily parts are preached to discern as four great elements.

After penetrating by hand called analytical knowledge, into four kinds of bodily parts called bones, lines of streaks, muscles, skins, frequently, it should be imagined, taken into heart and scrutinized as

1. the character of ‘hardness’, ‘roughness’ are the ‘earth-element’
2. the character of ‘flowing’, ‘cohesion’ are the ‘water-element’
3. the character of ‘heat’, ‘ability to mature’ are the ‘fire-element’,
4. the character of ‘supporting’, ‘pushing’ are the air element.

Both the specific character and the specific function of each great element should be distinguished and kept in mind frequently up to times of hundreds, thousands, thousand thousands as only the nature of element but neither ‘beings’ nor ‘self’. (*Visuddhi-1-347*)

4.6.6 *rūpantveva sankham gicchati* (reaching to the term as “*rūpa*”)

For the phrase ‘*rūpatvaneva*’, the word ‘*rūpa*’ means *sariram* (body) and then the phrase *rūpatvaneva* (reach to the term as *rūpa*) means reach to the term “body”. In the world, as the house which is structurally based on woods etc, can be designated as king’s house (palace) *brahman*’s house, etc ..., the space element which is surrounded by bones, lines of streaks, muscles, skins both internally and externally, can be designated as king’s body, *brahman*’s body etc. It means that there is neither such being nor living self (jeva *atta*) in this body called *rūpa, atta*. (*Mahāṭṭī-1-347*).

4.6.6 Significance of two instructions

In this way, there are two kinds of instructions for the practice of the four elements meditation in *Visuddhimagga*. In the first method, it is instructed to discern throughout body of himself and therefore both the specific character and function of four great elements must be discerned by taking the object of the whole body generally.

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In the second method, it is instructed to discern by penetrating hand called analytical knowledge, into four kinds of bodily parts called bones, lines of streaks, muscles, skins, and therefore four great elements must be discerned by taking the object of it's between bodily parts with analytical knowledge respectively.

4.6.7 The practice of the four great elements discriminatively (*Catudhātuvavutthanabhavana*)

= In that phrase *Catudhātuvavutthāna*, the word *vavutthāna* (discrimination) means ... the discriminative knowledge on the specific character of each element, i.e.,

1. the hardness, the character of the earth element,
2. the flowing, the character of the water-element,
3. the heat, the character of the fire-element,
4. the flowing, the character of the air-element, respectively.

Therefore, “determination with the help discriminative knowledge on each specific character of the four great elements respectively” is called *catudhātuvavutthāna*.

The following terms,

1. *dhātumanasīkāra* = “keep in mind” or “take to heart” the elements
2. *dhātukammaṭṭhāna* = meditation on the four great elements
3. *catudhātuvavutthāna* = determination with the help of discriminative knowledge on each specific character of four great elements have the same meaning and these are synonyms. (*Vs-1-342*)

This *catudhātuvavutthāna kammaṭṭhāna* has been achieved by none of the followings.

1. recognized well the concept of earth like the earth-kasina, (*pathavī kasina*)
2. recognized well the concept of brown colour like the brown-kasina (*nīlakasina*)

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3. recognized well the general character (*sāmañña lakkaṇa*), i.e, impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*), of *sañkhāra dhamma* (=corporeality, mentality, cause and results) like *vipassanā* practice, but by means of well determination with the help of discriminative knowledge on each specific character (*sabhāva lakkaṇa*) of the four great elements respectively, indeed. The commentator sayadaw, therefore, explained the fact that “*sabhāvūpalakkaṇavasena*” = by means of well determination with the help of discriminative knowledge on each specific character of the four great elements” ... etc. It means that “this kind of meditation subject must be practiced by means of closely scrutinize on the specific character, such as the hardness etc ..., of the four great elements”. (*Mahāṭṭ-1-425*)

According to explanations found in *Pāli*, commentaries and sub-commentary mentioned above, the *meditator* who wants to practice four elements meditation, must discern both the specific character and the specific function which is uneasy to appear in mind, of the four great elements alternatively. It can not be said “*dhātukammaṭṭhāna*” by which various kinds of objects of the four great elements had been discerned, instead of the specific character and function of the latter.

In accordance with two instructions found in *Visuddhi magga*, the practice of the four great elements must be begun. However, a such *meditator* who has no experience to discern either the specific character or the specific function of the four great elements may be difficult to start the practice. In order to overcome those kinds of difficulties, it would be explained fundamentally.

4.6.8 Two persons who practice the four elements meditation

A person who is either unexperienced with any kind of meditation subject among (40) kinds or had not arrived any kind of sufficient concentration called the neighbourhood or full concentration although experienced with some kind of meditation subjects, must begin to develop concentration by taking the object of any one of the followings,

1. the specific character of four great elements,
2. if the specific character of each element is unapparent, the specific function of each element
3. both the specific character and specific function of the four great elements.

If it is unable to take to heart the specific character and function systematically, the method would be presented continuously. According to *Visuddhimagga-2-222*, this kind of person can be designated as *suddhavipassanāyānika* (SVY) person. (It is explained detail in previous section

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The second kind is *samathayānika* (STY) person. If STY person wants to begin meditation on the corporeality, he must take to heart meditation of the four great elements previously. STY person can begin either brief account or detailed account of the four great elements by taking to heart any one of the objects, the specific character, if it is not apparent, the specific function or both the specific character and the specific function of the four great elements. In this paper, meditation of the four great elements, depending upon the full concentration of fourth absorption of the mindfulness of breathing would be presented. SVY person, however, can also practice by following this method.

4.6.9 The brief account and detailed account

The sharp wisdom person called *tikkhapaññavā* usually think that It is delayed and taking long time to discern the four great elements through 42 bodily parts, such as the hair is the earth-element, the bodily hair is the earth-element etc ... However, for the sharp wisdom *bhikkhu*, the object of meditation will be apparent by taking to heart the specific character only, instead of bodily part, such as ...

1. the character called 'hardness' is the earth-element,
2. the character called 'cohesion' is the water-element,
3. the character called 'ability to mature' is the fire-element,
4. the character called 'supporting' is the air-element.

For the not sharp wisdom *bhikkhu*, if he discern by means of brief account without discerning on bodily part such as, hair, bodily hair etc, the object of meditation will not be apparent and darken for him. If he discern by means of detailed account of the four great elements, such as the hardness of the hair is the earth element, the hardness of the bodily hair is the earth element, etc ..., the object of meditation will be apparent. (*Visuddhi-1-346*)

[Notice: In *Dhātuvibhanga Sutta*, it is preached moderate account of the four great elements, which is neither brief nor detailed. That moderate account is also included in the detailed account. (*Mahāṭī-1-426*)]

4.6.10 The meaning of 'apparent' and 'not apparent' of *kammaṭṭhāna*

For those words, ‘apparent’ and ‘not apparent’ of *kammaṭṭhāna*, there are questions that ‘what is *kammaṭṭhāna*, is it either the object or the knowledge? Why is it called *kammaṭṭhāna*? How is it apparent? The answers are as follows:

Pāli Quotation (Mahāṭṭ-1-432)

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= The function by which the mind and mental concomitants of *meditator* has been come into contact with the object of meditation (in this case, the specific character of the four great elements), is called *yogakamma*. The ultimate reality called the specific character of the four great elements, which is the occurrence of that function called *yogakamma*, will be apparent. (*Mahāṭṭ-1-432*)

Tīkā sayadaw explain another way as follows.

Pāli Quotation (Mahāṭṭ-1-432)

In other words, because each specific character of the four great element is quite apparent in the knowledge of the *meditator*, the intension (*manasikāra*) which is occurring by taking the object of each specific character of four great elements, is called *kammaṭṭhāna* and it is purified apparently. It is because of the preference of brief account of the sharp wisdom *bhikkhu* whose five kinds of faculties, i.e., faith, effect, mindfulness, concentration, knowledge, are very sharp. (*Mahāṭṭ-1-432*)

According to this explanation, the meditation which is discerning and knowing each specific character of four great element, or the mind and mental concomitants which are led by the knowledge of meditation are called *kammaṭṭhāna*.

[Note: The first explanation means “discerned object is called *kammaṭṭhāna*, while the second explanation means “discerning mind and mental concomitants are called *kammaṭṭhāna*.]

4.6.11 Sharp wisdom person and not sharp wisdom person

The sharp wisdom person, because his five faculties are brilliant sharp, prefers brief account of the four great elements and the latter is very apparent. However, not sharp wisdom person, because of lack of ability to bear in mind quickly, prefers detailed account of the four great elements and the latter is not apparent. Only when he discern as “the hardness of hairs is the earth element.” “the hardness of bodily hairs is the earth element” etc, his meditation subject become apparently.

Pāli Quotation (Mahāṭṭ-1-432)

4.6.12 What is *dhātu* (element)?

Pāli Quotation (Mahāṭṭ-1-426-427)

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= In other word *pathavī dhātu* (earth-element), the word *dhātuttho* is called *sabhāvuttha* (natural phenomena). The meaning of *sabhāvuttha* (natural phenomena) is

suññatatta [void of living self (*jīva attā*)]. The meaning of *suññatatta* is *nissattatta* (the nature of not person, not beings; the nature of non-self).

It would be explained detailed for some persons. The nature of element (*dhātu*) is the character of the ultimate reality *dhamma*, such as

- (1) the character of hardness, roughness,
- (2) the character of flowing, cohesion,
- (3) the character of heat, ability to mature,
- (4) the character of supporting, pushing, etc ...

The character of the ultimate reality *dhamma* is the nature of *suññatatta* in which living self “termed by the self-theory, is wanting. The nature of *suññatatta* is *nissattatta* which is none of person being, self.

According to the above explanations, the *meditator* must discern and take to heart. The natural specific character of ultimate reality *dhamma*, called *sabhāvuttha* previously. Then he must take to heart that characters in order to reach up to the nature of *suññatatta* and *nissattatta* by insight knowledge. When the specific character of the four great elements within a corporeal unit has been analysed by “analytical knowledge” or “eye of wisdom”, it will be reached up to the nature of *suññatatta* and *nissattatta*, successively. At that time, the ultimate reality called the earth-element, the water-element, the fire-element, the air-element will be known exactly.

If it is said like that, the *meditator* will suggest the fact that *sabhāvuttha*, *suññatatta* and *nissattatta* are different each other. It should not be suggested like this. As soon as he begins the four great element meditation, the ability to see and analyse corporeal units will not be appeared in him, indeed. Firstly, he must endeavour to fix his mind on the object, the specific character of four great elements continuously. It means the fact that by the time beginning of practice, because of lack of ability to see corporeal units; lack of ability to analyse corporeal units; and lack of ability to discriminate each specific character of the four great elements respectively, it is unable to reach the nature of *suññatatta* and *nissattatta*. Only when the compactness of continuity, the compactness of form and compactness of function, called the compactness of corporeality has been broken down by insight, the nature of *suññatatta* and *nissattatta* can be seen. It means the fact that after those three kinds of compactness had been broken down, the eye of wisdom is able to see the ultimate reality with the result that the nature of *sabhāvuttha*, *suññatatta* and *nissattatta* actually.

4.6.13 The character (*lakkaṇa*) and the function (*rasa*)

In the meditation of four great elements, instructed in *Visuddhimagga*, two characters of each element are explained respectively. *Mahāṭīkā* Sayadaw explained in detail why two characters had been presented, as follows:

- 1.(a) *thaddhabhāva* = the nature of ‘hardness’ is the specific character of the earth-element,
(b) *kharabhāva* = the nature of “roughness” is the specific function of the earth-element.
- 2.(a) *dravabhāva* = the nature of “flowing” is the specific character of the water-element,
(b) *ābandhanabhāva* = the nature of “cohesion” is the specific function of the water-element,
- 3.(a) *uṇṇhabhāva* = the nature of “heat” is the specific character of the fire-element,
(b) *paripācanabhāva* = the nature of “ability to mature” is the specific function of the fire-element,
- 4.(a) *vitthambhanabhāva* = the nature of “supporting” is the specific character of the air-element,
(b) *samudīraṇabhāva* = the nature of “pushing” is the specific function of air-element, respectively. (*Mahāṭī-1-433*)

In this case, the specific function of each element is also known as *upaṭṭhānākāra* with reference to *Mahāṭṭkā* Sayadaw. It's meaning is as follows.

4.6.14 The meaning of “*upaṭṭhānākāra*”

Pāli Quotation (Mahāṭṭ-1-433)

= The term, *Upaṭṭhānākāra*, means “the mode of appearance in the knowledge of a *meditator*, by which the specific function of each element has been manifested respectively. In other words, it means “the mode of discriminative knowledge on the specific function of the four great elements.

In this case, there is a question that why both two kinds of specific character and function has been expressed in the commentary. The answer is that “it is because of individual preference of such *meditator*.”

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For some *meditators*, during practicing in the four elements meditation, the specific character of each element has been discriminated easily in them. However, for some *meditators*, the specific function of each element has been discriminated easily in them. Those kinds of specific functions of four great elements are known as *rasa* or *upaṭṭhānākāra*. The *meditator* should, therefore, like to begin with either the specific character or the specific function of each element gradually by analytical knowledge. (*Mahāṭṭ-1-433*)

In this way, either the specific character or the specific function of each element should be analyzed and take to heart frequently as much as times of hundreds, thousands, thousands thousands etc ... The initial application of thought (*vitakka*) should be took place on the object of the four great elements repeatedly. (*Mahāṭṭ-1-433, 434*).

4.6.14 Choice the more apparent one

Pāli Quotation (Mahāṭṭ-1-434)

For the *meditator* who practicing on the four great elements systematically, either the specific character or the specific function of each element appeared in him clearly. He must take to heart clearer character or function of each element, irrespective of unclear character or function of each element, such as “the earth-element”, “the water-element” etc ... (*Mahāṭṭ-1-434*)

This is the way of brief account on the four great elements, which is explained in *Visuddhi Magga* and *Mahāṭṭkā*, as fundamental rules. With reference to this explanation, some of sharp wisdom persons are able to practice systematically. However, some *meditators* are unable to practice after read this explanation only, and detailed instruction would be presented for those persons continuously.

4.6.15 Twelve kinds of the nature of elements

According to *Dhammasangani*, it is instructed to discern 6 kinds of the nature of the earth-element in this paper. The nature of remaining elements is the same as instructions found in commentary and subcommentary. Therefore various kinds of nature of the four great elements are as follows. _____

1. the earth-element ... 6 kinds ... , hardness, roughness, heaviness, softness, smoothness, lightness.
2. the water-element ... 2 kinds ... , flowing,
cohesion,

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3. the fire-element ... 2 kinds ..., heat,
coldness,
4. the air-element ... 2 kinds ... , supporting,
pushing ...

There are 12 kinds of nature of elements in total. The procedure of meditation of the four great elements will be presented by based on those 12 kinds of nature because of the following reasons.

4.6.16 The reason why all (12) kinds of nature of elements should be discerned

When the concentration (Samadhi) becomes moderately high in strength, it is found that the nature of some elements become powerful and predominant in some *meditators*. Especially, the whole body or some parts of head become apparently with more powerful elements of some kinds extremely. At that time, the power of such nature of elements should be adjusted by each other. In order to obtain equal power of elements, opposite nature of such element should be taken to heart alternatively.

In some *meditators*, the nature of hardness of the earth-element become predominant. The head or the whole body become very rigid and stiff as a result. At that time the *meditator* is unable to resist predominant nature of hardness and the concentration become fall down. At that time the discernment should be changed on the nature of softness of the earth-element alternatively. When the opposite nature of the earth-element are adjusted by each other. The concentration can be developed quite easily.

Sometimes the nature of roughness becomes very apparent and it is unable to resist the nature of that element. In some *meditators*, that kind of nature, roughness, is so apparent that some internal organs, such as, intestine, liver etc... become rough with the result that the concentration fall down. At that time, the nature of softness should be emphasized and taken into heart in order to adjust opposite nature of elements.

Sometimes, the nature of heaviness become predominant as a result of long lasting sitting position before the concentration has been well developed. At that time, the nature of lightness should be emphasized and discerned so as to adjust each other.

When the concentration becomes higher and higher, the nature of lightness appears obviously sometimes, resulting it seems to be floating into the air. Then the concentration can not be reached to required level for that *meditator*. At that time, the nature of heaviness should be emphasized and kept in mind frequently. After opposite nature of each element become equal in power, the concentration become power easily and rapidly.

Similarly, the nature of softness becomes apparent sometimes and it is so apparent that it seems to be soaked into the floor with semi-solid body. At that time, the nature of hardness should be emphasized and kept in mind alternatively.

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Sometimes, the nature of smoothness, which follows the nature of softness, becomes apparent and sensation of tactile object of smoothness can cause sensual desire (*nikanti*) to practice of himself. It is a danger of concentration and the nature of hardness and roughness should be emphasized and kept in mind alternatively.

In accordance with explanations found in *Dhammasangani*, six kinds of nature of the earth-element has been explained in this work, instead of two kinds, found in commentaries and sub-commentary.

4.6.17 One reasonable point

The Buddha usually preaches on the character of the earth-element of which two characters only, i.e., the hardness (*kakkaḥa*), roughness (*kharigata*), had been explained in some *sutta*, such as *Māhārahulovada Sutta*, etc Therefore only the nature of hardness and roughness of the earth-element had usually been expressed in commentaries and sub-commentaries as a general. However, in the *Dhammasangani*, 6 kinds of nature of the earth elements had been preached in detail as mentioned above. It had been preached like that way because the Buddha understood the individual preference of *deva* and *brahmas*.

If it is so there is one reasonable point that whether preaching methodologies of the Buddha are different from each other or not. The preaching methodologies are not different from each other but the same. For instance, let us suppose, there are three kinds of solid mass, such as

1. very soft mud block
2. hard brick after baked in brick kiln
3. very hard natural gneiss block to be considered.

Among those blocks brick is harder than mud block while natural gneiss block is harder than the former. On the other hand, the brick is hard as a result to be compared with mud block, but the brick is soft as a result to be compared with natural gneiss block. For a single kind of block called brick can be designated as “hardness” and “softness” depending upon compared blocks of another kinds. Therefore it can be said the fact that such thing is hard when compared with another thing of softer one while that thing is soft when compared with another thing of harder one, depending upon the standard degree of hardness of compared one. Whatever thing which is so soft to be considered, possess some degree of deserving hardness, such as mud block. It is designated as soft material of which the less degree of hardness occurred while the hard material, the higher degree of hardness possessed, as a conventional truth (*voḥāra sacca*).

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Then it would be suggested on the roughness and smoothness similarly.

Let us suppose, there are three kinds of cloths, such as

1. very smooth woollen cloths
2. rough cotton wool
3. very rough gunny bag, to be considered.

If comparison between each other had been made, woollen cloths is smooth but cotton wool is rough. Then if comparison between cotton wool and gunny bag had been made, cotton wool is smooth and gunny bag is rough. The cotton wool, although it is a single kind of cloths, is smooth when compared with gunny bag, but it is rough when compared with woollen cloths. Therefore it can be said the fact that such thing is rough when compared with another thing of smoother one while that thing is smooth when compared with another thing of rougher one depending upon the standard degree of roughness compared one. Whatever

thing which is so smooth to be considered, possess some degree of deserving roughness, such as woolen cloths. It is designated as smooth cloths of which the less degree of roughness occurred while the rough cloths, the higher degree of roughness possessed, as a conventional truth.

It should be understood between the nature of heaviness and lightness similarly. As a terminal usage, it is designated as heavy material of which the higher degree of hardness occurred while the light material, the less degree of heaviness possessed similarly. Every material possesses some degree of deserving heaviness although it seems to be very light. The nature of heaviness always occurs combination with the nature of hardness and roughness of every material.

Therefore the Buddha preached only two kinds of nature of the earth-element in many Sutta generally.

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Sometimes the nature of flowing become stronger with the result that internal circulation of fluids seems to be water flows rapidly in the pipe. At that time the emotion of *meditator* fluctuates and developed concentration will be broken up. In order to relief that condition, the nature of cohesion must be emphasized and taken to heart frequently.

Similarly the nature of cohesion become stronger sometimes with the result that failure to breath occurred. At that time the concentration become fall down and it should be adjusted by changing discernment on the nature of flowing alternatively. When two kinds of nature of water-element, flowing and cohesion, are equal the concentration becomes higher and higher.

Sometimes the nature of heat become stronger with the result that sweat come through body. At that time the nature of coldness must be emphasized and taken to heart not to fall down concentration.

Sometimes the nature of coldness become stronger with the result that the whole body becomes rigid. At that time the nature of heat and softness must be emphasized and opposite nature of each element become equal. When each opposite nature of the four great elements is equal the feeling of happiness (*sukha*) occurs frequently. Then pleasurable interest (*pīti*) and tranquility of mind and mental concomitant (*kāya passaddhi, citta passaddhi*) appear as a result and the concentration become strong actually.

Sometimes the nature of pushing become stronger with the result that the whole body shaking. At that time the nature of supporting must be emphasized and taken to heart frequently. Sometimes the nature of supporting become stronger with the result that the whole body can not be movable. At that time the nature of pushing must be emphasized alternatively in order to adjust opposite nature of water-element.

Sometimes the nature of pushing is so strong that it can not be adjusted by discerning on the nature of supporting. At that time, the nature of heaviness of the earth-element can be emphasized and shaking body become quiet. It should be recognized on example of a shaking paper on the table, when the wind is blowing, become stable after pressed by a heavy material.

Sometimes, some parts of the body pain continuously as soon as the meditation would be started. At that time, it should be emphasized and observed on that painful part of body at which what kind of element become strong. If pain of that part is produced by strong nature of heat and hardness, the nature of coldness and softness must be emphasized. Then that kind of pain relief when each opposite nature of the fire-element and the earth-element are equal respectively. If it is found that such kind of pain is produced by strong nature of three

elements, the heat, the hardness, the pushing, it must be emphasized on the nature of coldness, softness and supporting of that bodily part. It can be found that kind of pain reduced and finally disappeared when the nature of each opposite character of elements are equal respectively.

Sometimes, if the body is very rigid and stiff, it must be emphasized on the nature of softness, smoothness and lightness continuously. When each opposite nature of elements become equal, it must be discerned both 12 characters of the four great elements again with the result that the concentration become stronger and stronger up to neighbourhood concentration.

In this paper, 12 kinds of nature of the four great elements are presented due to two reasons, firstly, it is important to notice the fact that when the concentration is moderately strong, the opposite nature of each element become unbalanced and in order to solve that problem by adjusting opposite nature of each element; secondly, all kinds of nature of four great elements preached in *Dhammasangani*, should be discerned thoroughly. It should not be misunderstood on the fact that over explanation to the commentary and subcommentary has been made by personal consideration. It is true that if only eight characters of the four great elements, as instructed in the commentary and subcommentary, has been discerned and taken to heart, 12 characters of the four great elements mentioned above will become apparent as a result of strong concentration, indeed.

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4.7 Way of the beginning of the four great elements meditation

Develop concentration up to the fourth absorption by taking the object of sign of full concentration, produced by mindfulness of breathing, then up to brilliant light shine out as a result of the full concentration of fourth absorption, previously. After emerge from that absorption, in order to discern the nature of the earth-element, by means of as following,

- a. beginning from any part at which the hardness is apparent, then the nature of hardness of the whole body must be discerned.
- b. beginning from any part at which the roughness is apparent, then the nature of roughness of the whole body must be discerned.
- c. beginning from any part at which the heaviness is apparent, then the nature of heaviness of the whole body must be discerned.
- d. beginning from any part at which the softness is apparent, then the nature of softness of the whole body must be discerned.
- e. beginning from any part at which the smoothness is apparent, then the nature of smoothness of the whole body must be discerned.
- f. beginning from any part at which the lightness is apparent, then the nature of lightness of the whole body must be discerned.

In order to discern the nature of the water-element,

- g. beginning from any part at which the flowing is apparent, then the nature of flowing of the whole body must be discerned.
- h. beginning from any part at which the cohesion is apparent, then the nature of cohesion of the whole body must be discerned.

In order to discern the nature of the fire-element,

- i. beginning from any part at which the heat is apparent, then the nature of heat of the whole body must be discerned.
- j. beginning from any part at which the coldness is apparent, then the nature of coldness of the whole body must be discerned.

In order to discern the nature of the air-element,

- k. beginning from any part at which the supporting is apparent, then the nature of supporting of the whole body must be discerned.
- l. beginning from any part at which the pushing is apparent, then the nature of pushing of the whole body must be discerned.

During the practice of the four great element has being take place, it should be discerned both 12 kinds of nature of the bones, line of streaks, muscles, skins by penetrating the hand called knowledge among those bodily parts one by one. Very sharp wisdom person may be able to discern merely explained in this way. However, not sharp wisdom persons are unable to discern and then way of practice would be continued as follows.

4.8.1 Begin with A, B, C or O

If one who is unable to practice as mentioned above, he must begin with ABC. Some *meditators* are very easy to discern the character of hardness as first step, but it is difficult for some persons beginning with the nature of hardness first. Among 26 alphabets, although 'A' is the first word, a very young student of kindergarten who is very understandable to learn 'O', must begin with 'O'. After learning on 'O', ABC should be taught in turn as a teaching methodology. Similarly, if it is some difficulties to discern on the nature of earth-element for some *meditators*, those persons should begin with the nature of pushing called the air-element which is very easy to understand as learning on 'O' for very young student of kindergarten. After discerning on the nature of element which is very easy to understand, then all kinds of nature of elements must be discerned one by one. When all nature of the four great elements had been discerned proficiently, it must be discerned on 12 kinds of nature of elements orderly as the Buddha preached.

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4.8.2 Develop concentration

The *meditator* who wants to achieve the upper stage of purification, such as purification of view, etc ... must develop concentration first for every sitting period of practice before his usual practice on four great elements has been taken place. Because of the fact that way of developing concentration up to full concentration of the fourth absorption through the mindfulness of breathing has been presented successively in this work, the *meditator* must develop previously, his concentration up to the fourth absorption whenever he takes place any stage of *vipassanā* practice. When the concentration of the fourth absorption complete 8 kinds of qualities which is capable of producing brilliant light inside the whole body, he must emerge from that absorption and discern on either the nature of the earth-element or the air-element as a first step of meditation on the four great elements. Now, the way of discerning on the nature of pushing of the air-element would be presented as a fundamental course for all.

4.8.3 The nature of pushing (*samudāraṇarasa*)

As beginning of practice, it must be discerned the nature of pushing at the respiratory tract. It should be noticed the fact that the way should not be misunderstood and confused with mindfulness of breathing. This way does not take the object of concept of in-and out-breath which is capable of producing full concentration but take the nature (ultimate reality) of elements. The nature of pushing can be found at the object of in- and out- breath which

belongs to 42 bodily parts. According to *Visuddhimagga*, this bodily part of in- and out-breath are corporeality produced by mind. (*Visuddhi-2-223*). Especially for human beings, the process of in- and out- breath will occur along with the whole life associated by mind, as a general. It is exception for some persons who stop respiration process, as mentioned in previous section. Because the process of in- and out- breath always occur in every person and the nature of pushing can be found easily in that place where in- and out- breath occur. The nature of pushing must be discerned inside the respiratory tract as similar process by which food is ground by alternative pushing of upper and lower jaws. After the centre of head had been emphasized and then takes to heart the nature of pushing of either in-breath or out-breath alternatively. During the in-breath occurs, only the nature of pushing must be discerned and taken to heart. During the out-breath occurs, only the nature of pushing must be discerned and taken to heart similarly. It can be understood within a short period.

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If it is not easily understood, incisors of both jaws must be pressed by each other and then take place inhalation process. It must be emphasized on the nature of pushing along with the respiratory tract. When the nature of pushing would be observed, discerning mind should be fixed on the object of the nature of pushing. Then the object of the nature of pushing will become clear and clear in insight gradually. After that it must be discerned the nature of pushing of bodily parts from interior part of the head to exterior part of the head, inside the bones, lines of streaks, muscles, skins and then spread the knowledge inside the head.

When the nature of pushing has been found inside the head, it must be discerned by spreading and penetrating the hand of knowledge into neck, hand, chest, stomach, thigh, calf, legs, etc ... in order to see the nature of pushing continuously. Wherever bodily part has to be changed and observed, the nature of pushing must be emphasized by eye of wisdom, part by part, gradually. Whenever you discern throughout body, if it is able to see only the nature of pushing by insight, you success the course of 'O'. After a such kind of element is proficiently discerned by insight and the concentration is also moderately developed, remaining nature of elements will be easy to discern, indeed.

It should be misunderstood on the fact that the nature of pushing can be started to discern in the respiratory tract only but any part as he likes. Indeed, the bodily part can be found before the compactness called *Ghāna* has not been broken down and it is unable to reach the field of ultimate reality only. After the compactness of corporeality has been broken down and it is able to reach the field of ultimate reality by insight knowledge, the bodily parts will be disappeared. Therefore it is designated a place or part on which the nature of such element must be discerned by beginning with this part, that part etc ... in order to easily understand before the compactness has been broken down only.

Therefore, one who prefers to begin to discern nature of pushing of hand, he can discern on that part as he likes. Similarly, any part of body can be discerned as a starting point, stomach, legs etc. However, it is not enough to discern only one part of the body for the four great elements but throughout body, indeed.

It is instructed to discern throughout body by insight and therefore every *meditator* must endeavour to be able to discern all kinds of nature of the four elements of the whole body. (*Visuddhi-1-346*)

Pāli Quotation (Mahāṭṭ-1-446)

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The purpose of meditation of the four great element is in order to remove two kinds of perception of beings, i.e., the perception of beings which always follows wrong view of personality by which belief the fact that there are living bodies, knowing bodies, living selves firstly and the perception of beings which is also known as worldly usage of personality by which belief the fact that there are human beings, *deva*, *brahmas* apparently in the world in the aspect of conventional reality (*vohāra sacca*). If any bodily part, such as hand, legs, head, can be found, the shapes of male, female, person, beings will also be found. If the hand will be discerned, there is no hand but the four great elements only. If the leg will be discerned, there is no leg but the four great elements only. If the head will be discerned, there is no head but the four great elements only. If the body will be discerned, there is no body but the four great elements only. In this way, wherever bodily part of the whole body will be discerned, if one see only the four great element, the perception of beings has been removed roughly. When the four great elements or underived and derived corporealities within a corporeal unit can be analyzed by insight, both two kinds of perception of beings has been removed thoroughly.

Therefore, it should be recognized the fact that each nature of elements must be discerned inside bones, lines of streaks, muscles, skins by penetrating hand of knowledge, one by one.

4.8.4a The nature of hardness (*Kakkhalatta*)

After proficiently discerned on the nature of pushing, the nature of hardness must be discerned. Any part of the body where the hardness is apparent, can be discerned previously. Press two incisors of both jaws and the body must be straight up in position. Then the nature of hardness must be discerned at the region of touching teeth. It must not emphasized on the object of teeth but the nature of hardness only. The nature of hardness will become apparent gradually. Then the knowledge must be spread out the whole body and discern the nature of hardness inside bones, line of streaks, muscles, skins, continuously. Endeavour to see the nature of hardness throughout body. If it is not succeeded to discern the nature of hardness, discern on the nature of pushing alternatively, at the region of touching teeth. After alternative discernment has been taken place at one point for two kinds of nature of elements, the nature of hardness will be spread out the whole body and practice to see that nature of hardness inside body continuously.

4.8.4b It is not “*dhamma* through gritted teeth”

Some suggest and want to designate the way of discerning on the nature of pushing and hardness as “*dhamma* through gritted teeth”.

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Pāli Quotation (M-A-1-271)

The Buddha instructed to perform through clear comprehension during eating, drinking, chewing, licking in the portion of *sampajāna*, *Mahāsatipaṭṭhāna Sutta (M-1-72)*. Especially during eating the food, the latter must be ground by both upper and lower teeth alternatively. Without grinding like this, eating process can not be carried out really. While grinding process is taken place, it must be done with the knowledge of clear comprehension, instructed by the Buddha. It should, therefore, not be criticize as “the *dhamma* through gritted teeth”. The *dhamma* which is to be known during eating, is as follows.

There is never any kind self (*atta*) which is able to take food in the body. Only the mind which desire to take food will be appeared.

Pāli Quotation (M-A-1-271)

(M-A-1-256)

(M-ti-1-352)

= That mind produce a group of corporeal units which is predominant with the nature of air-element. The process of holding the bowl will be occur red by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. The process of putting the bowl down will be occurred by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. The processes of preparing morsel of rice, taking morsel of rice out from the bowl, opening of the mouth etc... will be occurred by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. The process of opening the jaw is carried out by neither crowbar nor machine with the help of someone. The process of grinding of both the upper and lower teeth will be occurred by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. (M-A-1-271)

In this case, it is performing to discern the causes, which are mind, and mental concomitants, and the results, corporeal units produced by mind, which are predominant with the nature of air-element. If it is able to discriminate the corporeality and mentality, which are occurring during taking the food, and able to discern by means of three general characters, it is the peak of knowledge of clear comprehension. It should, therefore, not criticize on this kind of discerning as “*dhamma* through gritted teeth”.

Similarly, it is the beginning of the meditation on the four great elements by discerning on apparent nature of two elements of such bodily part where is easy to understand and then *vipassanā* practice will be taken place through this stage step by step. Every *meditator* who wants to attain *nibbāna* should, therefore, not criticize one-sidedly as “*dhamma* through gritted teeth. It should be avoid not to criticize on the right way of practice similar to poisonous snakes, such as viper, cobra etc ...

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4.8.5 The nature of roughness (*thaddhabhāva*)

When satisfaction of discerning on the nature of pushing and hardness become appear, the nature of roughness must be discerned continuously. If the nature of roughness is intended to be clear in knowledge previous mentioned elements must be discerned alternatively throughout body from the head to legs and vice versa. After alternative discerning on the nature of pushing and hardness had been taken place frequently, the nature of roughness usually appears as a feeling produced by scrubbing with sand on skin.

If the nature of roughness can not appear in knowledge, it must be emphasized on any part where is apparent in sensation of touch. This is because the earth-element, the fire-element and the air-element are the object of touch or the element of touch called *phutthabba dhātu*. If the touching part of hand with clothes is apparent the practice can be started from that part. If it is not so apparent, clothes must be rubbed by palm. Three kinds of nature, pushing, hardness and roughness, should be discerned alternatively at that part. If the nature of roughness is not apparent yet, tip of upper molar must be rubbed by tongue resulting the nature of roughness, three kinds of nature mentioned above, must be discerned alternatively.

For most of *meditators* after alternative discerning on the nature of pushing and hardness had been taken place frequently, the nature of roughness become apparent gradually, indeed.

4.8.6 The nature of heaviness (*garuka*)

After alternative discerning on three kinds of nature, pushing, hardness, and roughness, had been taken place frequently, the nature of heaviness become apparent gradually. If it is not apparent to discern the nature of heaviness, it must be emphasized on any part where is apparent in sensation of touch. Around the hip is usually apparent to discern the nature of heaviness because it is pressed by weight of the whole body. If it is not apparent yet, presses on thigh by hand with the result that the nature of heaviness becomes apparent. Then it must be discerned throughout body in order to see the nature of heaviness continuously.

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4.8.7 The nature of supporting (*vitthambana*)

Three kinds of nature, hardness, roughness and heaviness are heavy earth-element (*garupathavīdhātu*) while the nature of pushing, the function of air-element. Now, the nature of supporting of air-element become quite easy to discern for the *meditator* who proficiently practiced previous nature of three elements. Indeed, the nature of supporting is ability to maintain the position of body as he likes. The stability of each bodily part, such as desired position of hand, head, body etc., is maintained by means of the function of supporting nature of air-element. If it is not supported to maintain its stability, that position will be broken down. It is quite easy to understand alternative discerning with the nature of hardness. If it is not apparent yet, upper body must be bent down and try to straight up, then the ability to maintain up-right position of body can be seen. In this way, the nature of supporting must be discerned throughout body continuously.

4.8.8 The nature of pushing and supporting (*samudīraṇa, vitthambhana*)

Pāli Quotation (Vs-1-361)

= Then the running element inside internal organs of the body, the air-element, which has

1. the nature of pushing (*samudīraṇa*)
2. the nature of supporting (*vitthambana*), cause such condition to be strong and stability of the body with the help of remaining elements, the earth-element which give rise to situation for standing up: the water-element which give rise to formation of the four great elements; the fire-element which give rise to heat and maturation of elements respectively. The effectiveness is as follows.

This body stands upright by means of the nature of supporting of air-element while bodily expressions, found in walking, standing, sitting reclining, are produced by other kind of air-element which has the nature of pushing in turn. It also cause flexing of hands and legs, making position of hands and legs as he likes.

Pāli Quotation (Mahāṭṭ-1-448)

= In this case, the nature of pushing is the factor of new situations for corporeal units, not to occur at site of original one. The air-element which has the nature of pushing is also

the factor of come in contact with each other for corporeal units. In this way, the continuous process of coming in contact with each other by new corporeal unit is designated as “hand and leg bend, move or stretch” etc., indeed.

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The worldlings misunderstand as “man bends, woman bends etc. because they are unable to see the successive occurrence of new corporeal units in new places by means of the nature of pushing of air-element, by insight knowledge really. In this way, the machine called body which consists of the four great elements only, always occurs the four aspects of deportment (*iriyāpatha*), similar to magic deceive worldlings as male, female etc. It means the fact that although there is no movable self (*atta*), the machine called body consisting only the four great elements continuously occurs the four aspects of deportment, i.e., walking, standing, sitting and reclining. (*Visuddhi-1-361, Mahāṭṭ-1-448*)

Both two kinds of nature of air-element, *samudīraṇa* and *vitthambana* are termed as the specific character of the air-element, it can be translated as ‘pushing’ and ‘supporting’ respectively according to *Visuddhi-1-361*.

In order to understand the nature of air-element, it is essential to discern both two kinds of those nature, and therefore, these are expressed in this paper. In this paper volume 4, the nature of pushing (*samudīraṇa*) is expressed as the specific function, according to *Visuddhi-1-362*.

4.8.9 The nature of softness (*muduka*)

The inner part of lower lips must be touched with tip of tongue in order to discern the nature of softness. While discerning on the nature of softness his taking place, the observing mind should be relaxed without tension. The position of body must also be relaxed. It must be emphasized on any bodily part where the nature of softness is apparent, and then it will be succeeded to discern the nature of softness. It should be discerned on the nature of softness until the feeling appear as the whole body become cotton wool or mud block.

4.8.10 The nature of smoothness (*saṅha*)

After satisfaction had occurred by discerning on the nature of softness of throughout body, soft part of the inner lips must be rubbed by tip of tongue in order to become wet with saliva. The nature of smoothness can be found easily and discerns continuously on that nature. Then it must be discerned throughout body until it seems to be rubbed with edible oil.

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4.8.11 The nature of lightness (*lahuka*)

When the nature of softness and smoothness appear in insight, the nature of lightness will also be apparent consequently. If it is not apparent yet, hand must be put on thigh or knee and fore-finger must be flexed up and down. The nature of lightness will become apparent. If it is emphasized one-sidedly on the nature of lightness of that bodily part, throughout body will be covered with the nature of lightness consequently. If it is not apparent yet, three kinds of nature of the earth-element, i.e. softness, smoothness and lightness, must be discerned alternatively. As soon as the nature of softness and smoothness are apparent throughout body, the nature of lightness usually appear well. If it is not succeeded to discern on the nature of

lightness, the nature of heaviness must be discerned again. Then it must be emphasized one-sidedly on the nature of lightness. In this way, it should be endeavour to see the nature of lightness throughout body clearly.

4.8.12 The nature of heat (*unṇhabhāva*)

It must be discerned on 8 kinds of nature of two elements, i.e., hardness, roughness, heaviness, softness, smoothness, lightness, which are the specific characters of the earth-element, supporting and pushing, which are the specific character and function of the air-element, in order to attain satisfaction by insight knowledge. After proficiently discerned like this, any bodily part where the nature of heat is apparent, must be discerned in order to see the nature of heat. If it is not apparent yet, both of two palms must be overlapped each other with the result that the nature of heat become apparent. Then the nature of heat must be discerned throughout body.

4.8.13 The nature of coldness (*sītabhāva*)

The nature of coldness can be found on the cheek when the wind touches on it. When the in-breath touches on cheek, the nature of coldness can be emphasized and discerned continuously. Then the nature of coldness must be discerned repeatedly throughout body. Now, 10 kinds of nature of three elements had been discerned thoroughly.

4.8.14 The nature of flowing and cohesion (*dravabhāva, paggharaṇa lakkhaṇa*)

Pāli Quotation (Mahāṭṭ-1-430)

= Because the water-element which has the specific character called “flowing”, is also able to provide remaining elements by three conditions, i.e. compatibility (*sahajāta*), mutually (*aññamañña*), supporting (*nissaya*), it is deserving to say the fact that “the water element functions three modes simultaneously, i.e., cohesion after carried to such place by flowing, adhering to each other, clustering to each other for remaining three kinds of great elements. (*Mahāṭṭ-1-430*)

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There may be some difficulties in taking the object of nature of the earth-element, if either both remaining three elements or any one of those, is unapparent in knowledge well, according to explanations, mentioned above. Indeed, the nature of the water-element is more difficult to discern than remaining ones because it is not the object of touch (*phutṭhabba dhātu*). For this reason, the nature of the water-element is intended to present lastly in this work.

Before meditation on the four great elements is taken place, it should be developed concentration by the mindfulness of breathing. Then 10 kinds of nature of three elements, mentioned previously, must be discerned alternatively throughout body. When the way of discerning become rapidly, the nature of cohesion usually appear in knowledge. If it is not succeeded to discern the nature of water-element, two kinds of nature, the pushing and the hardness must be emphasized and taken to heart frequently. As a result of, the nature of cohesion will become apparent. If the nature of cohesion is so apparent that it feels as the whole body is tied up with rope, the nature of flowing should be emphasized and discerned alternatively.

It must be discerned on the base of teeth, tongue or on the tip of tongue, where the nature of flowing is apparent. After the nature of flowing inside the mouth has been understood well, it should be emphasized on that nature between bones, lines of streaks, muscles, skins, continuously. There are 12 kinds of bodily parts which are predominant with the water-element, such as, bile, sputum, pus, blood, sweat, etc. The nature of flowing is very apparent in these bodily parts. However, this stage is intended to discern only the nature of flowing but not those bodily parts, indeed.

4.8.15 The suggestion that it is not able to discern on the water-element.

Some teachers suggested the fact that “it is not able to discern on the water-element,” and “it is not essential to this element any more.” It would be explained on this suggestion.

Sabbam bhikkhave abhiññeyam (Sam-2-258, Khud-9-6)

Sabbañca bhikkhave abhijānam (Sam-2-250)

According to these *Pāli* Quotations, the water-element also belongs to *dhamma* which must be understood with three kinds of full understandings for all *meditators*. Then the Buddha preached in *Dhātumanasikāra Pabba, Mahāsatipaṭṭhāna Sutta*, the fact, mentioned above page, 553, that the earth-element, the water-element, the fire-element, the air-element must be discerned by insight knowledge. In that instruction, the water-element is also the object of both *samatha* and *vipassanā* practice. The commentaries and sub-commentaries also explained how to discern the four great elements in brief account or in detailed account respectively. (It can be found in *Vs-1-342, 367*.)

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Therefore it is instructed to discern the water-element in the scriptures of the Buddha. There is no instruction on the fact that ‘it is not able to discern on the water-element’ and ‘it is not essential to this element any more’. The reason of those teachers who suggested like this is only the fact that “the water-element is not essential to this element anymore”. The reason of those teachers who suggested like this is only the fact that “the water-element is not *phuṭṭhabba dhātu* which is touchable object”.

In *Dhammasangani Pāli*, page 170, the Buddha preached the fact that the earth-element, the fire-element and the air-element are the object of touch (*phuṭṭhabba dhātu*). Among 28 kinds of corporealities the remaining 25 kinds, except those three great elements, are not tactile object indeed. Although these are not tactile object, it must be discerned on these corporeal *dhamma* by insight. In *Visuddhi Magga-2-225*, it is instructed the fact that real corporeality and non-real corporeality must be discerned in the stage of the discriminative knowledge on the mentality and corporeality (*nāmarūpaparicchedañña*). In the *vipassanā* stage, however, only real corporealities must be discerned by insight but not on non-real corporealities. In *Mahāgopālaka Sutta (M-1-281)*, it is preached the fact that the Path-knowledge, the Fruit-Knowledge and *nibbāna* can not be reached without knowing and seeing the underived and derived corporealities, exactly.

In the commentary of *Mūlapaññāsa*, it is also explained that if corporeal *dhamma* will not be known by means of both quantitatively and causes, the following successive knowledge can not be appeared consequently,

1. *rūpapariggahañña* = The knowledge which is bale to keep in mind corporeal *dhamma*

2. *arūpapariggahañāṇa* = The knowledge which is able to keep in mind mental *dhamma*
3. *rūparūpapariggahañāṇa* = The knowledge which is able to keep in mind both corporeal and mental *dhamma*
4. *paccayapariggahañāṇa* = The knowledge which is able to keep in mind causal *dhamma*
5. *vipassanā* knowledge which is able to generalize by means of three characters of corporeal and mental *dhamma* associated with their causes
6. *maggañāṇa phalañāṇa* = Which are the peak of *vipassanā* knowledge. (*M-com-2-163*)

The water-element belongs to those *dhamma* which must be discerned. It should, therefore, not suggested on the fact that the water-element can not be discerned due to untouchable object. For instance,

1. the visible object (colour) is not tactile object but it can be discerned. If the visible object is not tactile object and it can not be discerned, the eye-door and mind-door cognitive process which are able to know colour can not arise with the result that all beings will be blind.

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2. If any person says that “the acoustic object (sound) is not tactile object and it can not be discerned”, the ear-door and mind-door cognitive process which are able to know sound can not arise with the result that all beings will be deaf.

It should be understood on remaining corporeal *dhamma* which are not tactile object similarly.

Even ordinary worldlings who never interest to practice any more, are able to know colour, sound, smell, taste, etc. which are not tactile objects, and for a *meditator*, who practice three trainings successively, it is impossible to say the fact that it is unable to discern the water-element which is not tactile object, indeed. If one strictly follows instructions systematically, he will be able to discern the water-element as a result.

4.9 Five essential factors for every *meditator*

Every *meditator* who is practicing *samatha* and *vipassanā* in order to attain *nibbāna* must be fulfilled five essential factors (*padhāniyanga*). The faith (*saddhā*), one of the most important factors, both on the knowledge of omniscience of the Buddha and the way of practice leading to eternal peace which is the deliverance of suffering of rounds of rebirth, plays fundamental role in this stage. Therefore, five essential factors will be presented here, as an excerpt from *Bodhirājakumāra Sutta* (*M-2-298-299*).

Pāli Quotation (*M-2-298-299*) 5 paragraph

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(*M-A-3-225*) 2 paragraph
(*M-ṭī-3-153-154*) 1 paragraph
(*M-A-3-225*) 1 paragraph

(Mahāṭṭī-1-84) 1 paragraph

4.9 (a) Presence of faith (The first essential factor)

The royal devotee, **Bodhi** prince, there are five essential factors for every *meditator* who is practicing in order to attain *nibbāna*.

1. The royal devotee, **Bodhi** prince.... The *bhikkhu*, under this *sāsanā*, has the faith (*saddhā*) on facts...that... “The Supreme One is called *araham* because deserving to homage and worship by all human beings, *devas* and brahmas. “The Supreme One is called *sammāsambuddha* because knowing and seeing all *dhamma* called *ññeya* which should be known by all the Buddha, i.e., *sañkhāra*, *vikāra*, *lakkhaṇa*, *nibbāna*, *paññatti*, by penetrative knowledge of himself without any teacher. The Supreme One is called *vijācarāṇasampanna* because fulfilling three kinds of *vijja* (knowledge), eight kinds of knowledge, 15 kinds of *carāṇa* (practice). The Supreme One is called *Sugata* because of the presence of ability to say right speech. The Supreme One is called *lokavidū* because knowing all worlds thoroughly. The Supreme One is called *anuttaro purisadammasārathi* because the Buddha is the person of beyond compare, who has ability to admonish for admonishable beings of various kinds. The Supreme One is called *satthādevamanussāna* because the Buddha is the teacher of beyond compare for all beings. The Supreme One is called Buddha because the presence of ability to know and see the Four Noble Truths for all beings who are deserving to know and see these Truths. The Supreme One is called *bhagavā* because of the presence of ultimate supremacy over all beings”. And then the *bhikkhu* believes the Path-Knowledge, the Fruit-Knowledge and the Knowledge of Omniscience of the Buddha without any doubt. (M-2-298)

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4.9.1 (b) Four kinds of faith and essential faith in this case

There are four kinds of faith i.e. *āgamana saddhā*, *adhigamasaddhā*, *okappana saddhā*, *pasādasaddhā*. The faith of *bodhisattas*, which are carried out successively from the time of wish in order to become the Buddha to the time of appearance of Buddha, is called *āgamanasaddhā* (successive fulfilled faith). The faith of *piccekabodhisatta* is also called *āgamanasaddhā*.

The faith of the Noble Ones (*ariya*) which is attained through the Path-and the Fruit-Knowledge, is called *adhigamadaddhā*.

When one hears about three Noble Gems, such kind of faith on the fact that “The Supreme One is real *sammāsambuddha* who is knowing and seeing all *dhamma* called *ññeya* which should be known by all the Buddha, by penetrative knowledge of himself without any teacher”. Ten kinds of *Dhamma*, i.e., four Path-Knowledge, four Fruit-Knowledge, *nibbāna*, and scriptures, preached by the Buddha are real doctrine which is able to deliver from suffering of rounds of rebirth. The eight kinds of Noble-Ones (*ariya*) are real *bhikkhus* who has been practically tried to reach *nibbāna* with the great respect on three kinds of Noble Gems,” etc... appears in him and that kind of faith is called *okappanasaddhā* (strongly faith without shaking by any disturbance).

The faith of ordinary one, which is occurring merely traditionally on three kinds of Noble Gems, is called *pasādasaddhā*.

Among those four kinds of faith, *okappanasaddhā*, the third one, is designated as essential factor for a *meditator*.

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Pāli Quotation (Sam-2-249-250)

= If all clinging five aggregates had not been known by three kinds of full understanding (*pariññā*), it will not be deserving to cease suffering of rounds of rebirth...(s)....

If all clinging five aggregates had been known by three kinds of full understanding, it will be deserving to cease suffering of rounds of rebirth.

This is one of the Buddha's teachings as an instance of all *dhamma* which are able to deliver from suffering of rounds of rebirth. Among those clinging five aggregates the water-element is also including as a corporeal *dhamma*. Each thought moment and mental factors, which are designated as unobservable *dhamma* due to arising and passing away very quickly within very short moment by some teachers, belong to all clinging five aggregates indeed.

If one accepts such suggestion that "the water-element is unobservable one because it is not object of touch," and "the all clinging five aggregates are unobservable *dhamma* for a disciple", he lacks one essential factor, *okappanasaddhā*, for him. It should be suggested the fact that whether the Path-Knowledge and Fruit-Knowledge will be attained or not without fulfilling five essential factors of a *meditator*.

4.9.1 (c) The Noble Path-Knowledge of the Supreme Buddha

Four kinds of the Noble Path-Knowledge of the Buddha is fundamental factor for the Noble Knowledge of Omniscience (*sabbaññuta ñāṇa*) and are called *bodhi*. In other words, *sammāsambodhiñāṇa*, the ability to know and see all *ññeya dhamma* which should be known by all the Buddha, is called *bodhi*. It is all right. The Noble Path-Knowledge of the Buddha is the proximate cause (*padaṭṭhāna*) of the Knowledge of Omniscience and vice versa. [The Fourth Noble Path-Knowledge (*arahattamaggañāṇa*) the Buddha is associated with the Knowledge of Omniscience while that of disciples are not associated with the latter.] Therefore the Noble Path-Knowledge (Fruit-Knowledge) associated with the knowledge of Omniscience are called *sammāsambodhiñāṇa*. Then that *sammāsambodhiñāṇa* of the Buddha is called *bodhi*. The *meditator* strongly believes on the fact that "*Sammāsambuddha* called *Tathāgata* (Supreme One who comes well in the world) had been known and seen penetratively Noble *bodhi ñāṇa*". If he believes like this, the *meditator* fulfilled the first essential factor in order to attain *nibbāna*.

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4.9.1 (d) It is only the preaching methodology of supreme importance

Because the meditating *bhikkhu* is able to determine with the help of strongly faith on the fact that "*Sammāsambuddha* called *Tathāgata* has attained well the Noble *Sammāsambodhiñāṇa*", he is able to determine on both ten kinds of noble *Dhamma*, i.e., Four Path-Knowledge, Four Fruit-Knowledge, *nibbāna*, and scriptures as real doctrine which is able to deliver from suffering of rounds of rebirth and eight kinds of Noble-Ones, who had been practically tried to reach *nibbāna*, with the great respect on three kinds of Noble Gems, as the Noble person with nobility of *suppaṭipama* (well practice in conformity with *dhamma*). It can, therefore, be said that it is only the preaching methodology of supreme importance.

According to this phrase, "*saddhahati tathāgatassa bodhin*" = the Noble *bodhiñāṇa* of the Buddha has been believed", the strongly faith on three kinds of Noble Gems,

okappana saddhā, can be designated as essential factor. It is all right! If a *meditator* has strongly faith on both three kinds of Noble Gems, because of the presence of power faith, he will be able to fulfil strenuous effort with the help of faith that “*imāyapaṭipadāya jarāmarañato muccissāmi*” I may be deliver from suffering of aging and death by this way of practice in accordance with nine Supra-mundane *dhamma* actually.” (M-A-3-225, M-ṭ-3-153-154)

4.9.2 Presence of health (the second essential factor)

It is lack of any disease and bodily pains. It is presence of ability to digest foods, the heat produced by vital nonad inside the stomach, which is neither extreme cold nor extreme hot but suitable degree of heat for digestion in him.

4.9.3 Absence of guile and boast (the third essential factor)

The misdeed by which non-real nobility of such kind is boasted by himself is called *sāṭheya*. The indeed, by which real fault of such kind is pretended to be clear him, is called *māyā*. The misdeed of lying to the supervisor in meditation can be called the characters of *māyā* and *sāṭheya*. The meditating *bhikkhu* has neither pretending nor boasting to be a good one and confesses whatever he done something wrong in front of either the Exalted-One or wise friendship.

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4.9.4 Presence of strenuous effort (the fourth essential factor)

The meditating *bhikkhu* always has strenuous effort (*sammappadhāna viriya*) in order to remove unwholesome *dhamma* and to fulfill whole some *dhamma*. The ability to strenuous practice is present the wholesome *dhamma* would be never irrespective.

4.9.5 Presence of *vipassanā* knowledge (the fifth essential factor)

It is wise. The knowledge which is able to know the arising and passing away of corporeal and mental *dhamma*, is also present. The *vipassanā* knowledge which is able to break down the bulk of defilement (*kilesa*); able to lead *nibbāna* which is cessation of suffering, has been fulfilled. (M-3-298, 299)

According to the phrase, “*udayatthagāminiyā paññāya*” = “ the knowledge which is able to know the arising and passing away of corporeal and mental *dhamma*”, it means the fact that the presence of ability to discriminate five aggregates by means of 25 kinds of knowledge on the process of arising (*udaya ñāṇa*) and 25 kinds of knowledge on the process of passing away (*vayañāṇa*). [It is the stage of *vipassanā* practice in order to discern both two processes

i.e. (1) the process of arising of resultant five aggregates because of the presence of five causes, ignorance, craving, clinging, *kamma*-formation, action, (2) process of cessation of resultant five aggregates for good without reappearing in future because of the eradication of five causes, ignorance, craving, clinging, *kamma*-formation, action, during the fourth Path-moment occurs. It will be presented in later Volume V.] (M-Com-3-225)

According to above phrase preached in the fifth essential factor, the Buddha preached with the reference of *vipassanā* knowledge. This type of preaching methodology is called *mijjedāpakanaya* (emphasizing on the middle *vipassanā* knowledge, *udayabbaya ñāṇa*, by which refers to both the beginning, *sammasana ñāṇa* and the end, *sañkhārupekkhā ñāṇa*.)

It is all right! Unwise person is unable to fulfill the practice of *samatha* and *vipassanā*, called the essential factor (*padhāna*). These all kinds of essential factors should be known as mundane *dhamma* (*M-Com-3-225*). It means the fact that those *dhamma* must be fulfilled previously before the Noble Path-Knowledge occurs. Among those essential five factors, the penetrative knowledge on the water-element also included; the penetrative knowledge on the clinging five aggregates also included; the fulfillment of *vipassanā* knowledge, by which generalization on those five clinging aggregates up to the Path- and Fruit-Knowledge will be achieved, is also included. These essential five factors must be fulfilled previously as mundane *dhamma* before reaching to the Noble Path-Knowledge, indeed. Then it would be continued meditation on the four great elements in detailed.

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4.10 Practice proficiently

It has been completed to explain 12 kinds of nature of the four great elements. It must be practiced on those 12 kinds of nature throughout body, at least three times within one minutes as quickly as he can. During practicing like this, each nature of elements must be seen from the legs to head thoroughly in order to become proficiency in each element. If it is succeeded, practice again primary level.

4.11 Primary level

After kindergarten level is successful to practice, the nature of the four great elements must be discerned orderly as the Buddha preached, i.e., the earth-element, the water-element, the fire-element, the air-element.

1. hardness, roughness, heaviness, softness, smoothness, lightness, (the earth-element)
2. flowing, cohesion (the water-element)
3. heat, coldness (the fire-element)
4. supporting, pushing (the air-element)

It must be discerned proficiently each nature of elements orderly as mentioned above in accordance with the Buddha's preaching. Try frequently in order to see each nature of elements from the legs to head. When practice become proficiency in each element, grey or white or clear object inside the body usually appears in some *meditators*. However, either grey or white or clear object would be appeared or not, the practice has not been finished yet and the nature of the four great elements must be discerned commonly throughout body in order to develop concentration.

4.12 Develop concentration by taking the object of the four great elements commonly

sakalampo attano rūpakāyam avijjittvā (Visuddhi-1-346)

According to above *Pāli* quotation, it is instructed to discern 12 kinds of the nature of four great elements throughout body commonly. Therefore, develop concentration by discerning like this, as over-view from the top of the mountain.

When the four great elements are discerned commonly with the beginning on the head, the head become rigid and it is difficult to resist tension around head. At that time discerning must be begins from neck region to the lower part of body commonly on each nature of elements one after another. The mind of practice must be fixed on the object of the four great element continuously. Then the concentration becomes developed gradually.

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During developing concentration like this, the higher in concentration, the greater in appearance of elements consequently. If it is so apparent that it can not be resisted to some nature of elements, it must be adjusted by discerning on opposite nature of those elements as previously mentioned above. For instant, if the hardness is so predominant, emphasize on softness or vice versa. It is one important point to notice the fact that the whole body must be discerned equally in order to see the nature of each element fairly but not any part one sidedly and continuously.

4.13 It should not be emphasized the heart one-sidedly during concentration is developing.

When the concentration becomes higher it should not be emphasized the heart region in order to discern some nature of elements one-sidedly and continuously. It can cause a little pain in heart due to predominant nature of some elements, especially, the nature of hardness and pushing. If the nature of heat is discerned one-sidedly on this region, it can not resist to maintain the body quietly. Therefore, during this time, it should be noticed that the heart region must not be emphasized one-sidedly and continuously. It is very important precaution for some persons who experienced with heart attack previous time. If the nature of pushing is emphasized on the heart region, the heart beat becomes rapid. However, by the time the corporeal units can be seen and analyzed by analytical knowledge up to each nature of ultimate corporeality one by one, it is possible to discern and analyze the heart which is also composed of the four great elements only. At that time it is emphasized to discern the heart region or any bodily parts as he likes because the concentration is well developed.

4.14 Discern alternate on four great elements

When 12 kinds of nature of elements are discerned commonly, those kinds of nature become apparent in the insight very quickly. If each nature of the four great elements appears in one's knowledge simultaneously, he should discern only four elements as follows,

1. It is "the earth-element" through discerning on 6 kinds of nature commonly, the hardness, roughness, heaviness, softness, smoothness, lightness.
2. It is "the water-element" through discerning on 2 kinds of nature commonly, the flowing, and cohesion.
3. It is "the fire-element" through discerning on 2 kinds of nature commonly, the heat and coldness.
4. It is "the air-element" through discerning on 2 kinds of nature commonly, the supporting and pushing.

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In this way, the concentration must be developed by taking the object of the four great element continuously. One must endeavour to see the nature of the four great elements by insight knowledge but not merely reciting verbally. Then it should not be moved the object of bodily parts, sometimes seeing the head, sometimes seeing the hand, sometimes seeing the legs, etc. but only on the object of the nature of four great elements. The practicing person should discern the earth-element, the water-element, the fire-element, the air-element throughout body by means of the nature of each element but not bulk of body.

PAGE-588**4.15 10 kinds of proficiency in practice (*manasikāra kosanla*)*****Pāli Quotation (Mahāṭṭ-1-434)*****4.15.1 Discern orderly (*anupubbato*)**

During practicing on the four great elements it must be discerned each element orderly in accordance with the Buddha's teaching, i.e. the earth-element, the water-element, the fire-element, the air-element. It should not be discerned on various elements randomly as the water-element, the air-element, the earth-element, the fire-element. It means that it must not be discerned one-sidedly on any element which is very apparent and whenever it appears in knowledge. (*Mahāṭṭ-1-434*)

4.15.2 It should not be hurry up (*natisighato*)

During discerning on the nature of four great elements orderly, it must not changed on each nature of elements very quickly. Because alternative discerning on various nature of elements is so quickly that the specific character or function of those elements become up apparent. Then it can not be carried out the function that *rūpapariccheda ñāṇa* (discriminative knowledge on the corporeality) which is able to distinguish corporeality, and successive *vipassanā* knowledge up to the Path-and Fruit-Knowledge must be done systematically. Therefore it must not be taken to heart alternative nature of each element very rapidly. (*Mahāṭṭ-1-434*)

4.15.3. It should not be delay (*natisanikato*)

During discerning on the nature of four great elements, it must be neither hurry up nor delay of the practice. If it is delay to take to heart alternative nature of each element, the meditation will be unable to reach the end of process (= up to neighbourhood concentration). It will not be carried out the supporting factor for *rūpapariccheda ñāṇa* which is able to distinguish corporeality and the successive *vipassanā* knowledge up to the Path-Knowledge, Fruit-Knowledge and *nibbāna*. It can be shown by simile of travelers who are either very quickly running or very delay walking, both two kinds are unable to achieve their goal. (*Mahāṭṭ-1-434*)

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4.15.4 (a) One must not discern on external objects (*vikkhepapaṭibāhanato*)

Pāli Quotation (Mahāṭī-1-434)

= Now, it is very important rule, for every *meditator* who is practicing four great elements by taking the object of ultimate nature of each element, that it must not discerned on any external object, i.e., concept, feeling, consciousness etc. In other words, he must emphasize only the object of the ultimate nature of the four great elements but not on other objects of concept and ultimate reality.

This is because the fact that if any other objects of concept and ultimate reality, except the ultimate nature of four great elements, has been emphasized and discerned, the practice of the four great elements will be delayed and fallen back. In this case, it can be shown by simile of traveler who walking along very narrow path, the size of a footprint. (*Mahāṭī-1-434*)

Why the practice of the four great elements will be delayed and fallen back for a *meditator* who emphasized on any other objects of concept and ultimate reality? This is because the fact that it can be said *dhātumansīkāra*, only when emphasizing and discerning on the nature of the four great elements, but not on any other objects. Then the neighbourhood concentration will not be able to occur as a result. If the development of neighbourhood concentration is unable to be, it will be far from ability to discern the corporeal units, ability to analyze the specific character of each corporeality consisting various corporeal units by breaking down the compactness of corporeality; ability to reach the field of ultimate reality by insight knowledge. If

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It is not able to reach the field of ultimate reality, the purified knowledge on three general characters, i.e., *anicca, dukkha, anatta*, will not be appeared with the result that the light of *anatta* (non-self) will not be appeared marvelously. If the light of *anatta* had not been appeared and the knowledge is unable to reach the nature of nothingness (sonata), the super opportunity to reach the Path-Knowledge and Fruit-Knowledge will be greatly far from him as the earth and sky indeed.

4.15.4 (b) It should not be misunderstood

In this case, the misunderstood that the *meditator* who is practicing the four great elements never taking to heart any other corporeal and mental *dhamma* every time, should not be appeared in mind. When the corporeal units can be seen by knowledge and the nature of four great elements consisting in the corporeal unit can be analyzed by analytical knowledge, the field of neighbourhood concentration through the way of meditation on the four great elements has been reached. Above instruction is intended to follow before reaching to the field of neighbourhood concentration. After sufficient neighbourhood concentration had been developed, it can be practiced on remaining corporeal and mental *dhamma* and it is able to change *vipassanā* stage indeed.

4.15.4 (c) One must go with great care

If a man who passes through very deep ravine by walking on small bridge the size of a footprint, looks around from here to there, he may fall into ravine easily. In the similar way if a *meditator* wanders on every external objects of concept and ultimate reality, except the nature of the four great elements, the improvement of the practice will be fallen back.

4.15.5 (a) It must be practiced to overcome concept (*paññattisamatikkamanato*)**PAGE-591*****Pāli Quotation (Mahāṅg-1-434-435)***

The *meditator* who is practicing the four great elements, must emphasize on the ultimate nature of each element in order to overcome the conceptual terms, such as the earth-element, the water-element, the fire-element, the air-element etc. He must take to heart the object of

1. the nature of hardness, roughness, heaviness, softness, smoothness, lightness of the earth-element,
2. the nature of flowing and cohesion of the water-element,
3. the nature of heat and coldness of the fire-element,
4. the nature of supporting and pushing of the air-element, continuously.

If he takes to heart the object of the earth-element throughout body as a common and it is not able to see the ultimate nature, i.e., hardness, roughness, heaviness, softness, smoothness, lightness, and then he changes on the object of the nature of water-element, it can be said the practice situates only on the concept of the earth-element. That kind of practice can be determined as only “reciting meditation” but not real mind of practice. It should be recognized on the remaining three elements, similarly.

If it is discerned as the earth-element and 6 kinds of nature of the earth-element can be seen by eye of wisdom, then it is alternative discerned on the water-element. It means the process of discerning can overcome conceptual terms well by insight. Similarly, it is discerned as the water-element, and the nature of flowing and cohesion can be seen by eye of wisdom throughout body, then alternative discerning on the fire-element must be carried out.

If it is discerned as the fire-element and the nature of heat and coldness can be seen throughout body, then the alternative discerning on the air-element must be carried out.

If it is discerned as the air-element and the nature of supporting and pushing can be seen throughout body, then the nature of the earth-element must be discerned again by eye of wisdom.

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In this way, if it is able to discern each nature of ultimate reality respectively by eye of wisdom continuously, it can be said that the mind of meditation situated well on the object of the ultimate nature by overcoming the conceptual terms.

4.15.5 (b) *Soñña, Nissatta, Nijjīva*

In this way, the ultimate reality called the nature of the four great elements becomes apparent in the knowledge of *meditator* by abandoning the conceptual terms, such as the earth-element, the water-element etc. By means of frequently take to heart those nature of elements, the mind of the *meditator* can be soaked with the cause of *āsevana* (predisposition). The influence of previous mind of meditation enhances the power of later that of meditation consequently. Throughout body becomes the nature of element only. It will be appeared in insight by means of

1. *soñña* = void of person, beings,

2. *nissatta* = non-beings
3. *nijjīva* = non-living self etc....

It is appeared in insight as a machine, which is controlled by automatic strings in order to move from here to there, composed of nature of all corporeal *dhamma* only. (*Mahāṭī-1-434*)

4.15.5 (c) Appearance in external aspect

If the specific characters of the four great elements will be scrutinized at external world by analytical knowledge, human beings, animals who are surrounding and dwelling around the *meditator*, will be appeared as only the nature of the four great elements in the insight of the latter. Behavioral actions of those beings will also be appeared as the automatic actions produced by machines of the four great elements in the knowledge of the *meditator*. The ingested foods and drinks of those beings will also be appeared as the four great elements which are put inside the four great elements. (*Mahāṭī-1-434, 435*)

4.15.6 (a) One can neglect some elements which are unapparent (*anupaṭṭhāna muñcanato*)

There are 12 kinds of nature of the four great elements, as mentioned previously. During developing concentration, sometimes some kinds of nature of element becomes unapparent in knowledge.

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At that time, if those unapparent kinds of nature will be intended to find frequently, the concentration can be fallen consequently. Therefore, those kinds of unapparent ones must be neglected for each element but not on apparent nature. It must be emphasized on any kind of nature of each element, which is very apparent in insight. At least one kind of nature of each element must be apparent and emphasized on that of each element respectively. Thus it can be discerned on the earth-element, the water-element, the fire-element, the air-element in accordance with the Buddha's preaching found in *Dhātumanasikāra pabba, Mahāsatipaṭṭhāna Sutta*. This rule is intended to follow only during the concentration is moderately developed. However, if all kinds of nature of the four great elements are apparent, it is best way for every *meditator*, indeed.

4.15.6 (b) *Sukhasamphassa, Dukkhasamphassa*

In the *Dhammasaṅgāni Pāli*, the Buddha preached on *sukhasamphassa* and *dhukkhasamphassa* as addition of the base of touch (*phutthabbayatana*) which is called for the earth-element, the fire-element and the air-element.

Pāli Quotation (Abhi-A-1-368)

= *sukkasamphassa* means desirable object of touch, the earth-element, the fire-element, the air-element, which are the cause of agreeable feeling (*sukha vedana*)

dukkhasamphassa means non-desirable objects of touch, the earth-element, the fire-element and the air-element, which are the cause of disagreeable feeling (*dikkha vedana*). (*Abhi-A-1-368*)

According to this explanations of the commentary, the nature of hardness, roughness, heaviness, softness, smoothness, lightness, heat, coldness, supporting and pushing are desirable objects of touch sometimes. If these are desirable objects of touch, they become the causes of agreeable feeling.

Sometimes the nature of hardness, roughness, heaviness, softness, smoothness, lightness, heat, coldness, supporting and pushing usually occur as non-desirable objects of touch. If these are non-desirable objects of touch, they become the causes of disagreeable feeling.

Because desirable or non-desirable objects are also these 10 kinds of nature of three elements, *sukkhasamphassa* and *dhukkhasamphassa* are exclude from this section. It will be presented in the section of touching object, Volume II.

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4.15.7 Only the specific character (*lakkhaṇato*) must be discerned emphatically

The specific character of each element such as

1. the hardness of the earth-element (*kakkhaḷatta lakkhaṇa*)
2. the flowing of the water-element (*paggarana lakkhaṇa*)
3. the heat of the fire-element (*uṇṇhatta lakkhaṇa*)
4. the supporting of the fire-element (*vitthambana lakkhaṇa*)

On which the mind of meditation must be fixed together and scrutinized continuously by insight. This instruction is intended for such person who is practicing on 12 kinds of nature of the four great elements and unable to reach neighbourhood concentration well. If the specific character of each element is emphasized and taken to heart frequently about 40 minutes, the mind of meditation is capable of taking these objects continuously and become concentrated on it. Thus, way of practice, which is convenient to concentrate on the object, must be recognized well and practiced continuously by that mean.

Then strong determination, such as “may the mind of meditation be fixed on the object of the four great elements about one hour”..... “about two hours” etc....., must be set in the mind up and practice continuously. After about 10 sitting period had been done with strong determination, it usually reach to the field of neighbourhood concentration well.

Although the *meditator* tries hard continuously, if the mind of meditation, which is soaked with the supporting cause of predisposition, becomes

1. either wander due to strenuous effort or
2. laziness due to diminish effort, resulting the neighbourhood concentration can not be reached in him, at that time, he must endeavour to adjust the effort and concentration in accordance with the way of practice found in these *Sutta*, as follows

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8. *Adhicitta Sutta*
9. *Anuttarasitibhāva Sutta*
10. *Bujjanga Sutta. (Mahāṅg-1-435)*

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4.15.8 *Adhicitta Sutta*

This *sutta* can be found in *loṇahapanla vagga, tikanipāta, Anguttara Nikāya* Volume I and it's name is called *Nimitta Sutta* in that *Nikāya*. Translation of that *Sutta* would be presented as follows.

Bhikkhus! The meditating *bhikkhu* who strenuously practices the supreme mind of meditation, both *samatha* and *vipassanā*,

1. should be taken to heart the conditional sign of concentration (= *dhamma* which is able to occur concentration), sometimes,
2. should be taken to heart the conditional sign of effort (= *dhamma* which is able to occur effort), sometimes,
3. should be taken to heart the conditional sign of neutrality (*uppekkhā*) (= *dhamma* which is able to occur neutrality), sometimes.

Bhikkhus! If the meditating *bhikkhu* who strenuously practices the supreme mind of meditation, both *samatha* and *vipassanā*, takes to heart the conditional sign of concentration (= *dhamma* which is able to occur concentration) one-sidedly, that mind of *samatha* or *vipassanā* becomes the conditioned laziness. (1)

Bhikkhus! If the meditating *bhikkhu* who strenuously practice the supreme mind of meditation, both *samatha* and *vipassanā*, takes to heart the conditional sign of effort (= *dhamma* which is able to occur effort) one-sidedly that mind of *samatha* and *vipassanā* becomes the conditioned wandering mind. (2)

Bhikkhus! If the meditating *bhikkhu* who strenuously practice the supreme mind of meditation, both *samatha* and *vipassanā*, takes to heart the conditional sign of neutrality (= *dhamma* which is able to occur neutrality) one-sidedly, that mind of *samatha* and *vipassanā* becomes the conditioned insolence which is unable to cease four fluxions (*āsava*). (3)

Bhikkhus! The meditating *bhikkhu* who strenuously practices the supreme mind of *samatha* and *vipassanā*, takes into heart

1. the conditional sign of concentration, sometimes,
2. the conditional sign of effort, sometimes,
3. the conditional sign of neutrality sometimes, and then the mind of meditation becomes

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1. agile,
2. adaptability to carry out *samatha* and *vipassanā* practice, and
3. brilliant light appears
4. It is never fall back
5. It is situated well in solemnity in order to cease four fluxions (*āsava*) (= to attain the Fourth Path-Knowledge).

Bhikkhus! For instance, either the gold-smith or his pupil prepares a kiln and puts a piece of gold within a crucible in it and blows with air sometimes, sprays with water sometimes, neglects it sometimes. **Bhikkhus!** If either the gold-smith or his pupil blows continuously on that gold, it will be melted.(1)

Bhikkhus! If either the gold-smith or his pupil sprays continuously on that gold, it will be cooled. (2)

Bhikkhus! If wither the gold-smith or his pupil neglects continuously that gold, it will not be reached to matured condition. (3)

Bhikkhus! When either the gold-smith or his pupil blows on that gold sometimes, sprays with water sometimes and neglects sometimes, that piece of gold becomes agile, adaptability to carry out jewellery and brilliant light appears. It is never fall down and qualified for future works. If one needs any kind to become, a gold plate or ornamental ear-plug or necklace or bunch of golden flowers or special jewellery as he likes, it can be achieved whatever he needs.

Similarly, **bhikkhus!** The meditating **bhikkhu** who strenuously practices the supreme mind of meditation, both **samatha** and **vipassanā**, should be take to heart three conditional signs of the occurrence of **samatha** and **vipassanā** knowledge, i.e.,

1. conditional sign of concentration sometimes,
2. conditional sign of effort sometimes,
3. conditional sign of neutrality sometimes.

Bhikkhus! If the meditating **bhikkhu** who strenuously practices the supreme mind of meditation, both **samatha** and **vipassanā**, takes to heart the conditional sign of concentration (= **dhamma** which is able to occur concentration) one-sidedly, that mind of **samatha** or **vipassanā** becomes the conditioned laziness. (1)

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Bhikkhus! IfR.....(2)

Bhikkhus! IfR.....(3)

Bhikkhus! The meditating **bhikkhu** who strenuously practices the supreme mind of **samatha** and **vipassanā**, takes into to heart

1. the conditional sign of concentration sometimes,
2. the conditional sign of effort sometimes,
3. the conditional sign of neutrality sometimes and then the mind of meditation becomes
 1. agile,
 2. adaptability to carry out **samatha** and **vipassanā** practice, and
 3. brilliant light appears
 4. It is never fall back.
 5. It is situated well in solemnity in order to cease four fluxions (**āsava**) (= to attain the Fourth Path-Knowledge).

The mind of meditation is intended for faced with such **dhamma** which is deserving to know by supra-mundane knowledge. If it is fulfilled with previous perfections (**pāramitta**) and the presence of fundamental absorptions (**jhāna**) for psychic knowledge (**abhiññāna**), it can be reached to that deserving situations evidently.

“I want to feel various kinds of psychic power”s.....(6 kinds of psychic power can be presented in detailed)

If “he wants to face with the Fruit-Knowledge, which is deliverance of defilements called **cetovimutti**, **paññāvimutti** due to eradication of four fluxions, by himself in present life”, it can be reached to that deserving situations, (psychic power, **vipassanā**, the Path-and-the Fruit-Knowledge etc.), evidently,” preached by the Buddha. (*Ang-1-258-260*)

This is the translation of *Adhicitta Sutta*.

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4.15.9 (a) *Anuttarasītibhāva Sutta*

This *sutta* can be found in *sītivagga, Dutiyapaṇṇāsaka, Chakka Nipāta, Anguttara Nikāya* and its name is called *sītibhāva Sutta*. Translation of that *sutta* would be presented as follows.

Bhikkhus! The *bhikkhu* who had fulfilled with 6 kinds of *dhamma*, is not deserving to face with *nibbāna* which is beyond compare peace.

Bhikkhus! The *bhikkhu* under this *sāsanā*,

1. never suppresses his mind when it is time to suppress his mind,
2. never praises his mind when it is time to praise his mind,
3. never be joyful his mind when it is time to be joyful his mind,
4. never neglects his mind when it is time to neglect his mind,
5. has inferior attention,
6. enjoys in five aggregates with which wrong view of personality.

Bhikkhus! The *bhikkhu* who has fulfilled with this 6 kinds of *dhamma*, is not deserving to face with *nibbāna* which is beyond compare peace.

Bhikkhus! The *bhikkhu* who had fulfilled with 6 kinds of *dhamma*, is deserving to face with *nibbāna* which is beyond compare peace.

Bhikkhus! The *bhikkhu* under this *sāsanā*,

1. always suppresses his mind when it is time to suppress his mind,
2. always praises his mind when it is time to praise his mind,
3. always be joyful his mind when it is time to be joyful his mind,
4. always neglects his mind when it is time to neglect his mind,
5. has superior attention,
6. enjoys in *nibbāna*.

“**Bhikkhus!** The *bhikkhu* who had fulfilled with this 6 kinds of *dhamma*, is deserving to face with *nibbāna* which is beyond compare peace”... preached by the Buddha (*Ang-2-379*)

4.15.9 (b) The basic meaning of this *sutta*

1. If the mind of meditation wanders due to strenuous effort, it must be suppressed by developing concentration.
2. The mind of meditation must be praised or elevated by strenuous effort when it is lazy to practice due to diminish effort.

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3. When the mind of meditation becomes in neutrality, that neutralized mind must be joyful by knowledge. In other way, if the mind of meditation becomes lazy to approach the process of taking the object of the four great elements either due to weak knowledge which must be able to know profound nature of each element or due to

lack of peace which is free from defilement and called *upasamasukha*, the mind must be elevated and be joyful by developing concentration after recognizing 8 kinds of conditions of great fears, such as the suffering of rebirth (*jāti dukkha*), suffering of aging (*jarā dukkha*) etc....

4. Sometimes, the mind of meditation is neither lazy nor wandering; it is not void of joy to take the object and neutralizes on the object; situating well in the way of practice as a result; at that time it must be neither praised nor suppressed on that mind, but neglects like charioteer who regard with indifference on racing horses. (*Ang-Com-3-140, Ang-ṭī-3-146*)

4.15.9 (c) *Panitadhimuttika*

Pāli Quotation (Ang-ṭī-3-146)

= Because the Buddha preached the phrase, *nibbānābhirata* (inclination to *nibbāna*), the sub commentator Sayadaw explained that the phrase *paṇṭīdhimuttika* means “strong inclination to the supreme *dhamma* called the Path-and Fruit-Knowledge”. Therefore, the *meditator* who wants to attain *nibbāna*, must be fulfilled with the mind which is inclined to get the Noble Path-and Fruit-Knowledge forever.

4.15.10 *Bojjhanga Sutta (Aggi Sutta) (Sam-3-98-100)*

This *sutta* can be found in *mahāvagga, Bojjaṅgasamyutta* page 98-100, and it is also called *Aggi Sutta*, serial number of 234. This *Sutta* is as a reference to explain *nimitta kosaṅga, bhavakosaṅga*, in the commentary called *Visuddhimagga* Volume I, page 127. The meaning of this *Sutta* is as follows.

Due to diminish effort; lack of bliss in the practice; diminish the knowledge of great fear, the mind of meditation becomes fall back to take the object of meditation. At that time, it should not be developed *passaddhi sambujjhaṅga*, (tranquility factor), *samādhisambujjhaṅga* (concentration factor) and *upekkhāsambujjhaṅga* (neutrality factor) but *dhammavicayasambujjhaṅga* (wisdom factor) *vīriyasambujjhaṅga* (effort factor), *pītisambujjhaṅga* (bliss factor).

Due to predominance in effort; presence of great bliss in the practice, predominance in the knowledge of great fear, the mind of meditation becomes wander from here to there. At that time, it should not be developed *dhammavicayasambujjhaṅga* (wisdom factor), *vīriyasambujjhaṅga* (effort factor), *pītisambujjhaṅga* (bliss factor) but *passaddhi sambujjhaṅga* (tranquility factor), *samādhisambujjhaṅga* (concentration factor).

Detailed account had been presented in Section 3, *Ānāpānassatisamādhi*, in which the way of practice in order to equal 7 factors of enlightenment taking the object of brilliant clear sign of full concentration of *Ānāpānassati*, had emphasized to express. In this portion, it must be practice in order to equal 7 factors of enlightenment taking the object of the nature of the four great elements, accordingly. Especially, it must be practiced in order to equal the effort and concentration in accordance with the Buddha’s instructions found in *Nimitta Sutta, Anuttarasītibhāva Sutta, Aggisutta*.

4.16 The practice of the four aspects of deportment (*iriyāpatha*) and clear comprehension (*sampajañña*)

* *yamkiñci kammaṭṭhānam satassa sampajānasseva sampajjhati. (Vs-1-276)*

= Every meditation subject can be fulfilled only when associated with the mindfulness and clear comprehension. Therefore it is essential to practice on the four aspects of deportment (*iriyāpatha*) and clear comprehension (*sampajañña*) in this portion.

During practising on mindfulness of breathing, the way of practice including four aspects of deportment, i.e. waling, standing, sitting, reclining, and clear comprehension, i.e., moving forwards and backwards etc. . can be carried by discerning in-and out-breath occurred within that manner in order to fulfil *gocarasampajañña*. Because it has not fulfilled *asammohasampajañña* which is clear comprehensible on corporeal and mental *dhamma* up to the field of ultimate reality, *gocarasampajañña* must be fulfilled previously.

After *gocarasampajañña* has been fulfilled by developing concentration up to the fourth absorption of the mindfulness of breathing, it must be endeavoured to fulfill *asammohasampajañña* successively for present time. Recent stage is called *dhātumanasīkāra pabba* at which the nature of four great elements are discerned and it is only the stage of developing concentration by taking the object of the four great elements.

Therefore, if only one nature of such element can be discerned, it must be discerned on that nature during walking, standing, sitting, reclining for *iriyāpatha* and during moving forwards and back wards; looking straight forwards and askance; bending and stretch out; handling bowl, robe etc, eating, drinking, chewing, licking, defecating and urinating etc.

If all nature of the four great elements can be discerned during sitting, it must be discerned all nature of the four great elements for remaining ways of *iriyāpatha* and *sampajañña* respectively. Thus the power of concentration becomes strong and sharp every time. Due to presence of supporting factor of previous mind of meditation, the later mind of meditation becomes strong and powerful successively.

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 601 – 650

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4.17 Develop concentration through emphasizing on the specific character

In this stage, concentration must be developed by emphasizing on the specific character of each element.

1. The earth-element

It is designated as “softness” for the less degree of hardness while hardness, for the higher degree of hardness. It is designated as “smoothness” for the less degree of roughness while “roughness”, for the higher degree of roughness. If the hardness and roughness is apparent, the heaviness becomes apparent. It is designates as “lightness” for the less degree of “heaviness”, while the “heaviness” for the higher degree of heaviness. The nature of hardness, roughness and heaviness are significant for the earth-element. Among these, the nature of hardness is the most significant one. If it is apparent, the roughness and heaviness become apparent indeed.

2. The water-element

When cement is mixed with little amount of water, it becomes cluster resulting higher degree of cohesion occurs. When a little amount of cement is mixed with large amount of water, it becomes flowing. Then degree of flowing becomes higher. Therefore less degree of flowing is called or designated as “cohesion” while higher degree of flowing; as “flowing”. The nature of flowing, therefore, is significant for the water-element.

3. The fire-element

A few degree of temperature id designated as “coldness”, while higher degree of temperature, “heat”. The nature of heat, therefore, is significant for the fire-element.

4. The air-element

When an old house which is nearly collapsed, is supported by buttress, that house becomes stable. The nature of supporting is ability to maintain not to collapse by pushing on to the outside of a wall. Ability to move something is called “pushing”.

Ability to maintain a such thing in it’s original situation is designated as “supporting, while ability to move, as “pushing”. Thus the nature of supporting is the specific character of air-element, while that of “pushing”, the specific function of it. Every ultimate *dhamma* usually possesses both the specific function and the specific function as fixed natural law. Thus, if the nature of supporting is emphasized and discerned. It can be known on the nature of pushing simultaneously.

Therefore, during developing concentration by taking the object of the four great elements, it must be emphasized on

1. the nature of hardness roughness of the earth-element,
2. the nature of flowing of the water-element,
3. the nature of heat of the fire-element,
4. the nature of supporting of the air-element, respectively. It must discern frequently by taking the object of the nature of each element, and take into to heart as the earth-element, the water-element, the fire-element, the air-element.

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The mind of meditation must be fixed on the objects of the four great elements. One must try to balance among five controlling faculties, seven factors of enlightenment, between the effort and the concentration. Thus, if these are equal, the mind of meditation becomes stable on the objects of the four great elements. It must be carried out with strong resolution that may the mind of meditation be fixed on the object one hour, two hours etc.... When the concentration become higher, the whole body becomes disappears and the bulk of the four great elements can be seen by direct knowledge. At that time, it must be developed concentration continuously by taking the objects of the four great elements in order to attain sufficient concentration.

4.18 The neighbourhood absorption (*āupacarajhana*)

Pāli Quotation (Visuddhi-1-347) (Mahāṭī-1-435)

The meaning of above commentary and sub-commentary are as follows.

= The effort which is trying to know the specific character of the four great elements as it really is, the effort which is trying to situate mind of meditation fixed on the object of the four great elements and the concentration which is stability of the mind of concentration on the object of the nature of the four great elements, occur in the mind of meditation, simultaneously.

At such time, in the mind of meditation of a *bhikkhu* who takes to heart the object of the specific character of the four great element after adjusted both kinds of the effort and concentration equally, has equal situations of five faculties, i.e.,

1. the faculty of faith (*saddhindare*), which is strongly belief on the training of concentration, which is the process of developing concentration by taking the objects of the four great elements and on the training of wisdom, which is knowing penetratively the specific character of each element,
2. the faculty of effort which is trying to know the specific character of the four great elements and endeavour to situate mind of meditation fixed on the object of the four great elements,
3. the faculty of mindfulness which is keeping in mind only the specific characters of the four great elements, repeatedly and continuously,

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4. the faculty of concentration which is stability of the mind, fixed on the object of the specific characters of four great elements,
5. the faculty of wisdom which is penetrative knowing and seeing each specific character of the four great elements by analytical knowledge.

These five kinds of controlling faculties become balanced and clear. At that time, due to far from opposite *dhamma*, i.e., unbelief, laziness, unawareness, wandering, ignorance which is unable to know the specific characters of the four great elements as it really is, it is supported by very powerful seven factors of enlightenment, i.e.,

1. **satisambojjhaṅga** = the factor of mindfulness which is keeping in mind the specific characters of the four great elements repeatedly and continuously,
 2. **dhammavicaysambojjhaṅga** = the factor of wisdom which is scrutinizing and knowing penetratively each specific character of the four great elements,
 3. **vīriyasambojjhaṅga** = the factor of effort which is trying to know and concentrate the object of the specific characters of the four great elements,
 4. **pītisambojjhaṅga** = the factor of bliss which is complete happiness of the mind of meditation to take the object of the specific characters of the four great elements,
 5. **passaddhisambojjhaṅga** = the factor of tranquility which is calm and peaceful mind of meditation on the object of the specific characters of the four great elements,
 6. **samādhisambojjhaṅga** = the factor of concentration which is stability of the mind in order to fix on the object of the specific characters of the four great elements,
 7. **upekkhāsambojjhaṅga** = the factor of neutrality which is able to equal mind of meditation neither to be enthusiastic nor fall back to take the object of the specific characters of the four great elements and five factors of absorptions (**jhāna aṅga**), i.e.,
1. **vitakka** = initial application which is the nature of full attention of the mind towards the specific characters of the four great elements,
 2. **vicāra** = sustained application which is the nature of repeated realizing on the object of specific characters of the four great elements,
 3. **pīti** = pleasurable interest which is the nature of bliss to feel the object of the specific characters of the four great elements,
 4. **sukha** = mentally agreeable which is the nature of delight to feel the object of the specific characters of the four great elements,
 5. **ekaggatā** = one-pointedness of the mind which is fixed together with only one object of the specific characters of the four great elements, become very sharp and apparent in the insight of **meditator**.

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The following five kinds of hindrances,

1. **kāmicchandānīvaraṇa** = the hindrance of sensual pleasure which desires sensual object of various kinds,
2. **byapadanīvaraṇa** = the hindrance of ill will which is destroyable anger on the objects of beings and **saṅkhāra dhamma**,
3. **thina-middha** = the hindrances of sloth and torpor which are drowsiness of mind and mental concomitants,
4. **uddhacca, kukkucca nīvaraṇa** = hindrances of restlessness and repentance which are wandering and regret about both misdeeds which had been done and right deeds which had not been done yet,
5. **vicikicchānīvaraṇa** = the hindrance of sceptical doubt which is scepticism about both training of concentration which is called the neighbourhood concentration through the objects of the specific characters of the four great elements and training of wisdom which is penetrative knowing and seeing on the specific characters of the four great elements, are opposite **dhamma** of five kinds of factors of absorption and those five hindrances are able to prohibit the mind of meditation not to follow the way of practice. When factors of absorption are very sharp and apparent, because these are opposite **dhamma** of five hindrances, they are able to remove the latter associating with unwholesome **dhamma** simultaneously. Thus **meditator** attains well the

neighbourhood concentration through the object of the specific characters of the four great elements.

In the commentary called *Visuddhimagga-1-347*, it is instructed that it should be discerned only on the nature of element, as the earth-element, the water-element, the fire-element, the air-element but not beings, living self etc..... It should be

1. kept in mind well, and
2. taken to heart the specific characters of elements frequently,
3. scrutinized each specific character of elements repeatedly by eye of wisdom.

It explained that “thus in the continuum of meditating *bhikkhu* who practices by means of way of practice mentioned above, the peak concentration of sensual world, which is unable to reach to full concentration, due to very profound nature of the ultimate *dhamma*, has been occurred by the wisdom which is able to distinguish various kinds of specific characters of elements, like the shining candle light.” This is the meaning of above quotations found in commentary and sub-commentary.

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4.19 Further explanation again

Those *meditators* who understood how to reach neighbourhood concentration through meditation on the four great elements, may be present depending upon above explanation only. However, some *meditators* who are unable to understand well, may also be present. It would be presented repeated explanation again for those kinds of *meditators*.

It must be discerned by adjusting between the faith and knowledge, the effort and concentration with the help of strong mindfulness when the specific character of four great elements had been scrutinized throughout body generally.

Especially if either the faith is not strong on the way of practice of the four great element or it will become criticize by the time the concentration must be developed, the faith and wisdom are still powerless indeed. It is essential to fulfill powerful faith on the way of practice of the four great elements. Very strong wisdom also plays vital important role in the four great-elements meditation in order to see each specific character of four great elements correctly. If either both the faith and the wisdom are weak or the wisdom is predominant but the faith is weak, it is very far to reach the field of neighbourhood concentration, indeed.

Then it is also essential to be balanced between the effort and concentration. Two kinds of effort, physical effort and mental effort, which are strenuous practice to fulfill the concentration situating on each specific character of the four great elements, are very important because the mind of meditation becomes fall back when both kinds of effort diminish. On the other hand, if the effort becomes over, the mind of meditation wanders without fixing on the object of the specific characters of the four great elements, resulting the concentration can not be developed.

Sometimes, with decrease effort but relaxation of the mind, it is stable on the object of specific characters of the four great elements. It is better for mind of meditation knowing each specific character of the four great elements and it becomes stable. But if it is stable without knowing the specific characters of the four great elements, the factors of enlightenment, tranquility, concentration, neutrality, become over in the mind of meditation. At that time, it must be developed wisdom factor, effort factor, bliss factor and endeavoured to see specific characters of the four great elements with the help of mindfulness factor of

enlightenment. As mentioned above, *Adhicitta Sutta*, *Anuttarasītibhava Sutta*, *Bojjhanga Sutta*, one applied to balance five controlling factors, seven factors of enlightenment.

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Sometimes, the mind of meditation wanders from here to there, without situating on the object of the four great elements, due to predominance of effort etc., at that time, it should be developed the factors of tranquility, concentration, neutrality, but not wisdom, effort, bliss.

Sometimes, either due to weakness of wisdom which is able to see each specific character of the four great elements or due to lack of tranquility of mind and mental concomitant called *upasamasukha*, the mind of meditation becomes void of pleasurable interest to practice. At that time, it should be recognized on eight kinds of great fearful bases, (*samvega vutthu*), and it should be developed faith by practicing on recollection of the nobilities of three gems. Especially, recollection of the nobility of the Buddha and recollection of the death are suitable to practice in this time. It is better for every *meditator* the fact that the four protective meditations must be developed previously, i.e., recollection of the nobility of the Buddha, meditation of loving-kindness, recollection of the death and meditation of repulsiveness.

For a such time, as mentioned above, due to ability of practice on balanced five controlling, faculties, seven factors of enlightenment, the mind of meditation in the continuum of *meditator* has neither fall back nor wandering to take the object of the specific characters of the four great elements. It is stable on its object because of the presence of tranquility of mind. The balanced mind follows the path of *samatha*, and it is able to neglect on the object of the specific characters of the four great elements with neutral feeling. Thus it should be practiced as mentioned in previous section, mindfulness of breathing, in order to attain balanced five controlling faculties, seven factors of enlightenment accordingly.

4.20 One usually falls into life-continuum (*Bhavanga*)

By the time the beginning of reaching into the field of access concentration, some *meditators* usually fall into life-continuum (*bhavanga*) sometimes. At that time, the specific characters of the four great elements has been neglected to discern by knowledge. Those kinds of *meditators* usually say that they are in the state of unconsciousness without knowing anything. The *meditator* thinks like that because the mind of the life-continuum (*bhavanga citta*) always takes the object of near death consciousness of adjacent previous life of himself. In this stage it is very difficult to understand the fact that the mind of the life-continuum takes the object of near death consciousness of adjacent previous life, for that *meditator*. Only when he reaches the stage of *paccayapariggaha ñāṇa* (Knowledge of causal relationship), can he understand exactly on the life-continuum.

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If he always enters into the life-continuum (become unconscious state), he must endeavour to fulfill three factors of enlightenment, i.e., wisdom, effort and bliss with the help of mindfulness factor. Then he must try to balance among controlling factors and among factors of enlightenment respectively. The mind of meditation must be fixed onto the object of the specific characters of the four great elements only. Then the concentration should be developed continuously in order to become strong.

4.21 Previous signs

When the mind of meditation fixes onto the object of the specific characters of the four great elements about one or two hours etc. and the concentration becomes strong it must be emphasized only on those characters without reciting or recognizing as the earth-element, the water-element, the fire-element, the air-element. If both specific characters of the four great elements appear in knowledge simultaneously, the mind of meditation must be fixed on those characters. When the mind of meditation and its object become oneness with each other, the concentration becomes stronger and stronger with the result that brilliant light appear in the knowledge indeed.

4.22 Experiences of some *meditators*

When the concentration becomes strong in some *meditators*, they think that their bodies become enlarge gradually before brilliant light appear. It is the sign of significant appearance of elements for them. At that time, it is suitable to discern external objects of the nature of the four great elements gradually.

4.23 Appearance in external aspect

Pāli Quotation (Mahāṭṭī-1-435)

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If the specific characters of the four great elements will be scrutinized at the external world by analytical knowledge, human beings, animals who are surrounding and dwelling around the *meditator*, will be appeared as only the nature of the four great elements in the insight of the latter. Behavioral actions of those beings will also be appeared as the automatic actions produced by machines of the four great elements, in the knowledge of the *meditator*. The ingested foods and drinks of those beings will also be appeared as the four great elements which are put inside the four great elements. (*Mahāṭṭī-1-435*)

However, in this stage, because it is not finished to discern internal thoroughly, it must be continued to discern internal only but not external ones. After thoroughly discerned on internal up to the field of ultimate corporeality and mentality, it is better to discern external ones systematically.

When the characters of elements become apparent and expand, some *meditator* usually afraid of those objects. It must not be fearful on those objects but continued to fulfill developed concentration by trying to balance various nature of elements accordingly. Mostly it can be occurred like that when the time, close to see corporeal units.

In the sight of some *meditators*, the whole body disappears and the bulk of the four great elements become solidified, smaller and smaller. This condition has usually been occurred because the *meditator* emphasizes only any one point inside the body without discerning overall as general. At that time, it must not pay attention on the size of bulk of elements whether it is big or small but only on the nature of elements.

In this stage, due to moderate strong concentration which is developed by taking the object of the four great elements, every element, which is intended to be emphasized, become very apparent. It is essential not to flit about in mind of meditation. This stage is a period before reach to the field of ultimate reality because of lack of ability to break down compactness of corporeality by insight. It is the time unable to overcome the field of concept and if the mind flits about, the signs mixed with conceptual forms usually appear in

knowledge. Therefore this is critical time for developing concentration by emphasizing on the specific characters of the four great elements continuously.

Between two persons, one thinks that the bulk of elements become enlarge and the other, however, thinks it become small, the latter person, sometimes, usually has sharp and strong concentration. For exception, the former one usually has sharp and strong concentration, sometimes.

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4.24 White clear block

When the concentration become stronger, the *meditator* who never reach neighbourhood concentration, usually finds white or grayish white block previously. However, in this stage, the mode of occurrence of this object varies among them. Some *meditator* recognize the light first while some others, white block previously. Those *meditators* with weak power of light recognize white block previously while those with strong power of light, recognize that light first, later on the white block.

The beginning of appearance of white block is grayish coloured, not clear in some *meditators*. If they emphasize only on the object of the four great elements without seeing that white block, and mind of meditation is stable on its object continuously, the grayish white coloured block becomes clear white as cotton wool. This white coloured block is precursor of clear transparent block. If the mind of meditation continues to emphasize on the specific characters of the four great elements without taking to heart that white object, he can understand well on this white block as the bulk of four great elements only.

If he is unable to understand like that but the white block is not easily disappeared, he must discern the nature of hardness of the whole body and that of hardness of the white block alternatively. After frequently practiced, the nature of hardness occurring in the white block can be seen apparently by insight knowledge. Similarly, the remaining 11 kinds of nature of elements must be discerned continuously. Within the white block, if all kinds of nature, i.e., hardness, roughness, heaviness, softness, smoothness, lightness, flowing, cohesion, heat, coldness, supporting, pushing, have been seen apparently by knowledge, discern as the earth-element, the water-element, the fire-element, the air-element. Then develop concentration again.

However, most *meditators* usually find that the beginning of appearance of white block is unstable and appeared for moment and disappear alternatively. At that time, the mind of meditation must be emphasized on original object of the nature of the four great elements, and try to fix onto that object continuously. If the white block always appears as soon as he practice and long lasting about half hour or an hour, 12 kinds of nature of the four great elements must be discerned as mentioned above. Then develop concentration again by discerning as the earth-element, the water-element, the fire-element, the air-element.

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If the four great elements can be discerned at that white block and the concentration is also well developed, it becomes clear and transparent gradually. Then that clear transparent block must be discerned in order to see the nature of the four great elements. The mind of meditation must be fixed on that object. The higher in concentration, the greater in wisdom successively. When the wisdom knowing the nature of the four great elements, become strong the brilliant light usually appear. That light is so bright that it reflects the eye clear sensitivity resulting eyes smart. It can effect tear-drop around the eye as looking on bright

sun. At that time, it should not emphasized on light but on the nature of the four great elements. When he has well-experience with shining light he can resist the effect of brilliant light. The commentator explained, with regard to that kind of shining light, the fact that “*dhātuppabhedāvabhāsana paññāpariggahito*” = “ which is possessing the function to show various specific characters of the four great elements by its light of wisdom, which is kept in mind by wisdom”,. (*Visuddhi-1-347*)

In this case, it is one point to notice that some *meditators*, sometime, find clear or white block in front of him but not inside body. If white block appears external, it should not emphasize on it and he must continue to discern the nature of four great element inside body. After the whole body becomes white, the nature of the four great element within it must be discerned and then the clear transparent block can be found gradually.

In some *meditators* at the beginning of the appearance of clear transparent block, it appears irregular patches in shape, on the breast in some, on the face or on the head in some respectively. At that time it should not emphasized on that white or clear transparent patch but on remaining parts of body without spreading white. Then the white or clear transparent block will spread out throughout body. It can be seen the whole body as icy block or transparent glass block in his knowledge. The body clear sensitivity (*kāya pasāda*) is a kind of corporeality which is spreading the whole body. Because tactile consciousness (*kāyavinñāṇa*) occurs depending upon body clear sensitivity, the latter present all parts of body where is able to know touch. It can be seen clear transparent block inside the whole body due to unable to breakdown the compactness of corporeality. Discern continuously on that icy block or glass block-like body in order to see the nature of the four great elements. Develop concentration by continuous discerning on that object which always appear in knowledge whenever he discern on it.

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If one can not understand the nature of the four great elements within the clear block, he must discern alternately on the whole body and the clear transparent block, which are composed of the hardness, roughness, heaviness, etc. Then develop concentration continuously by taking the object of the nature of the four great elements.

4.25 Wholesome persons with great previous perfection (*pāramita*)

Wholesome persons, because they had experienced with ability to see the ultimate corporeality by knowledge in previous life usually see the corporeal units by merely discern on clear transparent block, as four great elements, after break down clear transparent block, easily.

4.26 (a) Discern the space-element (*ākāsa*)

However, if those *meditators* had not experienced with ability to see the ultimate corporeality by knowledge in previous lives, the clear transparent block never break down to corporeal units by merely discern on clear transparent block as the four great elements. At that time, the space-element on clear transparent block, must be discerned by insight.

The Buddha preached Venerable *Rāhula* to discern the space-element in *Mahā-Rāhulovāda Sutta (M-2-86)*. The commentator explained the reason of why the Buddha preached to discern the space-element, as follows:

Pāli Quotation (M-A-3-97) (M-ṭī-2-63)

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It is reasonable to preach in detail of the four great elements which are deserving to discern by three general characters. However, it is a question that why the Buddha preached in detail of the space-element which is, indeed, not deserving to discern by three general characters. It can be answered that because the Buddha wanted to instruct to discern derived corporealities (*upāda rūpa*), The Buddha preached in detail of the space-element.

* *vuttammhi ekadhamme, ye dhammā ekalakkhanātena.
vuttā bhavanti sabbe, itti vutto lakkhaṇohāro.*

= If the Buddha preaches to discern any kind of ultimate *dhamma*, it is also intended to preach to discern all kinds of ultimate *dhamma* which have same character as that kind. Thus all *dhamma* which have the same character are interpreted as a common, and this kind of preaching methodology is known as *Lakkhaṇāhāra netti*.

In *Mahārāhulovada Sutta*, the Buddha preached to discern the space-element in order to intend to instruct that all derived corporealities, which has same characters, must be discerned, according to *lakkhaṇāhāranetti*. In this *Sutta*, before the space-element had been preached, the Buddha preached the four great element previously, but not on derived corporeality. The Buddha preached in detail of the space-element in order to intend to instruct to discern the space-element associating with derived corporealities. The space-element is a kind of derived corporeality depending upon the four great elements. The remaining 23 kinds of derived corporealities are also occurred depending upon the four great elements. Thus the space-element and remaining 23 kinds of derived corporealities have the same character, way of occurrence depending on the four great elements, due to this reason the Buddha preached only the space-element as a common, according to *lakkhaṇāhāranetti*.

The Buddha preached in detail of the space-element not only intended to instruct to discern as a common but also intended to show easy way of discerning on corporeal *dhamma*. Actually, if a *meditator* is able to discern the space-element which is demarcating between corporeal units not to mix each other, all corporeal units demarcated by space-element is also apparent in the knowledge of the *meditator* vice versa.

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In the continuum of *meditator*, who is seeing a group of corporeal units which are demarcated by space-element, it can be reached to know and see the four great elements and derived corporealities within each corporeal unit. The Buddha preached the space-element in order to show the occurrence like that apparently. (*M-A-3-97, M-ṭī-2-63*)

4.26 (b) How to discern the space-element

Although the four great elements had been discerned on the clear transparent block, if the latter has not broken down yet, the space-element within that block must be emphasized by the help of light. When arm is observed, it looks like without opening, but there is many openings of hair-roots which can be seen by careful observation. Similarly, it must be scrutinized on clear transparent block in order to see the space-element. As soon as the space-element has been found, the corporeal units can also be found simultaneously by insight knowledge.

4.27 '6' kinds of clear sensitivities

1. *cakkhupasāda* = eye-clear-sensitivity
2. *sotapasāda* = ear-clear-sensitivity
3. *ghānapasāda* = nose-clear-sensitivity
4. *jhivhāpasāda* = tongue-clear-sensitivity
5. *kāyapasāda* = body-clear-sensitivity

There are 5 kinds of corporeal clear sensitivities.

6. *manopasāda* = mind-clear-sensitivity,

It is one kind only for mental clear sensitivity. Totally, there are all 6 kinds of clear sensitivities.

Body-clear-sensitivities present throughout body where it is able to know tactile object. This is because body-consciousness (touching consciousness) which is able to know tactile object, can occur depending upon body clear sensitivity. Five kinds of corporeal sensitivities including body clear sensitivity can not be seen before the space-element has been seen resulting corporeal units can be seen as clear transparent block continuously.

Pāli Quotation (Visuddhi-2-81)

According to this explanation found in commentary, because five kinds of clear sensitivities, such as, eye clear sensitivity, etc., are dependent factor for respective objects, such as colour-object, etc., these are, like mirror, so clear that called clear sensitivities (*pasād rūpa*). (*Visuddhi-2-81*)

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When the space-element within the clear transparent block can be seen by the help of light produced by knowledge which is associating with the concentration, the corporeal units will be seen simultaneously.

The Buddha preached the fact that “the consciousness of life-continuum (*bhavaṅga*) is brilliant white in colour”, in *iccharāsaṅghāta Vagga, Paṇihitaiccha Vagga, Ekka Nipāta, Anguttara Nikāya (Angl-9)*. The Buddha preached these words so as to intend the fact that the consciousness of the life-continuum is brilliant white due to absence of defilements called *uppakkilesa* which are the cause of impurity of mind, such as lust, anger, delusion etc. It means that the consciousness of life-continuum has neither colour nor light, but clear and purified due to lack of impurity. However, the colour consisting in the mind produced pure octad and the colour consisting in pure octad produced by temperature which is consisting in the mind produced pure octad, are bright depending on the power of knowledge associating with the consciousness of the life-continuum. The higher the knowledge, the brighter the colour of those pure octads produced by mind and temperature.

In *Mūlaṭīkā, 1-125*, explained that “*sabhāvovāyam cittassa paṇdaratā*” = “all kinds of consciousness are, naturally, clear and purified.”.

Pāli-Quotation (Ang-Com-1-46)

= It can be said the fact that the consciousness of life-continuum, which is naturally clear and purified, becomes impurity due to presence of defilements (*upakkilesa*) which are produced by the consciousness associated with attachment, (*lobha*), the nature of adhering to object; the consciousness associated with anger (*dosa*), the consciousness associated with delusion (*moha*), during consecutive occurrence of consciousness of thought processes, as a result of contact of object and door. (*Ang-1-46*)

4.28 Like water flow, like candle flame

For some *meditators*, during developing concentration by taking the object of the specific characters of the four great elements, if he scrutinizes on those characters continuously, the continuous processes of occurrence of the four great elements appear like water flow or candle flame, before clear sensitivities can be found.

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The nature of corporealities are found as beginning stage before compactness of continuity, compactness of form, etc. had been broken by insight knowledge. At that time, it must be continuously discerned on the object of the four great elements and then the nature of the four great elements becomes clearer and clearer gradually. If it is continuously emphasized on those clear transparent block as the nature of the four great elements, the beginning of corporealunits will be found easily. If the corporeal units can not be found easily, the space-element must be discern as mentioned above. At the beginning stage to find corporeal units, it is the same mode to see the occurrence like water flow or candle flame. However, this stage has not reached to the field of ultimate reality indeed.

4.29 The size of block, big or small

When some *meditator* emphasize the space-element on clear transparent block, they find large size of corporeal units which are not natural size, about rice seed or been etc.. In knowledge of some *meditators* these are like small beads of diamonds, spreading on black velvet. At that time, it must be discerned on those corporeal units whether they are big or small in size in order to see the specific characters of the four great elements. Beads of corporeal units will be broken down to smaller ones up to smallest size. If large beads of corporeal units are not easily broken down to smaller ones by discerning as the four great elements, it must be discerned the space-element on the former with the result that the natural size of corporeal units can be seen easily by eye of wisdom.

Some *meditators* with great previous perfections are able to see minute corporeal units which are may be smaller than *paramā* minute particles as soon as they emphasize the space-element on the clear transparent block.

4.30 By the time the beginning of corporeal units can be seen

By the time, the beginning of corporeal units can be seen, it can be found those units are arising and fading away very rapidly. In the commentary of *Sam-yutta Nikāya –Com-2-295*, it is explained that....

“ekiccharakkhaṇe kotisatasahassa sankhā nirujjhati”.

= “the mental *dhamma* arise and pass away million million times within one second”.., and then the life span of mental *dhamma* can be said, only about one millionth per pico-second, indeed.

According to scriptures, it is explained that the corporeal *dhamma* exist 17 times to mental moment (*cittakkhana*), and then the life-span of corporeal *dhamma* can be said, about one trillionth second only. Thus the rate of the processes of arising and passing away of corporeal *dhamma* is also beyond compare rapid indeed.

According to scriptures, it is explained that the corporeal *dhamma* exist 17 times to mental moment (*cittakkhana*), and then the life-span of corporeal *dhamma* can be said, about one trillionth second only. Thus the rate of the processes of arising and passing away of corporeal *dhamma* is also beyond compare rapid indeed.

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If *vipassanā* practice has been taken place by seeing arising and passing away corporeal units, it can be said that it is only in the stage of concept (*paññatti*). That kind of way of practice is unable to lead to *nibbāna* due to lack of ability to see the ultimate reality. Only when one is able to see the underived and derived corporealities, such as the earth-element, the water-element, the fire-element, the air-element consisting in corporeal units, by analytical knowledge, can he reach to the field of ultimate reality by insight knowledge. The ultimate corporeal and mental *dhamma* are deserving to generalize by three characters, such as impermanence, suffering, non-self. Those *dhamma* only are the object of *vipassanā* practice. True *vipassanā* knowledge can be occurred by discerning as three general characters on the ultimate corporeal and mental *dhamma* only.

According to *Susima Sutta*, (*Samyutta-1-344*), the Noble Path-Knowledge, which is able to take the object of *nibbāna*, can be occurred only at the end of true *vipassanā* knowledge. If it is not real *vipassanā* knowledge, the real Noble Path-Knowledge can not be occurred as a result. Thus it can be said that the ultimate *dhamma* called *nibbāna* can be reached through the ultimate realities called corporeality and mentality, indeed.

4.31 The size of corporeal unit

Pāli Quotation (Mahāṭṭ-1-477, Abhi-Com-2-328)

Dust particles, which are raised by car and bullock cart, can be seen by naked eye and are called *rathareṇumyū*. One-thirty sixth part (1/36) of *rathareṇumyū* is a kind of minute particle called *tijjhāremyū*. The mist which can be seen in the sun light penetrating through wall are *tijjhāremyū*. One-thirty sixth part (1/36) of *tijjhāremyū* is called *aṇumyū* sub particle. Then one-thirty sixth part (1/36) of *aṇumyū* is called *paramāṇumyū*.

The size of a corporeal unit is same about *paramāṇumyū*. Those corporeal units, the size of about *paramāṇumyū*, belongs to the space *koṭṭhāsa (ākāsa koṭṭhāsika)*. It means the fact that a such place where is full of corporeal units seems to be space and those corporeal units can not be seen by naked eye. Actually, those are not the object of natural eye (=seeing consciousness) (*mamsa cakkhu*), but that of divine eye (*dibba cakkhu*).

(It means that those corporeal units can be seen by the help of light produced by super psychic knowledge of divine eye (*dibba cakkhu abhiññāna*). However, powerful light can also be produced by mind of *samatha, vipassanā* meditation, like super psychic knowledge of divine eye, and those corporeal units can be seen by the help of light produced by the former. It should be recognized the fact that the commentator and sub-commentator explained by means of *lakkhaṇāhāra netti* method. Thus *suddhavipassanā yānika* person

and *samathayānika* person, who are unable to attain super-psychic knowledge, can change to *vipassanā* stage.)

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4.32 One difficult problem

Sometimes, when some *meditators* emphasize the space-element on the clear transparent block, the clear transparent block becomes disappear. At that time, the original object, the four great elements must be discerned again. Then, that clear transparent block will be reappear again as a result of fixed mind of meditation on the object of the four great elements. When those *meditators* who have weak concentration give up the object of the four great elements and emphasize on the space element, clear transparent block will usually be disappeared as a result of insufficient concentration. When the power of concentration becomes powerful, it can not be disappeared easily but it can be seen like water flow or candle flame by insight knowledge continuously.

4.33 Four great elements and clear sensitivity element

Now, it would be presented on the relationship between the four great elements and clear sensitivities of corporeality.

* *rūpābhighātārahahūtappssāda lakkhaṇam....p....cakkhu. (Visuddhi-2-74)*

In *Visuddhi magga*, it is explained that the eye clear sensitivity (*cakkhu pssāda*) has the nature of transparency of the four great elements which are deserving to strike together with colour object. Similarly, it is explained that the ear, the nose, the tongue, the body, clear sensitivities, also have the nature of transparency of the four great elements which are deserving to strike together with respective objects. The clear transparent block of corporeality, therefore, means the nature of transparency of the four great elements, which is deserving to strike together with specific object, such as colour, sound, etc... and respective clear sensitivity, such as eye, ear. etc. Because of this reason, if a *meditator* give up discerning on the four great elements, he can see neither the nature of the four great elements nor the nature of transparency of the four great elements. When he discern on the space-element, he is unable to see the clear transparent block as a result sometimes. Therefore, at that time, it is essential to develop concentration by taking the object of the four great elements continuously. When he has fulfilled powerful concentration, the clear transparent block will never disappear and then the space-element must be discerned again. The corporeal units can be found easily by insight knowledge.

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4.34 Be careful not to misleading path

Corporeal units is the smallest system of corporeality in the field of conventional reality (*samuti sacca*). The smallest corporeal system, a kind of corporeal unit, consists of at least 8 kinds of nature of corporeality, i.e., the earth-element, the water-element, the fire-element, the air=element, colour, smell, taste, nutriment. In some kinds, if the life-faculty is present, it consists of a factors, and if the clear sensitivity or sex-corporeality is present, it consists of 10 factors. Only when those nature of corporealities consisting within each

corporeal unit, 8,9,10, kinds, etc... it can be reached to the field of ultimate reality actually. It can be attained the discriminative knowledge on the corporeality (*rūpapariccheda ñāṇa*) when the specific character of each corporeality can be discerned by insight. Indeed, this stage is only knowing real nature of corporeality but not finished to practice and various ways of practice still remain to be continued.

If a *meditator* takes place *vipassanā* practice by taking the object of arising and passing away of those corporeal units, it can be said that the concept only is discerned as *vipassanā* practice due to unable to uncover compactness of form. Only when he is able to discern specific characters of each corporeality, consisting within various kinds of corporeal units, i.e., 8 factors, 9 factors, 10 factors, etc., by analytical knowledge, the compactness of form will be broken down and it is uncovered from the concept of form. However, if it is taken place *vipassanā* practice on the concept of form, i.e. the bulk of corporeal units, it is not durable for long time. Then the corporeal units become disappear gradually and the clear transparent block reappear again. Indeed, only the ultimate *dhamma* are resistant to discern by *vipassanā* practice. If he fixes his mind of meditation to the transparent block, it is stable on the object due to sufficient concentration. At that time, the *meditator* usually says that “the corporeality is ceased”. Then if he decrease effort to discern the object gradually, he falls into the life-continuum (= sleeping condition) due to lack of ability to sustain by factors of absorption, such as *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*. Some suggests that “both corporeality and mentality cease” for that condition. Indeed, this stage is still knowing nothing, even real corporeal and mentality as they really are.

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Generally, most peoples who say like that, are without fulfilling strong concentration by any one subject of meditation among forty ways and they are able to see corporeal units, depending on their previous perfection, but not through systematic discerning on the four great elements. They are quite far from ability to discern the nature of four great elements with each corporeal unit because of the absence of systematic approach to the four elements meditation previously. For any *meditator* who is unable to discern very quickly on the nature of four great elements, it is very difficult to discern those nature of corporeal units which are arising and passing away very rapidly. It is able to reach to the field of ultimate reality when it is able to distinguish specific nature of four great elements consisting in corporeal units of various kinds of insight. Corporeal units are only at the stage of smallest system of mass, covered by form-concept, shape-concept etc. It must be changed to the field of ultimate reality from the stage of seeing those kinds of concept. It is similar to unpurified gold and can be said that “it is true gold, but not purified.”

4.35 Toward the field of ultimate reality

If it is impossible to discern the four great elements within each corporeal unit due to rapid rate of processes of arising and passing away of those units, it should not be emphasized on those processes of arising and passing away of corporeal units but on the specific characters of the four great elements. The *meditator* with previous perfection will be successful to discern the ultimate nature of elements easily.

It must be emphasized on many corporeal units as a common or all kinds of corporeal units generally or the whole body generally, and discerned as the specific character of each elements respectively. Develop concentration by taking the object of the specific characters

of the four great elements alternatively. When the concentration become strong an powerful, the specific character of each element within a corporeal unit by penetrative knowledge systematically.

Roughly, all kinds of corporeal units can be divided into two groups, i.e., transparent corporeal unit and non-transparent corporeal unit. Corporeal units with any kind of clear sensitivities of five kinds are transparent ones but remaining, non-transparent ones. Both two kinds of transparent and non-transparent ones mixed together throughout body. It must be discerned on the four great elements within both kinds of transparent and non-transparent corporeal units continuously. Alternative discernment must be taken place on all corporeal units generally, and on each corporeal unit individually. It can be successful.

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4.36 (a) Practise to balance among controlling faculties, factors of enlightenment

If it is not successful, 5 kinds of controlling faculties or 7 kinds of factors of enlightenment must be balanced. Develop concentration again by the way of mindfulness of breathing up to fourth absorption which has 8 qualities. Then develop concentration by taking the object of the nature of the four great elements. When the clear transparent block appears, emphasizes on the space-element in order to see corporeal units. Then it must be discerned generally on the object of the four great elements of those corporeal units. Practise to balance 7 factors of enlightenment.

1. *satisambojjhaṅga* = the factor of mindfulness which is keeping in mind the specific characters of the four great elements repeatedly and continuously.
2. *dhammavicayasambojjhaṅga* = the factor of wisdom which is scrutinizing and knowing penetratively each specific character of the four great elements,
3. *vīriyasambojjhaṅga* = the factor of effort which is trying to know and concentrate the object of the specific characters of the four great elements,
4. *pīṭhisambojjhaṅga* = the factor of bliss which is complete happiness of the mind of meditation to take the object the specific characters of the four great elements,
5. *passaddhisambojjhaṅga* = the factor of tranquility which is calm and peaceful mind of meditation on the object of the specific characters of the four great elements,
6. *samādhisambojjhaṅga* = the factor of concentration which is stability of the mind, in order to fix on the object of the specific characters of the four great elements,
7. *upekkhāsambojjhaṅga* = the factor of neutrality which is able to equal mind of meditation neither to be enthusiastic nor fall back to take the object of the specific characters of the four great elements,

It must be practiced to balance among these 7 factors of enlightenment. In order to become strong power in factor of wisdom, effort, bliss, it must be eagerly scrutinized on the specific characters of the four great elements continuously. In order to become strong power in factor of tranquility, concentration, neutrality, it must be fixed the mind of meditation, in relax position, to the object of the four great elements.

When the factor of wisdom and concentration are balanced, or when five kinds of controlling faculties or seven kinds of factors of enlightenment are balanced, it must be discerned 12 kinds of nature of the four great elements alternatively within each corporeal unit.

4.36 (b) Way of practice

Discern the nature of hardness of all corporeal units throughout body as a common. Then discern the nature of hardness of a corporeal unit repeatedly and frequently. Corporeal units will be rapidly arising and passing away. If a corporeal unit which is discerned to see the hardness, disappears in insight, the nature of hardness of the next corporeal unit must be discerned successively. Thus if the nature of hardness can be found in each corporeal unit by eye of wisdom, the nature of roughness must be discerned similarly. Then it must be practiced in order to see both two nature, the hardness and roughness, simultaneously within every corporeal unit by eye wisdom.

In this way, the remaining specific characters of the four great elements must be discerned successively one after another. When 12 kinds of nature of elements can be seen within a corporeal unit, discern to see the object of the four great elements simultaneously within a corporeal unit. When the concentration and wisdom become strong powerful, the nature of the four great elements will be apparent simultaneously in insight. Then it must be discerned on the nature of the four great elements of both transparent and non-transparent corporeal units at 6 doors, i.e., eye, ear, nose, tongue, body and heart. If it is successful to discern the four great elements consisting in each corporeal unit, the concentration which is the peak of concentration of sensuous world, is called the neighbourhood concentration (*upacāra Samādhi*) by means of a metaphor called *sadisupacāra* (same condition).

During the concentration of sensuous world has been developed, it must be recognized to emphasize and discern four kinds of specific characters, i.e.

1. the nature of hardness (for the earth-element)
2. the nature of flowing (for the water-element)
3. the nature of heat (for the fire-element)
4. the nature of supporting (for the air-element).

4.36 (c) The meaning of “as possible as”

It would be explained the fact that 12 kinds of nature of the four great elements can be seen, as possible as he can, within a corporeal unit.

Within a corporeal unit, if hardness, roughness, heaviness are apparent, softness, smoothness, lightness are not apparent and vice versa, for the earth-element.

For the nature of water-element, both the flowing and cohesion can be apparent. However, any one kind usually become stronger powerful in one corporeal unit.

Then, if the nature of heat is apparent, the coldness become unapparent and vice versa, for the fire-element.

Furthermore both the nature of supporting and pushing of the air-element can be apparent within one corporeal unit. The nature of supporting is the specific character, while the pushing, the specific function of the air-element respectively. The practicing *meditator* should like to discern careful on elements. (*Mahāṭī-2-108-109*)

4.37 Misperception of being and self can be removed

Thus the Buddha preached, in order to intend a such stage at which it is able to reach the field of ultimate reality after break down of three compactness of corporeality by analytical knowledge, in *Dhātumanasīkārapabba, Mahāsatipatthāna Sutta*, as follows.

Pāli Quotation (M-1-73)

= *Bhikkhus!* As a simile, either the experienced cattle slaughter or his follower killed a cow and then skins and cuts up carcass of cattle at crossroads, the *bhikkhu* discerns, scrutinizes and takes to heart the body which is situating as it's position accordingly like this "this body consists of the earth-element, the water-element, the fire-element, the air-element" etc. one by one, by means of the nature of elements, but not person, beings, and living self. (M-1-73)

It is also explained in commentary and sub-commentary as follows.

Pāli Quotation (Dī-A-2-361, M-A-1-276) (Dī-ṭ-2-309, M-ṭ-1-365, 366)

In the knowledge of *meditator*, who is discerning on the nature of each element, such as, the earth-element, the water-element, the fire-element, the air-element, within each corporeal unit by analytical knowledge, in order to break down, three kinds of compactness, i.e.

1. *santatighāna* = the compactness of continuity of corporeality
2. *samūhaghāna* = the compactness of form of corporeality
3. *kiccaghāna* = the compactness of function of corporeality, two kinds of misperception, i.e.,

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1. *sattasaññā* = misperception of beings which always follows wrong view of self (*atta diṭṭhi*) by which some one obsesses the fact that the live-body, the consciousness-body, the self-body is apparently present, and
2. misperception of beings which is occurred by means of conventional reality (*voḥāra sacca*, in accordance with the terminology of human beings, such as, "male, female, person, beings, human beings, *deva*, brahmas are really present in the world", etc. will be disappeared. Mind of meditation is situated well on the four great element consisting in each corporeal unit. (Dī-Com-2-361, M-Com-1-276, Dī-ṭ-2-309, M-ṭ-1-365, 366)

Pāli Quotation (Mahāṭ-1-446)

= This four element meditation which is able to keep in mind and discern and take to heart the nature of element, has a beneficial result to remove misperception of beings. The way of practice by which the ultimate corporeality and mentality are analyzed in order to break down compactness of both corporeal and mental *dhamma*, is essential to remove misperception of beings. Therefore it should be endeavour to know and see ultimate corporealities consisting various bodily parts, such as hair, bodily hair etc., which are of various kinds, 8, 16, 44 kinds etc.. by means of analytical knowledge. (Mahāṭ-1-466)

According to these explanations found in *Pāli*, commentary and sub-commentary, if the nature of the four great elements consisting in each corporeal unit can be discerned,

distinguished and kept in mind by analytical knowledge, it begins to reach the field of ultimate reality. The misperception of beings has also been removed. Very strong obsession which is rooted along with the round of rebirths, on the fact that “the living-body, consciousness-body, self-body are really present, male, female, person, beings, human beings, *deva*, brahmas re really present”, begins to be removed. At that time, if the four great elements of the external world are scrutinized by insight knowledge, all living and non-living becomes huge community of corporeal units and those are only bulk of the four great elements.

However, it is essential to practice by means of successive way of systematic approach in order to attain the first Path-Knowledge (*sotapattimagga ñāṇa*) by which three kinds of fire of hell, i.e., misperception of beings, misperception of self, wrong view of personality, will be extinguished for good. The successive way of practice, therefore, will be presented continuously.

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As above mentioned, the peak of concentration of sensuous world can be called the neighbourhood concentration by means of preaching methodology, *sadisūpacāra* (same condition) and it must be noticed on one fact as follow.

During practicing like this, the power of light is strongly present. However, sometimes, when either the concentration become fall back or mind of meditation is shaken by defilements (*nīvaṇa*), the power of light becomes fall back. At that time, develop concentration by means of either mindfulness of breathing or the four great elements meditation and then the brilliant light will be appear again.

4.38. (a) Practise on (32) bodily parts (*koṭṭhāsa*)

When the power of light become strong, it hairs, bodily hairs, nails, claws, teeth, skins are discerned successively, it will be seen easily by insight knowledge. It should be discerned on those bodily parts by group-wise system, i.e. 20 kinds of bodily parts, that are predominant with the earth-element, can be divided into 4 groups, 5 bodily parts in each group and 12 kinds of bodily parts, that are predominant with the water-element, can be divided into 2 groups, 6 bodily parts in each group, etc. At the beginning stage of some *meditators*, the objects of bodily parts usually become unclear in insight. At that time the concentration must be developed again. When the light of concentration become brighter, discern on those bodily parts again. When the objects can be seen like image on the mirror, it is enough to develop sufficient concentration. Then it must be continued to practice in order to see clearly from hair to urine (32nd bodily part) and from urine to hair. If it is able to discern all bodily parts simultaneously, it is proficiently successful in internal object.

4.38 (b) How can be appeared in the insight external objects

Pāli Quotation (Abhi-A-2-242)

32 kinds of various flowers are made to form a garland. When a man with clear sight look at that garland, all 32 kinds of various flowers are apparent in him. Around a piece of land is surrounded by fence with 32 posts. When a man with clear sight look at that fence, all posts are apparent in him. Similarly, 32 bodily parts of external beings are apparently appeared in the knowledge of the *meditator*. That *meditator* is unable to recognize on wandering animals and human beings as beings but only 32 bodily parts of themselves. The

ingested foods and drinks of those beings will be appeared as foods and drinks are put inside 32 bodily parts. (*Abhi-A-2-236, 242, Vs-1-257*).

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4.39 Three ways of practice

Pāli Quotation (Abhi-Com-2-243)

= After proficiently discerns on both internal and external bodily parts, if any one of three entrances to enter *nibbāna* is applied by a *meditator*, it will be free from defilements really.

The object of meditation becomes appears as any one of three kinds, i.e.

1. colour (colour-*kaṣiṇa*) or
2. the nature of loathsomeness or
3. the nature of nothingness (= the nature of elements) which is void of person, begins, living-self.

Comparison to world similes, as a lady who wants to fry sweet *pancakes* is able to fry dough which is well done mixture of flour and water, as the water flows from the desired side if the pot filled with water is put on even surface of the ground, similarly, after proficiently discerned on both internal and external bodily parts, if any one of three entrances to enter *nibbāna*, is applied, it will be free from defilements really. It will be appeared

1. by means of colour (colour-*kaṣiṇa*),
2. by means of nature of loathsomeness,
3. by means of the nature of nothingness (= the nature of elements) in accordance with his desire. (*Abhi-A-2-242, 243*)

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Colour-*kaṣiṇa*

If it is well developed any one of the followings,

1. brown-*kaṣiṇa* (*nīla kaṣiṇa*) by taking the object of brown-coloured bodily parts, such as hair,
2. yellow-*kaṣiṇa* (*pīta kaṣiṇa*) by taking the object of yellow-coloured bodily parts, such as fat droplets, urine etc...
3. red-*kaṣiṇa* (*lohita kaṣiṇa*) by taking the object of red-coloured bodily parts, such as blood
4. white-*kaṣiṇa* (*odāta kaṣiṇa*) by taking the object of white-coloured bodily parts, such as bones,

It is able to reach 8 kinds of absorptions (*samāpatti*). If it is applied as the fundamental of *vipassanā* practice through those 8 kinds of absorptions, it is able to reach the Fruit-Knowledge called *Arahatta*. Thus four kinds of coloured *kaṣiṇa* can be developed through 32 bodily parts. In *Mahāparinibbāna Sutta (Dh̄-2-92, 93, 94)*, the Buddha preached about those absorptions as synonyms, i.e., 1. *abhibhāyatana jhāna* (= the absorptions which

are able to overcome opposite *dhamma* called hindrances and defilement; and objects of *kasīṇa*-concept), 2. *vimokkhajhāna* (= absorptions which are cause of deliverance from opposite *dhamma*).

Taking into to heart the nature of loathsomeness (*patikūlamanasīkāra*)

In *Mahāsatipaṭṭhāna Sutta (M-1-72)*, the Buddha preached both the way of take to heart the nature of loathsomeness of 23 bodily parts in order to reach the first absorption and the way of *vipassanā* practice which apply that first absorption as it's fundamental object in order to attain the Fourth Fruit-Knowledge (*arahatta phalañāṇa*).

Four elements meditation (*soññata*)

In *Mahāhatthipadopama Sutta (M-1-242)*, and *Mahārāhulovāda Sutta (M-2-83, 89)*, the Buddha preached detailed account of the four elements meditation through the objects of 32 bodily parts and way of practice to attain the Fourth Fruit-Knowledge (*Arahatta phala ñāṇa*).

It is explained in *Sammohavinodanī* commentary, related with meditation of nothingness (*soññata kammaṭṭhāna*) as follows.

Pāli-Quotation (Abhi-Com-2-249)

= If 32 bodily parts are discerned as the nature of nothingness, 96 kinds of nature of nothingness will be occurred.

The hairs can be discerned as

1. void of self (*atta*)
2. void of possession of self
3. void of the nature of permanence, durability, stability, without change and alteration etc.

Thus there are three kinds of voidness for hairs, i.e.,

1. void of self (*attasoññatā*)
2. void of possession of self (*attaniyasoññatā*)
3. void of the nature of permanence (*niccabhāvasoññatā*). Then for 32 bodily parts, (32x3 = 96 kinds), 96 kinds of nature of nothingness will be occurred.

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The *meditator* who wants to know the nature of nothingness must discerns and keeps in mind the specific characters of the four great elements consisting in each 32 bodily parts previously. Then, after corporeal units can be seen by insight, the ultimate corporeal *dhamma* must be analyzed and scrutinized systematically. The mental *dhamma*, which are occurring by taking the objects of corporeal *dhamma* and are depending upon the latter, must be kept in mind. Then those combination of both corporeal and mental *dhamma* must be discerned and discriminated each other and recognized well. Then those corporeal, mental, causal and resultant *dhamma* occurring in three successive periods, i.e., past, present, future, must be kept in mid. After it is discerned like that those *sañkhāra dhamma* (corporeality, mentality, causes and results) must be scrutinized by means of characteristic, function, manifestation and proximate cause. Then, if it is generalized by means of three characters, as

1. *anicca* = impermanence, by taking the object of arising and passing away of *sañkhāra dhamma*,
2. *dukkha* = suffering, by taking the object of being oppressed by continuous processes of arising and passing away,
3. *anatta* = one-self, by taking the object of the nature of non-self of *sañkhāra dhamma*, which are lack of undestructable essence and durable self, by the time appearance of *vipassanā* knowledge or if it is generalized by means of three general characters alternatively, as

1. *anicca (aniccam khayatṭhena)* = impermanence by taking the object of dissolution of *sañkhāra dhamma*
2. *dukkha (dukkham bayatṭhena)* = suffering by taking the object of nature of fearful condition due to continuous dissolution of those *sañkhāra dhamma*
3. *anatta (anattā asvrakatṭhena)* = non-self by taking the object of nature of non-self which is lack of durable essence of self in *sañkhāra dhamma*, by the time appearance of *vipassanā* knowledge, the following nature of nothingness will be appeared as a result,

1. void of self (*atta soññatā*)
2. void of possession of self (*attaniya soññatā*)
3. void of the nature of permanence (*niccabhāva soññatā*).

This is a brief account on the way of four elements meditation. (*Abhi-Com-2-241, 242*)

Thus three ways of practice are varied only at the stage of concentration developed. If it is able to change *vipassanā* practice by making that concentration as the fundamental of *vipassanā*, it is only one way leading to *nibbāna* from the stage of purification of view (*diṭṭhivisuddhi*) which is also known as discriminative knowledge on the mentality and corporeality (*nāmarūpapariccheda ñāṇa*).

Among those three ways, sonata = the way of four elements meditation will be emphasized and presented in this section. If remaining ways are intended to practice, it can be found in Volume 5, section 9, section of *Samatha* Practice.

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4.40 Four elements meditation, in brief and detailed account

The brief account of four elements meditation, up to the Fourth Fruit-Knowledge, can be found in *Mahāsatipaṭṭhāna Sutta*, (*M-1-73*). Detailed account of four great elements meditation, up to the Fourth Fruit-Knowledge, can be found in *Mahārāhulovāda Sutta*, *Dhātuvibhaṅga Sutta*. In *Kinsukopama Sutta*, it is explained about an arahant who practiced four elements meditation.

Pāli Quotation (Sam-A-3-98)

= The third arahant who practiced the four great elements meditation both brief and detailed account, and took place *vipassanā* practice, reached to the Fourth-Fruit-Knowledge and he was called *Mahābhūta kammaṭṭhānika* (= who practiced the four great elements meditation). (*Sam-A-3-98*)

In these three ways of practice discerning on the four great elements meditation, up to the Fourth Fruit-Knowledge, both brief and detailed account will be presented continuously.

When the *meditator* is able to discern four great elements of both transparent and non-transparent corporeal units, situating in 6 doors, he can change to discern 32 bodily parts.

Firstly, discern to see hairs, the first bodily part by insight. Then it must be discerned on the four great elements consisting in hairs. When he discerns on the four great elements consisting in hairs, he can find corporeal units easily. Then the four great elements of both transparent and non-transparent corporeal units must be discerned by knowledge. Thus remaining bodily parts must be discerned continuously. Although some bodily parts consist of both transparent and non-transparent corporeal units, some bodily parts consist of only non-transparent corporeal units. If it is successful to discern on corporeal units situating in 32 bodily parts, it must be discerned continuously on the four great elements of corporeal units situating in 6 kinds of bodily parts with air-predominant (*vāyokoṭṭhāsa*) and 4 kinds of bodily parts with fire-predominant (*tejokoṭṭhāsa*). [Way of practice in detail will be presented by tabulating method later.]

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4.41 How derived corporealities are apparent.

Pāli Quotation (Abhi-A-2-241) (Mūlaṭī-2-154) (Anuṭī-2-156)

= In the knowledge of *meditator* who is able to discriminate and keep in mind the nature of four great elements of each corporeal unit, derived corporealities which are occurring, depending up on the four great elements within same corporeal unit, are also apparent really.

The four great elements can be discriminated by derived corporealities. If a such corporeal unit associated with brown colour, that corporeal unit can be distinguished (discriminated) and recognized as brown corporeal unit. If it is associated with yellow colour, that corporeal unit can be discriminated as yellow unit. Similarly, if it is associated with good scent, the smell is good, if it is associated with bad scent, the smell is bad etc. Thus discrimination and recognition occur in knowledge. In any kind of corporeal unit, the four great elements are fundamental matrix and the brown or yellow colour, the good or bad smell are only derivatives of those four great elements.

The cloth is similar to the four great elements. Brown colour, yellow colour, good scent and bad scent etc. which are depending up on the cloth, are similar to derived corporeality called colour, smell etc., which are depending up on the four great elements. Thus the four great elements within one corporeal unit are discriminated and recognized by derived corporealities of same corporeal unit. Alternatively, derived corporealities are discriminated and recognized by the four great elements due to lack of other four great elements of external ones.

Due to presence of sun shine, shades of house, tree etc., appear on the ground. The shade produced by sun shine discriminates each other reciprocally. When it is sunny day, if any patch of the ground is observed, it can be known easily the fact that 'this is sun shine, this is shade'. In order to distinguish like this, the sun shine and shades are discriminated by each other reciprocally. Similarly, the four great elements are discriminated by derived corporealities, and vice versa. The four great elements are similar to sunshine while, derived corporealities to shades of house, tree etc....

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Derived corporealities are caused by the four great elements. Depending upon the four great elements within a such corporeal unit, colour, smell, taste... etc., called derived corporealities occur in that corporeal units. In order to know and see correctly the four great elements within a corporeal unit, it is essential to see that corporeal unit firstly and to analyze the four great elements secondly. In order to see corporeal units, it is essential to see the colour of that corporeal units. Then there is no corporeal unit without colour, smell, taste etc.... Indeed, the corporeal units are a group consisting ultimate nature of corporealities, i.e., at least 8 factors, and 9 factors or 10 factors in some. Therefore, the four great elements are unable to occur in the absence of derived corporealities and vice versa. Therefore the four great elements and derived corporealities within same corporeal unit are dependent on each other by means of compatibility, mutually and the support condition. The conditioned *dhamma* and the causative (conditional) *dhamma* are able to discriminate each other mutually. It means the fact that 'there is no conditioned *dhamma* without causative *dhamma* and vice versa'. (*Abhi-A-2-241, Mūlaṭṭi-2-154, Anuṭṭi-2-156*).

4.42 Way of discerning on derived corporealities

1. Colour (*vaṇṇa*)

It must be continued to discern derived corporealities after the four great elements of transparent and non-transparent corporealities situating in 6 sense doors are successfully discerned by insight. Every corporeal unit always has the specific colour and various colour can be seen in various kinds of corporeal units. Both transparent and non-transparent corporeal units must be discerned alternatively in 6 sense doors.

2. Smell (*ghandha*)

Every corporeal unit contains either good or bad smell. That smell must be scrutinized continuously by insight. If it is not clear in knowledge, the four great elements must be emphasized inside the nose. When the power of concentration becomes strong, many transparent corporeal units can be found inside the nose. Now the *meditator* is able to discern the life-continuum and then he must keep in mind both the life-continuum and the nose clear sensitivity simultaneously. Both two kinds will appear in knowledge simultaneously. The smell is deserving to know by smelling consciousness (*ghānaviññāṇa*) and mind-door consciousness (*manoviññeya*) and then both the nose clear sensitivity which is depended by smelling consciousness, and the life-continuum which is depended by the mind-door consciousness, simultaneously.

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Generally, all beings usually feel the object of smell by mind and mental concomitants of nose-door thought process and mind and mental concomitants of mind-door thought process which is also able to take object of smell. Those consciousness of thought processes are depending upon nose clear sensitivity and the life-continuum respectively. Therefore those two kinds of clear elements (nose clear sensitivity and the life-continuum) are intended to discern simultaneously and the object of smell can be known systematically by means of both two consciousness of two thought processes.

When both two kinds of clear elements appear in knowledge simultaneously a group of corporeal units or any one of corporeal unit of which the smell are intended to know, must

be emphasized. Then the object of smell of those corporeal units or any one of corporeal unit can be known apparently. If it is not successful to discern the object of smell in this way, it must be discerned continuously on the four great elements of those corporeal unit. When the nature of the four great elements consisting in those corporeal units are very apparent, a kind of derived corporealities, the smell, will become apparent in knowledge successively. Similarly it must be discerned on the smell of both transparent and non-transparent corporeal units situating in 6 sense doors. If it is successful to discern like this frequently, it can be discerned by only mind and mental concomitants of mind-door thought process of *vipassanā* practice without the help of smelling consciousness. (The evidence of this fact can be found volume 2, Meditation on Mentality.)

3. Taste (*rasa*)

After the smell of corporeal units are discerned successfully, the taste must be continued. Every kind of corporeal unit consists of any one of 6 kinds of tastes, i.e., sweet, sour, salt, hot, acrid, bitter. Previously taste of one corporeal unit must be discerned by consciousness of the mind-door thought process alone. If it is not successful, it must be emphasized on the four great elements of tongue in order to see corporeal units with tongue clear sensitivity. Then both tongue clear sensitivity and the life-continuum must be kept in mind simultaneously. The object of taste is deserving to know by tasting consciousness and mind-door consciousness and therefore clear elements, which are depended by those consciousness, are discerned simultaneously. Tasting consciousness occurs depending upon tongue clear sensitivity. The mind-door consciousness occurs depending upon the life-continuum and both two kinds (mind-door consciousness and life-continuum) depend upon *hadaya vatthu* (physical base of the mind). After both two kinds of clear elements are kept in mind simultaneously, if taste of saliva on the tongue is emphasized to take as object, it can be known apparently by insight. Then taste of both transparent and non-transparent corporeal units situating in 6 sense doors must be discerned alternatively.

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When efficiency of the mind of meditation becomes strong, the object of colour, smell and taste can be known by only the consciousness of mind-door thought process of *vipassanā* practice.

sabbopi panesa pabedo manodvārikajavaneyeva labbhati (Abhi-Com-2-388)

Thus it must be recognized the fact that before power of mind of meditation become strong, it is intended to be clear for the object of smell and taste, and then the smelling consciousness and tasting consciousness are discerned simultaneously. If it is not successful yet, the four great elements consisting in corporeal units must be scrutinized repeatedly and frequently. The object of taste, which is belongs to derived corporealities, will become apparent gradually.

4. Nutriment (*ojā*)

This nutriment is called *mano viññeya dhamma*, which is known by only mind-door consciousness. It is a kind of derived corporeality which is difficult to understand for *meditators*. Among derived corporealities which are difficult to understand in knowledge, the

nutriment, life-faculty (*jhīvita*) and sex-corporeality (*bhāvarūpa*) are included for most *meditators*.

After discerning on 7th corporeality (up to taste) of both transparent and non-transparent corporeal units are successful, the nutriment, consisting in all corporeal units must be discerned continuously. There are four kinds of nutriments, i.e. the nutriment produced by *kamma* (*kammajaojā*), the nutriment produced by mind (*cittajaojā*), the nutriment produced by temperature (*utuajaojā*) and the nutriment produced by nutriment (*āhārajaojā*). However, in this stage, it must be discerned on nutriments of transparent and non-transparent corporeal units only. Later it must be analyzed on both four kinds of nutriments separately.

It must be scrutinized inside any kind of corporeal unit continuously. The essence called nutriment can be found like fatty substance on the surface of water in some *meditators*. For some *meditators* it seems to be yolk sac in the centre of egg or pollen-like structure in the centre of corporeal unit. Evidence of the presence of nutriment can be seen a condition that this essence is able to produce new corporeal units continuously. The corporeal units of new generation are not nutriment but the cause of those corporeal units is nutriment of previous one indeed. (It can be found way of production of new corporeal units from that nutriment in later.)

These 8 kinds of nature of corporealities, the earth-element, water-element, fire-element, air-element, colour, smell, taste and nutriment, are fundamental factors of every corporeal unit. These corporealities are inseparable to each other and called *avinibbhoga rūpa* (inseparable corporealities). Any kind of corporeal unit can be occurred in the presence of at least these 8 factors of corporeality. Although these 8 kinds of nature of corporealities are in separable to each other, the specific character of each corporeality are discriminated in the knowledge of *meditator* respectively. It is essential to differentiate various kinds of nature of corporealities within same corporeal unit by analytical knowledge. If it is not successful to discern each nature of corporeality clearly, develop concentration up to the fourth absorption by the mindfulness of breathing. When the light produced by concentration becomes bright, those 8 kinds of nature of corporealities must be scrutinized again in both transparent and non-transparent corporeal units. It will be successful.

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5. Life-faculty (*jhīvita*)

Previously, 8 kinds of nature, from the earth-element to nutriment, must be discerned in transparent corporeal unit only repeatedly. Within transparent corporeal unit, the *meditator* has seen the nature of clear sensitivity by insight previously. Nine kinds of nature of corporeality, therefore, are differentiated in transparent corporeal unit which always has 10 factors of corporeality. The remaining factor is the life-faculty called *jhīvita* for every transparent corporeal unit. Thus every transparent corporeal unit consists of 10 factors, i.e., the earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment, life-faculty and clear sensitivity (*pssāda rūpa*).

Jhīvita is known as the “life” and it is the nature of living condition. When a such transparent corporeal unit produced by *kamma* is scrutinized, the *meditator* usually recognizes the living nature of that unit. That living nature of corporeality, life-faculty has the characteristic of protection to remaining 9 factors of same corporeal unit produced by *kamma*. It is the nature of protection for corporealities of the same corporeal unit produced by *kamma* from the arising stage (*uppāda*) to the perishing stage (*bhaṅga*).

The life-faculty can be found only corporeal units produced by *kamma*. *Kammajaū* are produced by *kamma* (action) of previous life with the result that the mother called

kamma and the offsprings called *kammajarūpa* (corporeities produced by *kamma*) CPK are separated by different lives. *Kammajarūpa* (CPK) are similar to orphans. As an orphan is protected by any other person in order to sustain life, *kammajarūpa* (CPK) are protected by the life-faculty from arising stage to perishing stage. The life-faculty, therefore, is called a protective element for *kammajarūpa* (CPK) of the same corporeal unit. The *meditator* must be able to discern that protective nature of life-faculty within transparent and some non-transparent corporeal units which are produced by *kamma*.

Because the transparent corporeal units are certainly produced by *kamma* and consist of the life-faculty, the nature of protection, life-faculty, must be scrutinized previously in those units. If it is not clear in knowledge, develop concentration up to the fourth absorption by mindfulness of breathing. When the power of light produced by concentration becomes strong, the life-faculty must be scrutinized inside the transparent corporeal unit, but not outside that unit. If it is able to see the living nature or protective nature of corporealities produced by *kamma* within same corporeal unit, it is successful to discern the life-faculty.

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Very important point is the fact that the life-faculty protects *kammajarūpa* (CPK) of the same corporeal unit only but not on different ones. Then the life-faculty is also a kind of corporeality produced by *kamma* and it is achieved to protect itself by protecting other corporealities of the same corporeal unit. It should be recognized the fact that it is similar to the duty of bodyguard by which protects senior officer and himself simultaneously. When *kammajarūpa* (CPK) of the same corporeal unit are perishing away, the life-faculty is also perishing away simultaneously, due to finish its duty of protection. It should be recognized the fact that it is similar to duty of bodyguards by which protect the meeting of senior officers and when the meeting is finished, the duty of bodyguards is also finished simultaneously. If it is successful to discern the life-faculty of a transparent corporeal unit, it must be discerned similarly on every transparent corporeal units situating in 6 sense doors. Then it must be scrutinized within non-transparent corporeal units continuously. Non-transparent corporeal units consisting life-faculty are vital nonad with life-faculty (*jhīvitānavakalāpa*), sex-decad with sex-corporeality (*bhavadasakalāpa*), which two kinds are spreading throughout body, and base-decad (*hadayadasakalāpa*). Corporeal units produced by mind, corporeal units produced by temperature and corporeal units produced by nutriment are non-transparent units with no life-faculty.

6. Sex corporeality (*bhāvarūpa*)

Gentleman *meditator* has virility called purisa *bhāvarūpa* (male sex corporeality) which is the cause to recognize as male. Lady *meditator* has femininity called *itthibhāvarūpa* (female sex corporeality) which is the cause to recognize as female. Some persons who have both virility and femininity are called *ubato byañjhana* (hermaphrodite. Those persons must be exceptional case. However hermaphrodite has only one kind of sex corporeality for one period alternatively depending on *kamma*. (*Abhi-Com-1-359*)

The base-decad (*hadaya dasakalāpa*), sex-decad (*bhāvasakalāpa*), vital-nonad (*jhīvitānavaka kalāpa*), pure-octad produced by mind (*cittaja aṭṭhakalāpa*), pure-octad produced by temperature (*utuja aṭṭhakalāpa*) and pure-octad produced by nutriment (*āhārajaṭṭhakalāpa*) are non-transparent corporeal units due to lack of clear sensitivities.

The sex-decad consisting sex corporeality belongs to non-transparent corporeal units and then the *meditator* who wants to discern sex corporeality must scrutinize the life-faculty

within non-transparent group previously. If the life-faculty is absent in that non-transparent one, the sex-corporeality is unable to present in it. However, every non-transparent corporeal unit with life-faculty not always consists of sex-corporeality. Vita-nonad with 9th factor called life-faculty is also non-transparent one.

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Therefore it can be found 9 kinds of nature of corporeality up to the life-faculty in some non-transparent corporeal units, and the 10th factor, sex corporeality may or may not be found in those units. The corporeal unit with sex corporeality is called sex-decad (*bhāvadasakalāpa*) while remaining non-transparent corporeal units with the life-faculty are either vital nonads or base-decads.

The male sex corporeality or virility is the sign of recognition as male. Because of presence of this recognition mark, he becomes male. During discerning on the virility by insight, it will usually be understood manly behaviour which is caused by virility in him. Most *meditators* usually understand the fact that the virility is different from the nature of roughness of the earth-element.

The female sex corporeality or femininity is the sign of recognition as female. It must be discerned on the fact that she becomes female because of presence of this recognition mark. During discerning on the femininity by insight, it will usually be understood feminine behaviour which is caused by femininity in her. Most *meditators* usually understand the fact that the femininity is different from the nature of softness of the earth-element.

The gentleman *meditator* is able to discern only virility internally (in himself). The lady *meditator* is able to discern only femininity internally (in herself). Either gentleman or lady *meditator* is able to discern both virility and femininity externally.

If it is not satisfied to discern the sex corporeality, develop concentration again by mindfulness of breathing. When power of light produced by concentration becomes bright, it must be scrutinized on the sex corporeality again. It will be understood not soon later.

When it is successful to discern the sex corporeality both internally and externally it must be discerned on the sex corporeality consisting in sex-decad which are situating in 6 sense doors respectively. According to the Buddha's *Abhidhamma*, sex decades with 10th factor of sex corporeality are present in all 6 sense doors. Differences between eyes, faces, shapes of hands and legs etc. of male and female are caused by different sex corporeality. Thus the different sex corporeality is able to differentiate between male and female in order to know the fact that "this person is male, this person is female". It should, therefore, be recognize the sex corporeality is a kind of derived corporeality spreading throughout body. There are 10 kinds of nature of corporeality in sex decad, i.e., the earth-element, the water-element, the fire-element, the air-element, colour, smell, taste, nutriment, life-faculty, sex corporeality. The *meditator* must scrutinizes and keeps in mind those specific nature of corporealities of sex decad by analytical knowledge.

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Thus if it is successful to discern 10 kinds of nature of both transparent and non-transparent corporeal units, situating in all 6 sense doors by analytical knowledge in order to reach the field of the ultimate reality, it is able to continue to discern again among transparent corporeal units. In this case, the non-transparent corporeal units are referred to only sex decades with 10th factor of sex corporeality. The base decad is also non-transparent one with 10th factor of physical base of mind (*hadaya vatthu*). Way of discerning on the physical base of mind is as follows.

7. Physical base of mind (*hadaya vatthu*)

manodhātumanodhātu viññāṇam nissayalakkhaṇam hadaya vatthu. (Visuddhi-2-77)

= the nature of corporeality, on which the mind-element (*manodhātu*) and the consciousness of thought processes (*manoviññāṇadhātu*) occur as dependence, is called the physical base of mind (*hadaya vatthu*). (*Visuddhi-2-77*)

ittha pana manoti bhavaṅgacittam. (Sam-Com-3-5)

According to preaching methodology of *suttana*, the mind-element (*manodhātu*) is the clear life-continuum. It occurs depending up on the physical base of mind (*hadaya vatthu*). All consciousness of thought processes, except penta-consciousness (*panca viññāṇa*), i.e., seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, tactile (touching)-consciousness, are called the consciousness of thought processes

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(*manoviññāṇadhātu*). Those consciousness of thought processes occur depending up on the physical base of mind in the realm of five –aggregates (*panca vokāra bhumi*). The seeing-consciousness occurs depending up on the eye-clear-sensitivity while the hearing-consciousness, on ear-clear-sensitivity; the smelling-consciousness, on nose-clear-sensitivity, the tasting-consciousness, on tongue-clear-sensitivity, the tactile-consciousness, on body-clear-sensitivity, respectively. Therefore, the physical base of mind (*hadaya vatthu*) means the nature of corporeality which is dependent factor of consciousness called *manodhātu* (life-continuum) and *manoviññāṇadhātu* (all consciousness of thought processes (*vīthi citta*), except penta-consciousness (*panca viññāṇa*)).

In this stage, it is able to find the life-continuum for a *meditator* who had discerned thoroughly on 10 kinds of nature of corporealities consisting in each transparent and non-transparent corporeal units at 6 sense doors. The host consciousness called *bhāvaṅga* mind clearness or the life-continuum is very clear and brilliant bright. (*Ang-1-9*). All kinds of consciousness of meditation, *samatha* and *vipassanā* practices, are also very clear and brilliant bright. (*Ang-1-258*). Therefore the mind of meditation which is able to reach the field of ultimate corporeality, called *rūpapariggaha ñāṇa* (discriminative knowledge on the corporeality) is very clear and brilliant bright, now indeed.

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For a *meditator* who is discerning on the nature of corporealities consisting in various corporeal units of 6 sense doors, the brilliant bright life-continuum and consciousness of thought processes will be found inside the heart. If it is not understood on those kinds of consciousness easily, it must be emphasized in the heart and taken to heart the life-continuum. Then it must be taken the object of forefinger which is bent and stretched out alternatively. It must be emphasized only on the mind-door but not on fore-finger. It can be found the consciousness which is capable to bend and stretch out forefinger by insight knowledge. The *meditator* who is able to see the life-continuum and consciousness of thought processes, must scrutinizes the fact that “which is the dependence of these mind”. It

must be discerned on the physical base of mind in order to understand it's nature of depended factor of mind.

Corporeal units consisting physical base of mind (*hadaya vatthu*) are non-transparent and these situate at the base of the life-continuum (*bhavaṅga*) which are the most frequently occurring along with the life. It must be discerned frequently on occurrence of the life-continuum and consciousness of thought processes depending up on the physical base of mind, consisting in the base-decad (*hadaya dasakakalāpa*). If power of light produced by mind of meditation is very strong, relationship between those mind and physical base of mind will be understood well. After discerning on physical base of mind is successful, it must be discerned on remaining corporealities within same corporeal unit continuously.

If it is not successful to discern the physical base of mind, it must be discerned frequently on the nature of the four great elements consisting in non-transparent corporeal units lying under the life-continuum. Then derived corporealities which occurs depending up on the four great elements must be discerned one after another gradually. If 9 kinds of nature of corporealities, i.e., earth-element... same...life-faculty, can be seen by insight, it must be continued to scrutinize the physical base of mind. In the heart, vital-nonads and sex-decads are also present. These are also non-transparent corporeal units and containing life-faculty (*jhīvita*) as 9th factor. Therefore, if a such non-transparent corporeal unit with 10 factors can be discerned up to the life-faculty, the physical base of mind can be found in that corporeal unit, unless it is vital-nonad and sex-decad. Indeed, the physical base of mind called *hadayavatthu* is the nature of dependence of the life-continuum (*bhavaṅga*) and consciousness of thought processes (*manoviññāṇadhātu*) in the realm of five-aggregates (*pancavokārabhumi*).

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4.43 Various kind of corporeal units in (6) sense doors

Pāli Quotation (Vs-2-259)

According to explanations found in *Visuddhimagga aṭṭhakathā*, various kinds of corporealities and corporeal units are as follows.

1. In eye-door (*cakkhu dvāra*), there are 6 kinds of corporeal units, i.e., eye-decad (*cakkhu dasakakalāpa*), body-decad (*kāyadasaka kalāpa*), sex-decad (*bhāvadasakakalāpa*), pure-octad produced by mind (*cittaja-aṭṭhakalāpa*), pure-octad produced by temperature (*utuja-aṭṭhakalāpa*), pure-octad produced by nutriment (*āhārajhaaṭṭhakalāpa*) and 54 kinds of corporealities.
2. In ear-door (*sota dvāra*), there are 6 kinds of corporeal units, i.e., ear-decad (*sotadasakakalāpa*), body-decad.....s..... and 54 kinds of corporealities.
3. In nose-door (*ghānadvāra*), there are 6 kinds of corporeal units, i.e., nose-decad (*ghānadasakakalāpa*), body-decad,.....s..... and 54 kinds of corporealities.
4. In tongue-door (*jhīṅhvādvāra*), there are 6 kinds of corporeal units, i.e., tongue-decad (*jhīṅhvādasakakalāpa*), body-decad,.....s..... and 54 kinds of corporealities.
5. In body-door (*kāyadvāra*), there are 5 kinds of corporeal units, i.e., body-decad, sex-decad,s..... and 44 kinds of corporealities.
6. In mind-door or heart (*manodvāra*), there are 6 kinds of corporeal units, i.e., base-decad (*hadayadasakakalāpa*), body-decad,s..... and 54 kinds of corporealities, respectively.

In this case, there are only 6 kinds, 5 kinds of corporeal unit and only 54 kinds, 44 kinds of corporealities etc... in each door qualitatively. However, there are so many corporeal units in each door quantitatively.

For instance, there are many eye-decads, body-decads, sex-decads, etc.. in the eye door quantitatively but kinds of corporeal units are limited numbers in qualitatively. Thus it should be understood remaining doors similarly.

Some *meditators* who are well-informed in the Supreme Doctrine of the Buddha (Buddha *Abhidhamma*) can understand well when they heard how many kinds of corporeal units and corporealities present in eye qualitatively etc.. They are able to understand way of practice after only once teaching.

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However, some *meditators*, who are not well-informed the Supreme Doctrine of the Buddha, cannot understand easily on explanations like this. They are unable to discern and keep in mind the ultimate nature of corporealities by merely explained in this way. For those persons, the following tables of various kinds of corporeal units and corporealities for 6 sense doors are presented. These tables are intended to be clear for only *meditators* who live in countryside and they are not well-informed in scriptures. These may not be essential for sharp wisdom *meditators*, indeed.

Table (1) Structural constituents of the eye (*cakkhu dvāra*), (54) kinds of corporealities

1. eye-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. eye-clear sensitivity	10. body-clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. eye-decad = (transparent) corporeal unit containing eye-clear sensitivity as 10th factor, which is deserving to strike together with colour.
2. body-decad = (transparent) corporeal unit containing body-clear sensitivity as 10th factor, which is deserving to strike together with tactile objects (earth-, fire- and air-elements)
3. sex-decad = (non-transparent) corporeal unit, containing sex corporeality as 10th factor.
4. pure octad produced by mind = (non-transparent) corporeal unit, containing nutriment as 8th factor.
5. pure octad produced by temperature = (non-transparent) corporeal unit, containing nutriment as 8th factor; it is produced by fire-element (= temperature) within a corporeal unit.
6. pure octad produced by nutriment = (non-transparent) corporeal unit, containing nutriment as 8th factor

Note: These (54) kinds of corporealities are known as *sadambhāra cakkhu* (structural constituents of eye) while the eye-clear sensitivity (*cakkhu pssāda*), also known as *pssāda cakkhu* (functional constituent of eye).

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Table (2) Structural constituents of the ear (*sotadvāra*), (54) kinds of corporealities

1. ear-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. ear-clear sensitivity	10. body- clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. ear-decad = (transparent) corporeal unit containing ear-clear sensitivity as 10th factor, which is deserving to strike together with sound.

Notes: These (54) kinds of corporealities are known as *sasambhāra sota* (structural constituents of ear) while the ear-clear sensitivity (*sota pssāda*), also known as *pssāda sota* (functional constituent of ear). The meaning of remaining corporeal units should be recognized as mentioned in eye (*cakkhudvāra*).

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Table (3) Structural constituents of the nose (*ghāna dvāra*), (54) kinds of corporealities

1. nose-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. nose-clear sensitivity	10. body-clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. nose-decad = (transparent) corporeal unit containing nose-clear sensitivity as 10th factor, which is deserving to strike together with smell.

Notes: These (54) kinds of corporealities are known as *sasambhāra ghāna* (structural constituents of nose) while the nose-clear sensitivity (*ghāna pssāda*), also known as *pssāda ghāna* (functional constituent of nose). The meaning of remaining corporeal units should be recognized as mentioned in eye (*cakkhudvāra*).

Table (4) Structural constituents of the tongue (*jhihvā dvāra*), (54) kinds of corporealities

1. tongue-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. tongue-clear sensitivity	10. body-clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. tongue-decad = (transparent) corporeal unit containing tongue-clear sensitivity as 10th factor, which is deserving to strike together with taste.

Notes: These (54) kinds of corporealities are known as *sasambhāra jhihvā* (structural constituents of tongue) while the tongue-clear sensitivity (*jhihvā pssāda*), also known as *pssāda jhihvā* (functional constituent of tongue). The meaning of remaining corporeal units should be recognized as mentioned in eye (*cakkhudvāra*).

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Table (5) Structural constituents of the body (*kāyadvāra*), (44) kinds of corporealities

1. body-decad	2. sex-decad	3. pure octad produced by mind	4. pure octad produced by temperature	5. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty			
10. body- clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

Notes: These (44) kinds of corporealities are known as *sasambhārakāya* (structural constituents of body) while the body-clear sensitivity (*kāyapssāda*), also known as *pssādakāya* (functional constituent of body). In detailed account of the four elements meditation, (42) bodily parts means the fact that it is the way of analytical discerning on corporealities found in body which is divided into (42) parts again. Therefore, if the number of kinds of corporealities of some bodily parts is counted as (44), it should be recognized that it refers to these (44) kinds of corporealities.

Table (6) Structural constituents of the heart (*manodvāra*), (54) kinds of corporealities

base-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. physical base of mind	10. body- clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. base-decad = (non-transparent) corporeal unit containing physical base of mind (*hadaya vatthu*), as 10th factor which is dependence of *manodhātu* (life-continuum) and *manoviññāṇadhātu*.

Notes: These (54) kinds of corporealities are known as *sasambhāra hadaya* (structural constituents of heart) while physical base of mind (*hadarūpa*), also known as *hadaya vatthu* (functional constituent of heart)

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NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 601 – 650

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4.44 Mode of discerning on the nature of arising of corporeality (*rūpanibbattipassanākāra*)

Now it will be presented on the mode of discerning on the nature of arising of corporeality, in accordance with explanations found in *Visuddhimagga-2-249*, paragraph 700 etc.

These corporeal *dhammas* are arisen through four kinds of causal *dhammas*, i.e., *kamma*, mind, temperature, nutriment. Among those four causes, if the corporeal *dhammas* originate apparently in all beings, the foremost corporealities are produced by *kamma* only for one existence. The remaining corporealities, corporeality produced by mind, corporeality produced by temperature, corporeality produced by nutriment, are fundamentally originated from those corporealities produced by *kamma*, indeed.

In all beings with foetal development in womb, three kinds of corporeal units, which are consisting of 30 kinds of corporealities produced by *kamma*, namely heart base-decad, body-decad and sex-decad, arise by means of continuity of corporeal processes previously. Indeed those 30 kinds of corporealities begin to arise together with the arising phase (*uppāda*) of *paṭisandhi* consciousness simultaneously. Those corporealities also arise at the static phase (*ṭhiti*) and the perishing phase (*bhaṅga*) of *paṭisandhi* consciousness in similar way.

In these mentality and corporeality, the latter has life-span of (17) mind-moments (*ciṭṭakkhaṇa*) and delayed cessation with the result that it has slow rate (of process). The former one, mind, has rapid cessation and fast rate (of process). Due to presence of extremely shorter life-span in the mental *dhammas* compared with corporeal *dhammas*, the Buddha preached as follows.

Pāli. Quotation (Ang-1-9)

= *Bhikkhus* ... I never see any *dhamma* which has the same rate of the mind, excluding extreme fast rate of this mind, although it is looked about by knowledge of omniscience (*sabbaññuta ñāṇa*) of myself. (*Ang-1-9*)

It is right. While the corporeal *dhamma* which arise together with the *paṭisandhi* consciousness simultaneously, are still alive, the mind had arisen and ceased (16) times. (It should be recognized on remaining corporeality similarly.)

The very short instant of the arising phase (*uppāda*), that of the static phase (*ṭhiti*), and that of the perishing phase (*bhaṅga*) of mind are the same as unique. However, only the arising phase and perishing phase of the corporeality are so swift as the rate of those phases of mind. All *saṅkhāra dhammas* have the same duration of the arising and perishing phases. However, the static phase (*ṭhiti*) of corporeality lasts for long time during which (16) mind moments arise and cease.

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Depending up on the physical base of mind called heart-base (*hadaya vatthu*) which has occurred at the arising phase of *paṭisandhi* consciousness simultaneously, meanwhile it reaches to static phase (*ṭhiti*), the second life-continuum (*bhavanga*) occurs after *paṭisandhi* consciousness of a life. The physical base of mind has occurred previously before that life-continuum and therefore it is called *purejāta* (pre-compatibility). Mental *dhammas* are able to arise in the presence of dependence factor, the physical base of mind, in the realm of five

aggregates (*pañca vokāra*). That life-continuum is also able to arise in the presence of the physical base of mind, which reaches to static phase. If there is no dependence factor, it is unable to arise. It can, therefore, be said that the physical base of mind which arises together with the *paṭisandhi* consciousness, benefits the arising of the second life-continuum through efficiency of relation of base-pre-compatible-dependence (*vatthupurejātanissaya*).

Depending up on the physical base of mind, heart-base, which arises at the arising phase of the *paṭisandhi* consciousness simultaneously; meanwhile it reaches to the static phase of corporeality; which is capable of benefiting by the efficiency of relations of base-pre-compatible dependence; the second life-continuum arises. Depending up on the physical base of mind, heart-base, which arises together with that second life-continuum; meanwhile it reaches to the static phase of corporeality, which is capable of benefiting by the efficiency of relation of base-pre-compatible dependence, the third life-continuum arises. Thus it should be known the nature of arising phase of all mind moments along with the whole existence. (It is explained that the second and third refer to successive occurrence of those mind moments in sequence for a life.)

4.45 Special notes

Pāli Quotation (Vs-2-249) (Mahāṭṭ-240)

The special note is that ___ in such being who is very close to death, (16) mind moments arise depending upon only one corporeality which is just reaching to the static phase (*thitī*); which is called physical base of mind, heart-base (*hadaya vatthu*) which is able to support by means of efficiency of relation of base-pre-compatible dependence (*vatthu-purejātanissaya*). (*Vs-2-249*)

Excluding the period when it is very close to death, throughout the life, one heart-base corporeality called physical base of mind can carry out as dependence of one mind moment but not dependence of the next mind. Therefore, the commentator explained the fact that “depending upon the physical base of mind, which arises together with that second life-continuum; meanwhile it reaches to the static phase of corporeality; which is capable of benefitting by means of efficiency of relation of base-pre-compatible dependence, the third life-continuum arises. Thus it should be known on the nature of arising of all mind moments throughout the existence in this way.” (*Mahāṭṭ-2-400*).

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Vatthu-purejāta-nissaya- It means that it is ability to support by means of efficiency of previous arising of depended heart-base before arising of depending mind. The former arises one mind moment earlier than the latter (depending mind). Thus the efficiency of physical base of mind called heart-base (*hadaya vatthu*) which arises previously as dependence, is known as *vatthu-purejāta-nissaya satti*.

[By the time when it is very close to death, the corporealities produced by *kamma*, which arise together with 17th mind moment backward counted from death consciousness, are last corporealities. Therefore, the last (16) mind moments, including death consciousness, arise depending upon the same physical base of mind, heart-base which arises together with the arising phase (*uppāda*) of 17th mind moment backward counted from death consciousness].

4.46 The nature of cessation

After explaining on the nature of arising, now the nature of cessation will be presented. The corporeality which arises simultaneously with the arising phase of *paṭisandhi* consciousness, ceases together with 16th mind moment after *paṭisandhi* consciousness had been arisen.

[It means that if the *paṭisandhi* consciousness is also counted, the corporeality ceases together with the perishing phase of 17th mind moment. Then the corporeality lasts (17) times of the mind moment and each mind moment consists of three-time-phases, i.e arising phase (*uppāda*), static phase (*ṭhiti*) and perishing phase (*bhanga*), the corporeality, therefore, lasts (51) sub-mind moments. The static phase of corporeality, therefore, lasts (49) sub-moments or time-phases of the mind indeed.]

The corporeality which arises together with the static phase of *paṭisandhi* consciousness, ceases by the time the arising phase of 17th mind moment after *paṭisandhi* consciousness. [If the *paṭisandhi* consciousness is also counted, it ceases simultaneously with the arising phase of 18th mind moment because it lasts (51) sub-moments of mind.]

The corporeality, which arises at the perishing phase of *paṭisandhi* consciousness, ceases simultaneously with the static phase of 17th mind moment after *paṭisandhi* consciousness had been arisen.

If there are incessant phenomena of such successive *dhammas* or minds along with the rounds of rebirth (*samsāra*), throughout that *samsāra* will occur in this way, (except mindless beings and formless world).

For those beings which have no foetal stage in mother's womb, known as spontaneous born (*opapātika*) beings, (7) kinds of corporeal units, i.e, eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad, base-decad, totally (70) kinds of corporealities arise by means of continuity of corporeal processes in similar way.

Pāli Quotation (Vs-2-249)

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It should be recognized similarly for *samsedaja* beings (like oviparous animals, as in insects, etc.) (*Mahāṭṭ-2-400*).

It should be known (6) modes of the arising of corporeality produced by *kamma* as follows.

1. *kamma* = action
2. *kamma samuṭṭhāna* = the *dhamma* produced by *kamma*
3. *kamma paccaya* = the *dhamma* supported by *kamma*
4. *kamma paccaya citta samuṭṭhāna* = the corporeality produced by mind which is supported by *kamma*
5. *kamma paccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by *kamma*
6. *kamma paccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by *kamma*.

4.47.1 *Kamma* = action

Pāli-Quotation (Vs-2-249) (mahāṭṭ-2-400) (Abhi-A-3-374)

It is called *kamma* (action) on any volition (*cetanā*) of either wholesome or unwholesome, which is able to support by *nānakkhaṇika-kamma* (supporting factor of *kamma* by which resultant *dhamma* arises in different period.) The volition (*cetanā*) which is able to benefit for mental concomitants of same mind moment, is the relation of compatible action called *sahajhāta kamma* (associated together with each other). But the resultant mere functioning mental *dhammas* and the resultant mere functioning volition (*vipāka kriyā nāma, vipāka kriyā cetanā*) which are able to benefit the occurrence of associated consciousness and mental concomitants, can not be called *kamma* (action) in this case.

Nānakkhaṇika kamma = the causative *kamma* and the resultant corporeal and mental *dhammas* arise at different period which may be separated by enormous million million aeons. A such kind of *kamma* which had been cultivated in previous million million aeons, has potentiality to occur it's resultant in present period. That kind of *kamma*, which is able to produce it's result at different period, is called *nānakkhaṇika kamma*. When the cause of corporeality produced by *kamma* is intended to be said, it can be designated as "*kamma*" on the causative *nānakkhaṇika kamma paccaya*, but not on volition of *sahajhātakamma* (compatible action).

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Natural fixed law ___ It is a natural fixed law for any kind of wholesome or unwholesome *kamma* by which no resultant *dhamma* can arise while it is present in that life. If it is possible, after a human being has done a kind of wholesome action which is able to reach *deva* called heavenly world, he will become *deva*, due to his *kamma* of recent life. But it is impossible.

The milk, just after milking, can become neither curd nor butter. It requires enough time to become matured. Similarly, any *kamma* can not give rise to result immediately but it takes enough time to mature, then the result will arise.

At a such time, the *kamma* is cultivated. After that, at another moment, that volition (= *kamma*) is absent by means of three-time-phases called arising, static and perishing phases.

Although it is absent for that moment, the potentiality of *kamma*, which is able to arise resultant *dhamma* in future, is embedded in the continuum of corporeality and mentality. That volition, although it is perishing away as a nature of ultimate *dhammas*, disappears after embedding it's potentiality of *kamma*, which is called *nānakkhaṇika kamma paccaya*, in the continuum of corporeality and mentality.

Thus, if remaining causes, i.e, the destination of existence (*gati*), time (*kāla*), personality (*upadhi*), effort (*payoga*), will be united, the resultant *dhammas* can be produced in present life, second future life, third future life or any future ones. It should be recognized the fact similar to any practice of previous technology, although it disappeared in any time, it will become the factor of skilfulness in succeeding practice of technology.

In every worldly technology, it is true that the more frequent in practice, the higher in skilfulness. (Practice makes perfect.) Although preceding practice had perished away, it supports succeeding practices in such way. Due to this reason, skilfulness becomes advanced and advanced. For instance, let us imagine to typewriting. The more frequent in practice become the more skilful in typewriting, generally. Systematic practice, therefore, can lead to the culmination of success in every process of technology.

Because the time of cultivation of *kamma* and that of arising of resultant *dhammas* are separated by enormous mind moments or one life or enormous lives, that causative *kamma*, which has asynchronous arising of resultant *dhammas*, is called *nānakkhaṇika kamma paccaya*. (*Abhi-A-3-374*).

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"namo tassabhagavato arahato sammāsambuddhassa"

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4.47.2 Kammasamuṭṭhāna

Pāli-Quotation (Vs-2-249)

Both four mental aggregates consisting in every resultant mind moment of cognitive processes, including *paṭisandhi* consciousness, life-continuum and death consciousness and corporealities produced by *kamma*, such as eye-decad, vital nonad etc, totally (70) kinds, are called the *dhammas* produced by *kamma*.

4.47.3 Kamma paccaya

Pāli-Quotation (Vs-2-249) (Mahāṭī-2-400)

Above mentioned resultant four mental aggregates and (70) kinds of corporealities produced by *kamma* are also known as *kamma paccaya*, (= *dhamma* which is supported by *kamma*). It is right. The *kamma* is not only the primary cause of resultant four mental aggregates and corporealities produced by *kamma* but also the secondary cause, *upatthambhaka* (= supporting cause) of those *dhammas*. It means that the *kamma* is a factor of great dependence condition (*upanissaya paccaya*) of those *dhammas*. (*Mahāṭī-2-400*).

The *kamma* is also a protective cause (*paripālaka*) of those mental and corporeal *dhammas*. Why is it? The life-faculty of corporeality (*rūpa jhīvitindriya*) protects corporealities produced by *kamma* of same corporeal unit until perishing phase as a maintaining factor. The resultant life-faculty of mentality also protects resultant mental concomitants similarly. The heat consisting in vital nonad, which is produced by *kamma*, also protects corporealities produced by *kamma*, by digestibility of it's heat, called *udaraggi*. Both the life-faculty and the heat produced by *kamma* (*kammajaggi*), always protects for some persons of superior noble ones who are able to attain four requisites very easily. Thus the *kamma* supports to attain easily four requisites as a supporting factor. Therefore, the commentator explained that “the *kamma* is not only the primary cause of resultant four mental aggregates and corporealities produced by *kamma*, but also the secondary cause, *upatthambhaka* (= supporting cause) of those *dhammas*. It should be known the fact that the supporting factor of that *kamma* is naturally able to benefit as efficiency of relation of determinative dependence (*upanissaya satti*) for the *dhamma* produced by *kamma*, indeed. (*Mahāṭī-2-400*)

Great attributes and knowledge of *bodhisatta*, *paccekabodhisatta* and *sāvaka-bodhisatta* are due to potentialities of their previous great perfections (*pāramita*) along with their uncountable lives through million millions worlds times and then their *kamma* are not only benefittable for their *dhammas* produced by *kamma* primarily, but also benefittable by secondary cause as supporting factors (*upatthambhaka paccaya*). Indeed, great worldly gains, high attributes and great wise are apparent resultant *dhammas* caused by the supporting factor of previous *kamma*.

4.47.4 Kammapaccaya cittasamuṭṭhāna

* *Kamma paccaya samuṭṭhānam nāma vipāka cittasamuṭṭhānam rūpam. (Vs-2-249)*

In those beings with five aggregates (*pañcavokāra*), every mind moment called *manodhātu* or *manoviññādhātu*, has ability to produce corporeality called *cittaja rūpa*. Those minds which are able to produce corporeality, include *paṭisandhi* consciousness and life-continuum called *vīthimutta citta*, and receiving consciousness (*sampaṭicchana*), investigating consciousness (*santīraṇa*), registering consciousness (*tad-ārammaṇa*), which are resultant mental *dhammas* (*vipāka ñāma*). The arising phase of those resultant mental *dhammas* are also able to produce corporeality. The corporealities produced by resultant mind moments are called *kamma paccaya citta-samuṭṭhāra*. (*Vs-2-249*).

Pāli Quotation. (Mahāṭṭi-2-400)

It should be known the fact the resultant mental concomitants, associating with the resultant consciousness in the same mind moment are also caused by the resultant consciousness which is supported by *kamma*. (Sub-commentator Sayadaw said this explanation because consciousness and mental concomitants are mutually benefited to each other by means of compatibility (*sahajāta*), mutually (*aññamañña*) and dependence (*nissaya*).] In other words, due to mental concomitants belongs to *kamma samuṭṭhāna dhamma*, *kamma paccaya dhamma* and it is well understood, whereby it should not say again that the resultant mental concomitants are also included in the latter. (*Mahāṭṭi-2-400*)

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4.47.5. Kamma paccaya āhāra samuṭṭhāna

Pāli Quotation (Vs-2-249-250) (Mahāṭṭi-2-401)

Every corporeal unit produced by *kamma*, such as eye-decad, etc., consists of nutriment called *kammaja ojā*. The corporeal *dhamma* usually become strong at the static phase. Thus that *kammaja ojā*, when it reaches to static phase, produces new corporeal units called *ojaṭṭhamaka kalāpa* which consists of eighth factor, nutriment (*ojā*).

The ingested foods, which may be one of any kinds, before ingested or newly ingested food inside the stomach as a part of body (*koṭṭhāsa*), or undigested food in colon and rectum as faeces, are a group of corporeal units called *utuja ojaṭṭhamaka kalāpa* produced by temperature. If four great elements on those foods, or ingested foods, or undigested foods, are discerned, it can be found only four great elements as a clear block. If the space element (*ākāsa dhātu*) between that clear block can be discerned, it will be found a group of corporeal units. Those corporeal units are new generation of corporeal units which are produced by the fire-element consisting in previous corporeal units successively.

Thus the state of edible foods before ingestion or after ingestion or undigested one, faeces, are corporealities produced by temperature, indeed. The foods, before ingestion, are called *Kabalīkāra āhāra*.

Every corporeal unit called *kabalīkāra āhāra* consists of nutriment (*ojā*). That nutriment, inside mouth, pharynx, stomach, intestine, rectum, before spreading throughout body, is called *utuja ojā*, it is produced by temperature. When it gets supporting factor of temperature consisting inside the vital nonads which are situating around stomach, it become new corporeal units with eighth factor, nutriments, called *ojaṭṭhamaka kalāpa*. The nutriment consisting in those corporeal units are new generation of *utujhaojā*, and are called *āhāraja ojā*.

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Notes : It is generally said the fact that “when it gets supporting factor of temperature, consisting inside the vital nonad which are situating around stomach, it becomes new corporeal units with eighth factor, nutriment, called *ojaṭṭhamaka kalāpa*. Indeed, the ingested food can be spread out not only inside the stomach but also inside the mouth, pharynx, intestine etc., where into vital nonads are present and if the temperature consisting in vital nonads are able to support those nutriments, new generation of *āhārajaojaṭṭhamaka kalāpa* can be produced and spread out the whole body from those parts.

Āhāraja oja = It should be recognized the fact that the nutriments consisting in the new generation of corporeal units which become from original *utujaojaṭṭhamaka kalāpa*, depending upon the supporting factor of temperature within vital nonad, are called *āhāraja oja* (nutriment produced by nutriment).

Union of *Kammajaojā* and *āhāraja oja*

The nutriments, consisting in those corporeal units produced by *kamma*, such as, eye-decad, ear-decad etc..., are called *kammajaojā*. If *kammajaojā* is supported by spreading *āhārajaojā* inside the eye, new generation of corporeal units, called *ojaṭṭhamaka kalāpa* with eighth factor nutriment, can be produced. When new corporeal unit reaches to static phase, the nutriment within that unit can produce new generation of corporeal units successively. In this way, (4) to (5) generations of new corporeal units can be produced by means of the same continuity of corporeality (*sadisa santati*). It means the fact that if it is supported by *āhārajaojā*, the nutriment inside the corporeal unit produced by *kamma*, can produce (4) to (5) generations of new corporeal units successively.

Short Notes

The nutriment consisting in each corporeal unit produced by temperature, if it has got supporting factor of temperature of vital nonad, is able to produce new corporeal units called *ojaṭṭhamaka kalāpa*. Those corporeal units are caused by nutriment and called *āhāraja ojaṭṭhamaka kalāpa*. If the nutriments within corporeal units produced by *kamma* have got supporting factor of *āhārajaojā* in turn, the former are able to produce (4) to (5) generations of new corporeal units successively. Therefore the commentator explained the fact that when it reaches to static phase, *kammaja oja* produces new corporeal units called *ojaṭṭhamaka kalāpa* which consists of eighth factor, nutriment (*oja*). Ancient noble teachers explained that if an extrinsic factor like *deva*'s nutriment is available, different processes of continuity of corporealities will be continued as a result.

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4.47.6 *Kammaṃpaccaya utusamuṭṭhāna*

The corporeality produced by temperature which is supported by *kamma*

Pāli-Quotation (Vs-2-250)

Every corporeal unit produced by *kamma* consists of fire-element called temperature (*utu*). When that fire-element (*utu*) reaches to static phase, it produces new *ojaṭṭhamaka kalāpa* with eighth factor, nutriment. That corporeal unit is produced by temperature (*utu*) and called *utujasamuṭṭhāna rūpa* (corporeality produced by temperature). Then that first generation of octad produced by temperature also consists of the fire-element (= temperature or *utu*), when it reaches to static phase, it produces the second generation of pure octad called *ojaṭṭhamaka kalāpa* again. Thus, (4) to (5) generations of new corporeal units arise in the

same continuity of corporeality. This kind of corporeality is caused by the fire-element (temperature = *utu*) which is supported by *kamma* and it is known as *kamma paccaya utusamuṭṭhāna rūpa* (= the corporeality produced by temperature which is supported by *kamma*). (*Vs-2-250*)

Every gentleman who wants to attain *nibbāna* must endeavour to fulfil that responsibility by which those processes are essential to be seen by insight knowledge.

4.48 The arising of *cittaja rūpa* (corporeality produced by mind)

It should be known (5) modes of the arising of corporeality produced by mind as follows.

1. *citta* = mind
2. *citta samuṭṭhāna* = the *dhamma* produced by mind
3. *citta paccaya* = the *dhamma* supported by mind
4. *citta paccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by mind
5. *citta paccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by mind.

4.48.1 *Citta* = consciousness

One deficit of ninety (90), i.e., (89) kinds of consciousness are called consciousness (*citta*). (*Vs-2-250*).

Pāli Quotation (Abhi dhammattha sangaha)

= Among (89) kinds of consciousness, except (14) kinds, i.e., (4) resultant consciousness of formless world and (10) *dvipaṅca-viññāṇa*, the remaining (75) kinds of consciousness, are able to produce corporeality called *cittaja rūpa*, at the arising phase of the first consciousness of life-continuum (*bhavanga*), just after *patisandhi* consciousness. Only one consciousness is able to produce many corporealities as one kind of *kamma* which is able to produce various kinds of corporeal units.

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a. *Cittajarūpa, iriyāpatha, viññatti rūpa*

These (32) kinds of consciousness, i.e

- | | |
|--|----------|
| 1. great wholesome consciousness | ... 8 |
| 2. unwholesome consciousness | ... 12 |
| 3. genesis of mirth of <i>arahant (hasituppāda citta)</i> and great mere functioning consciousness (<i>mahākriyācitta</i>) | ... 9 |
| 4. determining = mind-door-adverting | ... 1 |
| 5. wholesome <i>abhiññāṇa</i> and mere functioning <i>abhiññāṇa (kriyāabhiññāṇa)</i> | ... 2 |
| | total 32 |

are able to produce, both

1. ordinary *cittaja rūpa*,
2. departments (*iriyāpatha*), i.e, walking, standing, sitting, reclining and
3. special expression corporeality (*viññatti-rūpa*).

b. Deportments (*iriyāpatha*)

Pāli Quotation (*Mahāṭṭ-2-401*)

Due to the cause of occurrence of bodily expression (*kāyaviññati*), four kinds of deportments, i.e, walking, standing, sitting, reclining, are called *iriyāpatha*. According to the aspect of ultimate reality, it is the nature of arising of corporealities during moment of walking .. etc. It means that the nature of arising of corporealities by means of walking, of standing, of sitting, of reclining are called *iriyāpatha*. (*Mahāṭṭ-2.401*)

Is it true that there is neither *iriyāpatha* nor *viññatti* free from corporeal *dhamma*? It is a question that why can either *iriyāpatha* or *viññatti* be taken out from corporeal *dhammas*, separately? The answer is as follows.

In this case, there is actually, neither *iriyāpatha* nor *viññatti* free from corporeal *dhammas*. Although it is true, all consciousnesses which are able to produce corporeality, are able to bring forth neither supporting for long lasting stability of *iriyāpatha* nor special bodily expression. Actually a such consciousness is able to occur special bodily expression (*viññatti*), those all kinds of consciousness are able to bring forth both supporting for long lasting stability of *iriyāpatha* and arising of *cittaja rūpa* (ordinary corporeality produced by mind). Due to inseparable condition of special bodily expression (*viññatti*), *iriyāpatha* and *cittaja rūpa*, every mind which can produce special bodily expression corporeality (*viññatti rūpa*) can produce *iriyāpatha* and *cittaja rūpa* (as natural fixed law). (It means *cittajaojattḥamaka rūpa*, excluding *viññatti* and *iriyāpatha*, are called ordinary *cittaja rūpa*.)

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Similarly a such consciousness which is able to supporting for long lasting stability of *iriyāpatha*, can produce ordinary *cittaja rūpa*. It is because no *iriyāpatha rūpa* can arise without *cittaja ojattḥamaka rūpa*. The commentator, in order to express this kind of special note, used the term “both ... and” (= *Ca*) in the phrase, “these (32) kinds of consciousness ... R ... are able to produce, both ... R ... and special expression corporeality (*viññatti rūpa*).

c. *Cittajarūpa* and Deportments (*iriyāpatha*)

The following (26) kinds of consciousness of full concentration impulsions,

- | | | |
|---|---------|--------|
| 1. lofty wholesome impulsion (<i>mahaggata</i>) | ... | 9 |
| 2. lofty mere functioning impulsion (<i>mahaggatakriya</i>) | ... | 9 |
| 3. supra mundane consciousness (<i>lokuttara</i>) | ... | 8 |
| | totally | ... 26 |

are able to produce both

1. ordinary *cittaja rūpa* .. and
2. deportments (*iriyāpatha*), but not able to produce special bodily expression corporeality (*viññatti rūpa*). (Among these full concentration impulsions, it should be recognized that impulsions of Super-psyhic Knowledge (*abhiññāṇa*) are excluded).

The reason why these (26) kinds of consciousness of full concentration impulsions are unable to produce *viññatti rūpa* is that ___ due to calmness and lack of expansion and moving of those lofty wholesome impulsions etc. It is true. ___ Impulsions of sensuous world and psychic knowledge, which have expansion and moving, are able to produce *viññatti rūpa*. Although those consciousness of full concentration impulsions are unable to produce *viññatti rūpa*, they are able to maintain and support for long lasting stability of deportments (*iriyāpatha*), because of the presence of effort (*ussāha*) with the help of absorption (*jhāna*).

Due to presence of apparent effort, those (26) kinds of consciousness have the function of impulses by which lofty impulses are able to feel taste of object of either *samatha*, such as *paṭibhāga nimitta* of *kaṣiṇa* etc., or bliss of tranquility of *nibbāna* continuously.

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Pāli Quotation (Mūlaṭī-1-151)

Due to unable to produce *viññatti rūpa*, those (26) kinds of consciousness of lofty wholesome impulses, etc., are unable to produce new deportment (*iriyāpatha*) for which *viññatti rūpa* is essential. However, deportments which are produced by determining (*vuṭṭhāpana*), impulse of sensuous world and super-psychic Knowledge, can be supported for long lasting stability in it's position by those kinds of consciousness. The meaning of "supported" (*upatthambhinti*) means "it is able to maintain original deportment to be continued, walking, standing, sitting or reclining".

d. Ordinary *cittajarūpa*

The following (19) kinds of consciousness,

- | | |
|---|----------------|
| 1.(a) Rootless neutral investigating (<i>ahetuka upekkhā santīraṇa</i>) | ... 2 |
| (b) Great consequence consciousness called consciousness of life-continuum of ...
sensuous world (It refers performing function of life-continuum) | ... 8 |
| 2. Fine-material consequence called Fine-material life-continuum consciousness | ... 5 |
| 3. five advertent and two kinds of receiving | ... 3 |
| 4. Rootless wholesome consequence joyful investigating <i>ahetuka kusala vipāka somanassa santīraṇa</i> | ... 1 |
| | total 19 |

are able to produce only ordinary *cittaja rūpa* (without *iriyāpatha* and *viññatti rūpa*), but are unable to produce *iriyāpatha*, *viññatti*. (*Vs-2-402*)

Pāli Quotation (Mahāṭī-2-402)

= Due to lack of diligent effort, presence of calmness and weakness, (19) kinds of these consciousnesses are able to produce only ordinary *cittaja rūpa*, but not *iriyāpatha*, *viññatti rūpa*. (*Mahāṭī-2-402*)

e. Efficiency of consciousness

Pāli Quotation (Mūlaṭī-1-151) (Anuṭī-1-164) (Mahāṭī-2-402)

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Above mentioned (32) kinds, and (26) kinds of consciousness are called vigilant consciousness (*jāgaraṇa citta*) or *kriyāmaya citta* (the consciousness which is able to achieve process of behavioural expression). While the consciousness of life-continuums are arising continuously, it is able to maintain the whole body without moving of any bodily parts, such as shoulder etc. (*Mahāṭī-2-402*)

It is right. ___ Although the bodily parts, such as .. shoulder, seems to be contracted while the consciousness of life-continuums are arising continuously, those parts do not fall back and contract while vigilant consciousness and *kriyāmaya citta* are arising. While vigilant consciousness and *kriyāmaya citta* are arising, the bodily parts, such as shoulder etc.,

become strong, resulting in continuous positions of walking, standing, sitting or reclining. It should be recognized in this way.

f. Only impulsion of mind-door-cognitive process (*manodvārika javana*)

Pali Quotation (Abhi-A-2-388)

Among above mentioned determining, impulsions of sensuous world, impulsions of Super-psyhic Knowledge, which are able to produce both ordinary *cittaja rūpa*, *iriyapatha* and *viññatti rūpa*, impulsions of Super-psyhic Knowledge are only impulsions of mind-door-cognitive process, indeed. The determining and impulsions of sensuous world, however, are both *pañca dvārika* (five-doors-cognitive processes) and mind-door-cognitive process. In this case, it should be recognized mind-door-advertence (= determining) and impulsions of sensuous world of mind-door cognitive process are intended to be meant. Five-doors-cognitive processes are very weak and then determining and impulsions which are included in five-doors-cognitive processes can produce neither *viññatti rūpa* nor *iriyāpatha rūpa*.

g. Various kinds of consciousness which are unable to produce *cittaja rūpa*

The following (16) kinds of consciousness,

1. Fivefold-consciousness (<i>dve pañca viññāṇa</i>) i.e, seeing-consciousness etc.,	...	10
2. <i>paṭisandhi</i> consciousness of all beings	...	1
3. death consciousness of <i>arahants</i>	...	1
4. Immaterial consequence consciousness	...	4
	total	16

are unable to produce any kind of

1. ordinary *cittaja rūpa*,
2. *iriyāpatha* (deportments)
3. *viññatti rūpa* (special expressions). (*Vs-2-250*)

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h. The reason of inability to produce *cittaja rūpa* through *paṭisandhi* consciousness

Due to the following reasons,

1. weakness of dependence factor called heart-base (*hyadaya vatthu*),
2. lack of stable foot-hold,
3. lack of supporting factors, such as pre-compatibility (*purejāta*) etc.,
4. just after arriving as a guest of newly existence,
5. *kammaja rūpa* have already got occupation which is the cause of existing of *cittaja rūpa*, every *paṭisandhi* consciousness is unable to produce *cittaja rūpa*.

1. At arising phase, corporealities are weak but they become strong at the static phase. This is the natural fixed law of corporeality. Either while *paṭisandhi* consciousness is arising or during life (*pavatti*) it is the fixed law of corporeality, that the arising stage of corporeality is weak, due to lack of supporting factors of relation of post-compatibility (*pacchājāta*) and nourishment (*āhāra*) etc. The *paṭisandhi* consciousness, which occurs depending on weak physical base of mind, is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*)
2. Due to not only weakness of physical base of mind but also lack of stable foot-hold of just newly existence, as a such man who reaches to edge of chasm, is unable to resist

dependence of others, similarly the *paṭisandhi* consciousness is unable to produce *cittaja rūpa* by means of compatibility (*sahajāta*) and dependence (*nissaya*). (*Abhi-A-2-22*).

3. The consciousness of first life-continuum, etc, just after *paṭisandhi* consciousness, are also lack of stability in newly existence because previous *kamma* produces that resultant mind. However, *paṭisandhi* consciousness supports it by means of efficiency of relation of contiguity (*anantara paccaya*) and the heart-base which arises simultaneously with *paṭisandhi* consciousness, is strong in static phase in order to support it by means of efficiency of relation of pre-compatibility (*purejāta*). The consciousness of the first life-continuum ... etc, therefore, are able to produce *cittaja rūpa*.

The *paṭisandhi* consciousness, on the other hand, arises depending upon the heart-base simultaneously. That physical base of mind called heart-base is unable to support by means of efficiency of relation of pre-compatibility. If it is able to arise previously and to support the *paṭisandhi*-consciousness through efficiency of relation of pre-compatibility, the *paṭisandhi* consciousness is also able to produce *cittaja rūpa*.

The heart-base which arose previously for such mind moment will be able to support through relations of base-pre compatibility- dependence (*vatthupurejātanissaya*) for depending consciousness of such kind. For instance while the eye-clear-sensitivity etc ... is present as corporeal continuity, those other heart-bases are also continuous arising and passing away but those corporealities are adjacent to each others and joined by means of corporeal continuity. It is different from interval of heart-base of death-consciousness of previous life and heart-base of *paṭisandhi*-consciousness of new life, at which the corporeal continuity is discontinuous.

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[An example _____ let us suppose (17th) mind moment after *paṭisandhi* consciousness as an example. *Kammaja rūpa* which arise simultaneously with the *paṭisandhi* consciousness, were passed away, due to expiry of its life-span, i.e., (17) times of mind moments. At the arising, static and perishing phases of (17th) mind moment, *kammaja rūpa* are produced and still present at that moment. Suitable numbers of *cittaja rūpa* and *utujarūpa* are also present at that moment. Then the consciousness of first life-continuum and second life-continuum after *paṭisandhi* consciousness had also produced *kammajarūpa* and *cittaja rūpa* at all three-time-phases respectively. Those corporealities are still present at the time of (17th) mind moment after *paṭisandhi*-consciousness, due to presence of its life span. Thus by the time 17th mind moment after the *paṭisandhi* consciousness, some corporealities are perishing away, while some are arising and static phases respectively, resulting in continuity of corporealities successively. It should be understood the remaining mind moments similarly.]

While the consciousness is getting opportunity to depend heart-base which is able to support by means of relation of base-precompatible dependence (*vatthu purejātanissaya satti*), only when factors of absorption, such as initial application (*vitakka*), sustained application (*vicāra*) etc., factors of eight-fold paths, such as right view (*sammādiṭṭhi*), right thought (*sammāsankappa*) etc... and mental concomitants, such as contact (*phassa*), volition (*cetanā*) etc... are not deficit but are completely available, that consciousness can produce *cittaja rūpa* at that moment. Due to deficiency of those factors, the five consciousness (*pañcaviññāṇa*), such as., seeing-consciousness etc.. are unable to produce *cittaja rūpa*. (*Abhi-A-2-22*) (*Mūlaṭṭ-2-18*)

It is one reasonable complaint. The heart-base, which arises simultaneously with the arising phase of *paṭisandhi*-consciousness, is previously compared with the static phase and perishing phase of *paṭisandhi*-consciousness. If it is said the fact that “due to presence of

efficiency of relation of precompatibility, the static phase and perishing phase of *paṭisandhi*-consciousness are able to produce *cittaja rūpa*”, the commentator explained the following facts in order to prohibit that kind of opinion. (*Mūlaṭṭi-2-18*)

If the consciousness, either at the static phase or at the perishing phase, can produce *cittaja rūpa*, the *paṭisandhi*-consciousness can also produce *cittaja rūpa*. But every consciousness, is unable to produce *cittaja rūpa* at the both static and perishing phases. (*Abhi-A-2-22*)

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In that words, it should not be said the fact that the heart-base which arises simultaneously with the arising phase of *paṭisandhi* consciousness is available as relation of precompatibility (*purejāta*) of the static and perishing phases of the latter. If one says like this, it shows apparently it's fault. If those sub-moments, the static and perishing phases of such consciousness are also able to produce *cittaja rūpa*, the *paṭisandhi* consciousness is also able to produce *cittaja rūpa*. But the static or perishing phase of every consciousness is unable to produce *cittaja rūpa*. Every consciousness, due to very rapid rate of perishing, is unable to produce *cittaja rūpa*, at the perishing phase of itself. At the static phase, due to presence of nature of bending to perish, it is leading to perish away and is unable to produce *cittaja rūpa*. At such phase, due to presence of availability of relations of contiguity (*anantara*), pre-compatibility, etc., the consciousness become strong and *cittaja rūpa* can be arisen at that arising phase of consciousness. That kind of complaint, therefore, is deficient in factors called precompatible dependence (*purejāta nissaya*) for *paṭisandhi*-consciousness. Thus, it should be recognized the fact that *paṭisandhi*-consciousness is unable to produce *cittaja rūpa*. (*Mūlaṭṭi-2-18*)

Mushroom spawn usually arises together with soil dusts on it's top on the earth surface. Similarly, at the arising phase of consciousness, through depending upon heart-base which has arisen previously, the mind arises together with (8) kinds of *ojaṭṭhambhaka rūpa*. [It is due to presence of strong power of the consciousness, just at the arising phase at which it is supported by efficiency of relation of contiguity (*anantara*). (*Mūlaṭṭi-2-19*)] Due to lack of relation of base-precompatible-dependence of heart-base, the *paṭisandhi*-consciousness is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*)

4. Due to lack of authority of new comer in such place, he is unable to say others with hospitality in that place. Similarly, the *paṭisandhi*-consciousness is also a guest of newly existence with the result that it is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*).

5. During life (*pavatti*), the mind and mental concomitants benefit for arising of *cittajarūpa* through efficiency of relations of compatibility (*sahajāta*), dependence. (*Paṭṭhāna-1-5*). The *paṭisandhi* consciousness also benefits for arising of (30) kinds of *kammaja rūpa* with those kinds of supporting factors similarly. Those (30) kinds of *kammajarūpa* are substitutional corporealities of *cittajarūpa*. The *paṭisandhi* consciousness, therefore, is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*).

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i. Death consciousness of arahants

Pāli-Quotation (Abhi-A-2-22-23)

Death consciousness of arahant, due to cessation and extinguishment of roots of cycles called ignorance and craving, is unable to produce *cittaja rūpa*. It is right- In the

continuum of mind of that arahant, roots of cycles called ignorance and craving to all existences had been extinguished, resulting in deserving to non-reappear again. There is no continuity of corporeality for new existence. (*Abhi-A-2-22,23*)

j. Scrutinize and bear in mind on this fact

Pāli-Quotation (Mūlaṭṭī-2-19)

Mūlaṭṭīkā Sayadaw dissatisfied on explanation of commentator, that “death consciousness of arahant, due to cessation and extinguishment of roots of cycles called ignorance and craving, is unable to produce *cittajarūpa*”. The reason why he dissatisfied on commentator’s explanation is that he (*ṭīkā Sayadaw*) reasoned that “the commentator Sayadaw seems to be suggested if death-consciousness of arahant is able to produce *cittajarūpa*, that corporeality will be continuous for next existence”. Then *ṭīkā Sayadaw* reasoned the fact that “the corporeality produced by death-consciousness, similar to corporeality produced by mind which is previous before death-consciousness, never arise again in the next existence”. Thus it should be reasoned and discussed the fact that inability to produce *cittajarūpa* of the death-consciousness of arahant, due to cessation and extinguishment of cycle called ignorance and craving, explained by *Mūlaṭṭīkā Sayadaw*.

However, *Madhuṭṭīkā Sayadaw* rebutted on misinterpretation of *Mūlaṭṭīkā Sayadaw* and explained on the intention of commentator Sayadaw as follows.

“If there are roots of cycles called ignorance and craving, new *paṭisandhi* will be arisen after death. In order to benefit that new consciousness, (if it is able to produce *cittajarūpa*), the death-consciousness of arahant is also worth reaching into availability to efficiency of relation of contiguity (*anantara satti*). Indeed, death-consciousness of arahant has no efficiency of relation of contiguity. Due to lack roots of cycles, *cittajarūpa* can not be produced”, explained by *Madhuṭṭīkā Sayadaw*. (But *Mūlaṭṭīkā Sayadaw* assumed the fact that every death-consciousness of all beings is unable to produce *cittajarūpa*. It will be clear in later.)

k. Opinions on death-consciousness

Pāli-Quotation (Mūlaṭṭī-1-151-152) (Mahāṭṭī-2-402)

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Above *Pāli Text* called *Sankhāra Yamaka (Abhi-6-28,29)* explains about persons who will cease *vacīsankhāra* called *vitakka*, *vicāra* only but not *kāyasankhāra* called in-breath and out-breath (*assāsa passāsa*). Those persons who will not cease in-breath and out-breath means persons who never bring forth in-breath and out-breath in future, who might have to continue journey of rounds rebirth (*samsāra*) or who might not have to continue journey of rounds of rebirth. Those persons who will not cease in-breath and out-breath are as follows. _____

1. The *Arahant* who never into absorption (*jhāna*) but enters into Sensual Fruition-Absorption of *Arahant* who can be said “the person with arising phase (*uppādakkhaṇa samangī*) of (4) kinds of death consciousness and (33) mental concomitants.
2. The *Arahant* who never enter into absorption (*jhāna*) but enters into Sensual Fruition-Absorption of *Arahant*
 - (a) until second registering (opportunity of death consciousness after registering)

- (b) until fifth impulsion adjacent to death (opportunity of death consciousness after impulsion)
- (c) until life-continuum (opportunity of death consciousness after life-continuum) which is contiguous mind of final death-consciousness, from the consciousness which ceases together with last in-breath and out-breath.
3. if he will enter into the Eternal Peace called *nibbāna* (will extinguish) with *vitakka vicāra*; if he will enter into the Eternal Peace without *vitakka vicāra*, for whom from the *paṭisandhi*-consciousness to arising of last (death) consciousness; if he who enters or not enter into absorption till arising phase of fifth impulsions adjacent to death, those kinds of persons who have final existences in the world of form and formless world;
 4. if he will rebirth in the world of form and formless world after death of seven planes of sensuous world and enter into the Eternal Peace, the person who is still dead in sensuous world (*kāmāvacaracavanta*) during the period from cessation of consciousness together with in-breath and out-breath till death-consciousness,
 5. if he who is opportunity to become the same plane of either world of form or formless world, will enter into the Eternal Peace, those persons of world of form and formless world, except mindless beings and the highest plane of pure-abode (*akaniṭṭha*), for whom the period from birth-consciousness to death-consciousness.

These five kinds of persons have no ability to bring forth in-breath and out-breath (*kāyasankhāra*) in future but availability to cease *vacīsankhāra*.

* *assāsa passāsā cittasamuṭṭhānāva*. (*Vs-1-362*)

The in-breath and out-breath are only corporealities produced by mind.

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According to above *Sankhāra Yamaka Pali*, *Mūlaṭṭhā Sayadaw* explained that “death-consciousness of all beings is unable to produce either in-breath and out-breath or other *cittaja rūpa* which are similar to in-breath and out-breath. It is right. ___ If inhibiting factors for arising of in-breath and out-breath, i.e., foetal stage in womb, submerging, coma, dying, entering into the fourth absorption, during existence of world of form and formless world, entering into the Cessation-Absorption (*nirodha samāpatti*), are absent for such mind which is able to produce *cittaja rūpa*, it will be certainty of absent for inability to arise in-breath and out-breath.

The following contradict pairs should not be occurred simultaneously,

1. by the time the moment of death-consciousness. 2. those corporealities produced by mind is still arising.

There is no *Pali Text* for the fact “the death consciousness is able to produce *cittaja rūpa*”. The commentator Sayadaw emphasized and explained the death-consciousness of *arahant*, which is to be intended the fact that the *arahants* who never reappear in future without any junction of new life and it is quite apparent in inability to produce *cittaja rūpa* by their final death-consciousness. This is the suggestion of *Mulāṭṭhā Sayadaw* and *Mahāṭṭhā Sayadaw*.

I. Complaint of *Madhuṭṭhā Sayadaw*

Madhuṭṭhā Sayadaw complained that “The death-consciousness is very weak but in-breath and out-breath are very apparent. “Although the *Buddha* preached inability of death-consciousness to produce *cittaja rūpa* in *Sankhāra Yamaka*, one should not suggest on the fact “that death-consciousness is unable to other kinds of *cittaja rūpa*”. *Mūlaṭṭhā Sayadaw*

explained the fact that “there is no *Pali Text* for the fact “**the death-consciousness is able to produce *cittaja rūpa*”**. Similarly, there is no *Pali Text* for the fact “**the death-consciousness is unable to produce *cittaja rūpa*”**, complained by *Madhuṭṭikā Sayadaw*.

m. Inability to produce *cittajarūpa* by *pañcaviññāṇa* (five fold consciousness)

In the consciousness of *dve pañcaviññāṇa*, i.e, seeing-consciousness etc., only (7) mental concomitants, i.e, *phassa, vedanā, saññā, cetanā, ekaggatā, jīvita, manasikāra*, associated with those consciousnesses. There are no *dhammas* which are deserving to become factors of absorption such as *vitakka, vicāra, pīti, sukha, ekaggatā* etc, in those consciousnesses. There are no *dhammas* which are deserving to become factors of eight fold path in those consciousnesses. There are also no rooted *dhammas*, i.e, *lobha, dosa, moha, alobha, adosa, amoha* in those consciousnesses. Thus due to lack of association with factors of absorption, factors of Eight-fold Path, and rooted *dhammas, devepañca viññāṇa* are very weak and unable to produce *cittaja rūpa*. (*Abhi-A-2-23*)

Pāli-Quotation (Paṭṭhāna-1-1; 1-8; 1-8)

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Thus *the Buddha* preached that factors of absorptions, Eight-fold Paths and rooted *dhammas* are able to produce both associated *dhammas* of absorptions, that of Eight-fold Paths, that of rooted *dhammas* and *cittaja rūpa*. Among those *dhammas*, due to ability of absorption of *vitakka, vicāra* etc., the consciousness takes the object profoundly but not superficially. The consciousness which associates with absorption, therefore, becomes stronger in power. Factors of absorptions plays very important role in strong power of consciousness while factors of Eight-fold Paths and rooted *dhammas* support to become strong power of consciousness.

With the help of faith (*saddhā*), effort (*vīriya*), mindfulness (*sati*), when the mind is concentrated on the object of either *samatha* or *vipassanā* in order to fix steadfastly on those objects, a factor of Eight-fold Path, called *Samādhi* (concentration), arises in him. When that concentration called *samādhi* becomes strong a kind of ability called *paññā* (knowledge) which is able to know real ultimate *dhammas* as they really are, will be arisen in him in accordance with the Buddha’s teaching that “*samāhito yathābhūtam jānāti passati*” (the person with concentration knows and sees really (*Ang-3-259*)). The consciousness which is fulfilled with faith, effort, mindfulness, concentration, knowledge, is very powerful and able to control the way of noble Eight-fold Path in order to reach other bank of *nibbāna*. Factors of absorption, factors of Eight-fold Path and rooted *dhamma* plays vital important role in improvement of the powerful mind. Any consciousness without those factors is defective mind, resulting inability to produce *cittaja rūpa*, as a disable person is unable to carry out various works compared with normal one (*Abhi-A-2-23*)

Pāli Quotation. (Abhi-A-2-23) (Mūlaṭṭi-2-18)

n. Inability to produce *cittaja rūpa* by *arūpa vipāka* (consequence consciousness of formless world)

Pāli-Quotation. (Abhi-A-2-23)

Four kinds of immaterial consequence consciousness (*arūpa vipāka*) arise to carry out functions of *paṭisandhi*, life-continuum and death of formless world only. Due to lack of corporealities which are deserving to arise by consequence consciousness of formless world, the latter is unable to produce *cittaja rūpa*. In other words, there are no fundamental corporealities in formless world originally. Due to presence of corporeality in world of form, it is apparent to occur corporeality by causal *dhammas* which are able to produce corporeality. But in the formless world, due to lack of fundamental corporealities, four kinds of consequence consciousness are unable to produce *cittaja rūpa*.

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Then the following (42) kinds of consciousness of the formless world, i.e.,

1. sensual great wholesome consciousness	8
2. unwholesome consciousnesses, except two rooted in hate	.....	10
3. adverting and <i>mahākriyā citta</i> (great mere functioning consciousness)	.....	9
4. wholesome consciousness of formless world	.....	4
5. mere functioning consciousness of formless world	.....	4
6. three kinds of Supra-mundane consciousness, i.e, the second, third and fourth Path-Knowledge	.....	3
7. Four kinds of consciousness of Fruit-Knowledge	.....	4
	Total	42

are also unable to produce *cittaja rūpa*, due to absence of corporealities in the formless world. (*Abhi-A-2-23, Mulaṭṭi-2-19*)

Those formless world is the realm of brahmas who are disgusting with corporealities. The absorption of the formless world which is brought forth by practice of disgust on corporeality (*rūpa virāga*) disgusts not only on the corporeal *dhamma* but also on *kasiṇa rūpa* and absorptions of world of form which takes the object of *kasiṇa rūpa*. The Fine-material consciousness, therefore, can not arise in the immaterial sphere.

These are decisions found in commentaries and sub-commentaries, related with the consciousness which are able or unable to produce *cittaja rūpa*, deportment (*iriyaṭṭha*), bodily expression (*viññatti*).

o. The consciousness is able to produce corporeality at arising phase (*ṭhiti*) only

Pāli-Quotation (Vs-2-250) (Mahāṭṭi-2-402)

Among those consciousness, such kind is able to produce *cittaja rūpa* where as that consciousness is unable to produce *cittajarūpa* at either the static phase (*ṭhiti*) or the perishing phase (*bhanga*). It is right. _____

Neither static phase nor perishing phase of consciousness is strong.

Actually, the arising phase (*uppāda*) of consciousness has strong power, due to presence of supporting factors, such as efficiency of relation of contiguity (*anantara*) etc... That consciousness, therefore, produce *cittaja rūpa*, by the time arising of itself, depending on heart-base which is able to support through efficiency of relations of precompatibility and dependence (*purejāta, nissaya*). (*Vs-2-250) (Mahāṭṭi-2-402)*.

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P. Consciousness and mental concomitants

Pāli-Quotation (Abhi-A-3-355)

Although it is called *cittaja rūpa* (corporeality produced by mind), it is not produced by only consciousness alone but by the union of consciousness and all mental concomitants. However, it is called *citta samuṭṭhāna rūpa* because the consciousness is the fundamental factor to produce corporeality as a preaching methodology in mundane world. The Buddha, therefore, preached in *sahajāta paccaya, Paṭṭhāna*, that

“*Cittacetāsikā dhammā cittasamuṭṭhānanam rūpānam sahajāta paccayena paccayo*”

= Those *dhamma* called mind and mental concomitants are able to benefit for arising of *citta samuṭṭhāna rūpa* (*cittaja rūpa*) by efficiency of relation of compatibility (*sahajāta*). (*Paṭṭhāna-1-5*).

q. Efficiency of one mind moment

Pāli-Quotation (Paṭṭhāna-1-2, 1-5)

According to *Paṭṭhāna*, it should be recognized the fact that one mind moment is able to produce numerous corporeal units because the resultant *cittaja rūpa* are preached as pleural form, i.e., “*tamsamuṭṭhānānañca rūpānam*”. It can be reasoned, in the aspect of conventional reality (*samutī sacca*), the fact that only one corporeal unit is unable to carry the whole body of a person from here to there but numerous corporeal units produced by one mind moment and mental concomitants are able to carry it, hypothetically. In the aspect of ultimate reality (*paramattha sacca*), the ultimate corporeality is unable to move from here to there, due to perishing away itself just after arising in such place. Detailed explanation can be found in later, way of practice of *iriyāpatha, sampajañña*.

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4.48.2 Citta samuṭṭhāna = the dhamma produced by mind

1. Three mental aggregates, i.e., feeling-aggregate, perception-aggregate, formation-aggregate;
2. vital nonad which consists of sound as 9th factor, plus basic 8 factors,
3. bodily expression corporeality, verbal expression corporeality, space-element, physical agility, physical plasticity, physical adaptability, *upacaya* (the occurrence of real corporeality from beginning of birth to maturity of controlling faculties, i.e., eye, ear ... etc), and *santati* (continuity of corporeality, i.e., the occurrence of real corporeality from maturity of controlling faculties to death),
thus, three mental aggregates and (17) kinds of corporealities are called *dhamma* produced by mind (*cittasamuṭṭhāna*) (*Vs-2-250*)

Among those corporeal *dhamma*, (8) kinds of corporealities from bodily expression corporeality to *santati*, are called *citta samuṭṭhāna* as a indirect way of preaching methodology by the Buddha. This is because those corporealities are *anipphanna rūpa* which are not produced directly by cause. (*Anipphanna rūpa* are only recognition mark produced by real corporealities but not real ultimate corporealities. Thus those are called *cittaja rūpa* by indirect way.)

4.48.3 *Citta paccaya* = the *dhamma* supported by mind

* *pacchājātā cittasetasikā dhammā purejātassa imassa kāyassa pacchājata paccayena paccayo. (Paṭṭhāna.)*

= The succeeding mind and mental concomitants benefit for arising of preceding corporealities by efficiency of relation of post compatibility. (*pacchājāta paccaya*).

According to this preaching of the Buddha in Conditional Relations (*Paṭṭhāna*), all preceding corporealities produced by *kamma*, mind, temperature, nutriment called *atusamuṭṭhāna rūpa* are called the *dhamma* supported by mind (*citta paccaya*).

This kind of conditional relation occurs between the resultant *dhamma*, i.e., the corporealities which arises previously and during its static phase and the causal *dhammas*, mind and mental concomitants, which arise later, before perishing away of the resultant corporealities. Duration of static phase of corporeality is longer than mind and mental concomitants and it lasts (49) three-time-phases of mind during which the mind and mental concomitants arise and benefit for maintenance of corporealities before they perish away. That kind of benefit of mind and mental concomitants is called *pacchājāta paccaya*. The resultant *dhamma* consist of all kind of *catusamuṭṭhāna rūpa* (corporealities produced by *kamma*, mind, temperature, nutriment). Among these corporealities, *cittaja rūpa* are also included. These *cittaja rūpa* are not produced by mind which is a causal relation as *pacchājāta*, but produced by previous mind and it is still reaching in static phase. Thus the causal relation called *pacchājāta*, means the *dhamma* which is benefittable for (*Ekajakāya, dvijakāya, Tijakāya*) *Catujakāya* which have been arisen previously by efficiency of relation of post-compatibility. Those *dhammas* includes (85) kinds of consciousnesses in *pañcāvokāra bhūmi* and (52) kinds of mental concomitants which arise succeeding after arising of the resultant corporeal *dhammas*.

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Ekajakāya means *kammaja rūpa* which arises simultaneously with the arising phase of *paṭisandhi* consciousness; and these are supported by efficiency of relation of post-compatibility of mental aggregates of the first life-continuum.

Dvijakāya means two kinds of corporealities, i.e., *kammaja rūpa* and *utujarūpa* which arise simultaneously with static phase of the *paṭisandhi*-consciousness; and these are supported by efficiency of relation of post-compatibility of mental aggregates of the first life-continuum.

Tijakāya means three kinds of corporealities, i.e., *kammaja rūpa*, *utujarūpa* and *cittaja rūpa* which is produced by the consciousness of the first-life-continuum; these are supported by efficiency of relation of post-compatibility of mental aggregates of the second life-continuum.

Catujakāya means four kinds of corporealities, i.e., *kammajarūpa*, *cittajarūpa*, *utuja rūpa* and *āhārajarūpa* which arise in such time of newly existence; and these all *catujakāya* are supported by efficiency of relation of post-compatibility of succeeding mental aggregates.

In the commentary, *Visuddhi magga*, (*Vs-2-249*) it is explained that *kamma samuṭṭhāna dhamma* is also called *kammapaccaya dhamma*, but not explained the fact that *cittasamuṭṭhāna dhamma* can be called *cittapaccaya dhamma*. It explained *cittapaccaya dhamma* by means of *pacchājāta* only. The resultant *dhamma* are explained by means of *catusamuṭṭhāna rūpa*. It is a question that “why is it explained in order to show what significant factor?” The answer is as follows.

The succeeding mind and mental concomitants benefit only *cittaja rūpa* which are produced by preceding mind and mental concomitants but not *cittaja rūpa* which are produced by itself. In order to show efficiency of succeeding mind and mental concomitants by means of efficiency of relation of post-compatibility (*pacchājāta satti*) like this, the commentary explained difference between *citta samuṭṭhāna* and *citta paccaya dhamma*.

If it is suggested the fact that *citta samuṭṭhāna dhamma* and *citta paccaya dhamma* are the same as in *kamma samuṭṭhāna dhamma* and *kamma paccaya dhamma*, the mind will support by means of *pacchājāta satti* for both.

1. *citta samuṭṭhāna rūpa* (= *cittaja rūpa*) produced by that mind and
2. *vedanā, saññā, sankhāra* which arise simultaneously with that mind.

If should be recognized *citta paccaya dhamma* should be explained separately by means of *pacchājāta*, in order to differentiate *cittasamuṭṭhāna dhamma* and *citta paccaya dhamma* respectively. (*Mahāṭī-2-402-403*)

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4.48.4 *Cittapaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by mind

Pāli Quotation (Vs-2-250, 251)

The nutriment (*ojā*) consisting in the corporeal unit produced by mind, while it is still reaching to static phase, is capable of producing new corporeal unit with nutriment as (8)th factor so called *ojaṭṭhamaka rūpa*. Thus two to three successive generations of corporeal units are brought forth connection continuously. This kind of *ojaṭṭhamaka rūpa* is called *cittapaccaya āhārasamuṭṭhāna* (= the corporeality produced by nutriment which is supported by mind.).

4.48.5 *Cittapaccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by mind.

Pāli Quotation (Vs-2-251)

The fire-element (= temperature) consisting in the corporeal unit produced by mind, while it is still reaching to static phase, is capable of producing new corporeal unit with nutriment as 8th factor, so called *ojaṭṭhamaka rūpa*. Thus two to three successive generations of corporeal units are brought forth connection continuously. This kind of *ojaṭṭhamaka rūpa* is called *cittapaccaya utusamuṭṭhāna* (= the corporeality produced by temperature which is supported by mind). (*Vs-2-251*)

Efficiency of temperature, nutriment and efficiency of mind

Pāli – Quotation (Mahāṭī-2-403)

Due to presence of greater efficiency of temperature and nutriment, consisting in corporeal unit produced by *kamma* (*kamma samuṭṭhāna rūpa*), than that of temperature and nutriment, consisting in corporeal unit produced by mind (*citta samuṭṭhāna rūpa*), the commentator explained that four to five successive new generations of corporeal units arise continuously; it can be compared with two to three successive new generations of corporeal units can arise in the later kind (*citta samuṭṭhāna rūpa*). Actually it is explained for *citta*

samuṭṭhāna rūpa by means of normal consciousness of sensuous world only (*kāmā vacara citta*). However, many successive new generations of corporeal units can be arisen by *cittasamuṭṭhāna rūpa* which are produced by *mahaggata* (lofty) and *lokuttara citta* (consciousness of *jhānic* state and supra-mundane). It can be accepted this fact because *cittaja rūpa* produced by *mahaggata citta* and *lokuttara citta* are great superior kinds, indeed. (*Mahāṭṭ-2-403*)

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In previous section, explanation on light, it is detailed explained about nature of light produced by minds of *samatha* practice and mind of *vipassanā* practice. The light produced by *vipassanā* practice is caused by bright colour of corporeal units produced by mind and bright colour of corporeal units produced by temperature which is supported by mind, internally. The shining light externally is caused by bright colour of corporeal units spreading out external to the body successively, which are striking each other continuously. Therefore it should be accepted these facts that both many generations of corporeal units can be brought forth by *cittasamuṭṭhāna rūpa* during *vipassanā* practice and many generations of corporeal units can be brought forth not only internally but also externally by *utujarūpa* which is produced by temperature (= fire-element) consisting in *citta samuṭṭhāna kalāpa*. (*Mahāṭṭ-2-428, 429*)

* *Evam cittaja rūpassa nibbatti passitabbā, (Vs-2-251).*

Thus the arising nature of *cittaja rūpa* must be discerned in order to see penetratively. (*Vs-2-251*). According to this explanation, every *meditator* who wants to attain *nibbāna* should be recognized to discern the arising nature of *cittaja rūpa* by penetrative knowledge.

4.49 The nature of arising of *āhārajaūpa* (corporeality produced by nutriment)

It should be known (5) modes of the nature of arising of corporeality produced by nutriment as follows.

1. *āhāra* = nutriment
2. *āhārasamuṭṭhāna* = the corporeality produced by nutriment
3. *āhāra paccaya* = the corporeality supported by nutriment
4. *āhārapaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by nutriment
5. *āhārapaccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by nutriment

4.49.1 *Āhāra* = nutriment

Pāli Quotation (Visuddhi-2-251) (Abhi-A-3-377) (Mahāṭṭ-1-455)

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Kabaṭṭikāra āhāra (= the nutriment which is not really mouthed as much as mouthful food but assumed like this) is the nutriment (*āhāra*).

Kabṭṭikāra āhāra means (4) types of nutriments, i.e,

1. *kammaja ojā* = the nutriment consisting in the corporeal unit produced by *kamma*;

2. *cittaja ojā* = the nutriment consisting in the corporeal unit produced by mind;
3. *utuja ojā* = the nutriment consisting in the corporeal unit produced by temperature;
4. *āhāraja ojā* = the nutriment consisting in the corporeal unit produced by nutriment.

Although those (4) kinds of nutriments consisting in *catusantatisamuṭṭhāna rūpa* (=continuity of corporealities produced by (4) origins) are called *āhāra*, it is able to carry out its function after ingestion as mouthful part, but not able to carry out its function as put in bowl, dish, etc.

The function of nutriment (to produce new *āhāraja rūpa*) can be accomplished only after it is ingested and due to this reason, the Buddha preached combination with *kabaḷikāra* as a prefix of *āhāra*. (*Abhi-A-3-377*).

Pāli Quotation (Mūlaṭī-3-190) (Anuṭī-3-258).

The meaning of the phrase “it is able to carry out its function after it is ingested as mouthful part”, is as follows. The ingestible nutriment is only corporeality produced by temperature, while it is being put in the bowl, dish, etc ... These are a group of corporeal units produced by temperature. Every corporeal unit consists of nutriment called *utuja ojā* which is impossible to be ingested singly because those corporealities, i.e., (8) factors in every corporeal unit, are inseparable corporealities (*avinibbhoga rūpa*). Thus the function of nutriment can be carried out after it is ingested bulk of corporealities as ingestible food and drink.

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It is right. _____ Such juice which is deserving to drink, such powder which is deserving to lap, are also included in terms of mouthful part. It should be recognized the fact that “only after it is ingested mouthful part of any food or drink, can the function of nutriment be carried out generally. (*Mūlaṭī-3-190, Anuṭī-3-258*).

In other words, *Kabaḷikāra* is called *catusamuṭṭhānika ojā*, due to presence of situation of the latter in food which is deserving to ingest as mouthful part. (*Abhi-A-3-377*).

According to explanation found in *Abhi-A-3-377*, the word “*ijjoharitabbavatthuka*” means *catusamuṭṭhānika ojā* which is consisting in every corporeal unit produced by four origins, i.e., *kamma*, mind, temperature, nutriment; which is situated in ingestible food and drink. The term, *catusamuṭṭhānika ojā* can be known as *Kabaḷikāra* because the name of dweller can be called similarly on that of situation by means of metaphor called *ṭhānūpacāra*.

a. Ijjoharitabba vatthuka

The meaning of *ijjoharitabbavatthuka* (= *catusamuṭṭhānika ojā* which is situated in ingestible food and drink) is as follows.

Pāli Quotation (Vs-2-223)

According to above explanation of *Visuddhimagga*, the ingested food of beings is only *utuja ojaṭṭhamaka rūpa* (= corporeality produced by temperature). It is only *utuja rūpa* whatever condition it might be, either in the bowl or dish, or in the stomach before digestion take place or before physiological processes of absorption and assimilation take place. It

should be discerned on newly ingested food as four great elements. It can be seen a group of corporeal units for sharp wisdom *meditator* in this stage. The fire-element within a corporeal units, when it is reaching to static phase, is able to produce new corporeal units successively.

Those mass of corporeal units produced by temperature, called *kabaḷīkāra āhāra*, is ingested and reached into pharynx, stomach, intestine etc. Before physiological processes of absorption and assimilation take place, it is only *utuja rūpa*. When it is supported by the fire-element consisting in the vital nonad (*jīvitānavaka kalāpa*) situating around stomach and intestine, it becomes new corporeal units called *Ojaṭṭhamaka Kalāpa* (pure octads with nutriment as 8th factor).

It is made up of nutriment consisting in *Kabaḷīkāra āhāra* with the help of fire-element of vital nonad and then it is called *Āhāraja ojaṭṭhamaka rūpa*. Those corporealities are spreading throughout body called (6) doors, i.e, eye, ear, nose, tongue, body and heart as a base of mind-door.

When the nutriments consisting in those corporeal units called *āhāraja ojaṭṭhamaka* supports the nutriments consisting in ...

1. every corporeal units produced by *kamma*,
2. every corporeal units produced by mind,
3. every corporeal units produced by temperature,
4. every corporeal units produced by nutrient

which exist in preceding *āhārajarūpakalāpa*, the supported nutriments are able to produce new generation of corporeal units called *ojaṭṭhamaka kalāpa* with nutriment as 8th factor. Thus the function of nutriment of *catusamuṭṭhānika* depends on nutriment consisting in *kabaḷīkāra āhāra*, in order to achieve it's function. The commentator Sayadaw, therefore, explained as follows.

Pāli Quotation (Abhi-A-3-377)

= *Kabaḷīkāra* is called *catusamuṭṭhānika oja*, due to presence of situation of the latter in food which is deserving to ingest as mouthful part. (Abhi-A-3-377).

Pāli Quotation (Vs-2-251)

= The nutriment of one-day ingested food can support maintenance of the body throughout (7) days. (Vs-2-251)

When the nutriment of preceding corporeal units produced by nutriment get supporting factor of the nutriment of succeeding corporeal units produced by nutriment, the former are able to produce new corporeal units called *āhāraja ojaṭṭhamaka*. It should, therefore, be recognized that “*āhāraja oja* is not only primary cause (*janaka paccaya*) but also secondary cause (*upatthambhaka paccaya*) of the arising of new *āhāraja rūpa*”. However it should not be misunderstood the fact that one nutriment within one corporeal unit is both primary and secondary cause. It means that the nutriment of preceding one is the primary cause, while that of succeeding one the secondary cause, indeed.

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According to above explanations, because intrinsic factor of nutriment is able to produce *āhārajarūpa* but extrinsic factor of nutriment which is situating in bowl, dish etc., is unable to produce *āhārajarūpa*, *Mahāṭṭhikā Sayadaw* explained on *āhāra* as follows.

* *Āhāroti ijjattiko rūpuppādaka āhāro. (Mahāṭṭ-1-455)*

= Four kinds of nutriment consisting in corporeal units produced by four origins (*catusamuṭṭhānika oja*) of internal continuum of corporeality, which are able to produce *āhārajarūpa* is called *āhāra* (nutriment). (*Mahāṭṭ-1-455*).

The Knowledge of Omniscience of the Buddha, which is able to instruct to arise very profound knowledge of disciples, is very wonderful, very delightful, and it is deserving to worship exceedingly. Similarly, both commentators and sub-commentators are also deserving to acknowledge exceedingly.

b. General notes

Pāli Quotation (Abhidhammattha sangaha)

Although food and drink which are deserving to ingest are called nutriment only the nutriment consisting in corporeal unit called *utuja ojaṭṭhamaka* must be inferred as nutriment (*āhāraja rūpa*). In order to know this point Venerable *Anuruddha* explained that *ajāsankhāto āhāro (āhāra* called nutriment) which is similar to explanation found in *Mūla paṇṇāsa aṭṭhakathā*.

Pāli Quotation (M-A-1-211)

Then the function of nutriment and its procedure to produce *āhāraja rūpa*, are explained in commentaries as follows.

Pāli Quotation (Vs-2-251) (M-A-1-213)

Venerable *Anuruddha* explained generally in accordance with common commentaries that “*ijjoharaṇakāle samuṭṭhāpeti*” = *Āhāra* called nutriment, while it is still reaching to the static phase, produce *āhāra samuṭṭhāna rūpa* after it is ingested”.

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Indeed, according to explanations found in above commentaries, before it is ingested, just reaching on the tongue, nutriment with *ojaṭṭhamaka kalpa* of some foods spread inside the body. The better the quality of nourishment the higher rate of spreading of nutriment and *ojaṭṭhamaka rūpa*. The low grade nourishment, however, after it is ground by teeth and ingested, is able to spread out its nutriment and *ojaṭṭhamaka rūpa*. Wherever it spreads inside body, it gets supporting factor of fire-element of vital nonads which are spreading out the whole body. Thus it should be recognized that *ojaṭṭhamaka rūpa* called digested food spreads throughout body from the tongue at which vital nonads are present and those are able to support the function of nutriment. After it is ingested and reached into the stomach, *utuja kalāpa* are digested by the help of fire-element of vital nonads and digested nutriment spread out the whole body through blood vessels called *rasaharaṇī*. The nutriment consisting in *ojaṭṭhamaka kalāpa* is able to produce new *ojaṭṭhamaka rūpa* in everywhere it spread by the help of the fire-element of vital nonads.

Therefore, neither ingestion nor non-ingestion is significant but spreading out of corporeal units called *ojaṭṭhamaka* is main factor. For instance, when *Isiṅga*, a virtuous hermit, had unconscious about three years, *āhārajarūpa* arose continuously in him, due to insertion of nutriment made by heavenly being through the pits of bodily hairs.

Recent days, patients who are not able to take food normally, are survival, due to insertion of nutriment through either vessel or nasal feeding and *āhāraja ojaṭṭhamaka rūpa* can be brought forth in them.

A foetus in the womb is able to produce *āhāraja ojaṭṭhamaka rūpa*, due to supporting of nourishment through umbilical cord. Some kinds of nutriment which are rubbing on the skin, are absorbed through skin and able to produce *āhāraja ojaṭṭhamaka rūpa*.

Nutrient of one-day ingested food can support about (7) days for man while about one to two months for heavenly beings, due to successive production of *āhāraja rūpa* generation by generation. (*Vs-2-251, M-A-1-213*)

It is explained that “*ṭhānapattova samuṭṭhāpeti.*” (= the nutriment, only when it is reaching to static phase, produces *āhāraja rūpa*), due to nature of corporeality which becomes strong at the moment of static phase. Although it seems to be original water in the cup, preceding corporeal units produced by temperature always perishing away and succeeding corporeal units of the same kind are produced and they replace previous ones successively. Similarly preceding nutriment which are spreading throughout body always perish away and succeeding nutriment are also newly formed continuously indeed. In other words, in the aspect of ultimate reality,

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preceding corporeal units consisting of nutriment are always perishing away and succeeding corporeal units consisting of nutriment are always substituted for previous ones continuously. During producing new generations of corporeal units, when newly produced corporeal unit reaches to static phase, if it is supported by the fire-element of vital nonads spreading throughout body, the nutriment consisting in that newly produced corporeal unit is able to produce successive generation of corporeal units again. (Detailed explanation can be found in **page 86-94, Volume IV.**)

4.49.2 *Āhāra samuṭṭhāna* = the corporeality produced by nutriment

Pāli Quotation (Vs-2-251, Mahāṭṭi-2-403)

Ojaṭṭhamaka rūpa with nutriment as 8th factor, which is produced by nutriment consisting in corporeal unit produced by *kamma*, when it reaches to static phase, it consists of (8) kinds of corporealities, i.e, earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment. Then (14) kinds of corporealities, resulting from those (8) kinds plus space-element, physical agility, physical plasticity, physical adaptability, *upacaya*, and continuity (*santati*) are called *āhārasamuṭṭhāna rūpa* (= the corporeality produced by nutriment).

According to the phrase, “*upādinnaṃ kammaja rūpaṃ paccayam labittvā*” (= due to presence of supporting factor of *kammaja rūpa* which is *upādinna*), it shows the fact that the nutriment consisting in inanimate world (*anupādinna ojā*) is unable to carry out the function of *āhāraja rūpa*. Then external nourishments are only a group of corporeal units called *utujaojaṭṭhamaka* which contains only *anupādinna ojā* (the nutriment produced by temperature). That kind of nutriment depends on the four great elements produced by *kamma* in order to produce *āhāraja rūpa*. The commentator, therefore, explained that “*tattha patiṭṭhāya*” (= through depending on the four great elements produced by *kamma*”).

In the explanation of commentary, *cittajarūpa* which are produced by consequence consciousness; which are supported by *kamma*, can also be called *kammaja rūpa* by mean of indirect way. Therefore, in order to exclude *kamma-paccaya cittasamuṭṭhāna rūpa*, the commentator explained by adding adjective “*upādinna*” for the word “*kammaja rūpa*”, resulting in the phrase, “if it is supported by *upādinna kammajarūpa*”, etc... (*Mahāṭṭi-2-403*)

The meaning of explanations found in commentary and subcommentary are as follows.

The nourishment ingested by beings is only *utujaojāṭṭhamaka rūpa* produced by temperature. Although the fire-element consisting in corporeal unit produced by temperature is able to produce new generations of corporeal units successively, the nutriment consisting in those corporeal units is unable to produce new generation of corporeal units called *āhārajarūpa* in the absence of supporting factor of the fire-element of vital nonads. When those beings ingest group of corporeal units called *utujarūpa*, the latter reach into stomach, intestine, etc. Before spreading throughout body, these corporeal units are still *utujarūpa* in which containing nutriment is called *utujaojā*. There are vital nonads produced by *kamma* in the stomach. Every vital nonad consists of four great elements which are *upādinna-kammaja rūpa*, due to occurrence of previous cause called *kamma*. The fire-element consisting in the vital nonad plays fundamental important role in digestion of food and arising of *āhāraja rūpa*. That fire-element is known as *udaraggi* (= digestive fire) and it is impossible to arise without remaining three great elements. It means that if it gets supporting factor of *upādinna kammaja rūpa*, depending on the four great elements produced by *kamma*, internal *utujaojā* can bring forth new generations of corporeal units called *āhārajojāṭṭhamaka kalāpa*.

4.49.3 *Āhārapaccaya* = the corporeality supported by nutriment

Pāli Quotation (Vs-2-251) (Mahāṭṭi-2-403)

“Each nutriment produced by four origins respectively, (*catusamuṭṭhānika ojā*), which is called *kabaḷkāra āhāra*, benefits the whole body (= all kinds of corporealities) by *āhārapaccaya*”, preached by the Buddha in *Paṭṭhāna*. All kinds of corporealities produced by four origins called *kamma*, mind, temperature and nutriment (*catusamuṭṭhānika rūpa*), therefore, are called *āhārapaccaya rūpa*. (*Vs-2-251*)

The commentator explained that “*catusamuṭṭhānika rūpa* are called *āhārapaccaya rūpa*”, in order to show “physical nutriment” not only supports *catusamuṭṭhānika rūpa* but also produces them, really” (*Mahāṭṭi-2-403*)

4.49.4 *Āhārapaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by nutriment

Pāli-Quotation (Vs-2-251)

Kabaḷkāra āhāra is only a group of corporeal units produced by temperature. The nutriments produced by temperature (*utujaojā*), consisting in those corporeal units, produce new corporeal units when it gets supporting factor of the fire-element of vital nonad. The resultant new corporeal units are called *āhārasamuṭṭhāna rūpa*, due to occurrence of nutriment as previous cause. The nutriment consisting in those new corporeal units, when it gets supporting factor of nutriment of succeeding *āhārasamuṭṭhāna rūpa*, produces successive generation of new corporeal units again. Thus (10) to (12) new generations of corporeal units arise successively and this kind of *ojāṭṭhamaka rūpa* is called *āhārapaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by nutriment.

There is a question that why do (10) to (12) new generations of corporeal units called *āhārapaccaya āhārasamuṭṭhāna rūpa* arise successively? The answer is that _____. The nourishment which is to be ingested for one day is capable of supporting to produce new generations of corporeal units of *ojāṭṭhamaka rūpa* for throughout (7) days.

The nutriment found in heavenly world is able to support *catusamuṭṭhānika ojā* for one or two months in order to produce new generations of corporeal units successively. In human world, the food ingested by mother spreads out the foetus through placental cord and it produces new generations of *ojaṭṭhamaka rūpa*. The nourishment rubbed on the skin is also absorbed and it can produce *ojaṭṭhamaka rūpa* inside the body. These are examples of how *anupādinna āhāra* supports *catusamuṭṭhānika ojā* to produce *ojaṭṭhamaka rūpa*.

The nutriment consisting in every corporeal unit produced by *kamma* is called *kammaja āhāra* or *upādiṇṇaka āhāra*. That *upādiṇṇaka āhāra*, when it reaches to static phase, produces new *ojaṭṭhamaka rūpa*. (if it is supported by nutriment consisting in *āhārasamuṭṭhāna rūpa*). The nutriment consisting in that *ojaṭṭhāna rūpa*, (if it is supported by nutriment consisting in *āhārasamuṭṭhāna rūpa*), when it reaches to static phase, produces new *ojaṭṭhamaka rūpa*. Thus the continuities of (4) to (5) new generations of corporeal units are brought forth connection of new generations of corporeal units successively. It is similar to *kammapaccaya āhārasamuṭṭhāna rūpa* (see 4.47.5).

One point to be observed

Pāli Quotation (Paṭṭhāna-1-7) (Abhi-A-3-378)

Mūlaṭṭhāna Sayadaw had remark on one point to be observed in this case.

Although the Buddha preached generally in *paṭṭhāna*, that the nutriment called *kabaḷṭkāra āhāra*, which situating in the continuum of *catusamsatisamuṭṭhāna rūpa*, benefits this body by efficiency of relation of nutriment (*āhāra paccaya*), especially, *kabaḷṭkāra āhāra* benefits *āhārasamuṭṭhāna rūpa* by means of both direct cause (*janaka āhāra paccaya*) and indirect cause (*upatthambaka āhāra paccaya*) while the remaining three kinds of continuums of corporealities produced by *kamma*, mind and temperature, only by means of indirect cause (supporting cause or *upatthambaka āhāra paccaya*), explained in commentary. (*Abhi-A-3-378*).

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In this case, *Mūlaṭṭhāna Sayadaw* and *Anuṭṭhāna Sayadaw* explained as follows.

Pāli Quotation (Mūlaṭṭhāna-3-190) (Anuṭṭhāna-3-258)

It is previously explained in above that the nutriment consisting in every corporeal unit produced by any kind of *kamma*, mind, temperature, nutriment, is called *kabaḷṭkāra āhāra*. It should be accepted the commentator's explanation that *kabaḷṭkāra āhāra* benefits continuum of corporeality produced by mind. The reason is as follows.

The *Buddha* never preached *upatthambaka āhāra paccaya* of any one of

1. nutriment called *kabaḷṭkāra āhāra* consisting in corporeal unit produced by mind (*cittasamuṭṭhāna rūpa* = CSR),
2. nutriments called *kabaḷṭkāra āhāra* consisting in corporeal units produced by *kamma*, temperature and nutriment (*nocittasamuṭṭhāna rūpa* = NCSR),
3. nutriment called *kabaḷṭkāra āhāra* consisting in corporeal units produced by both mind (CSR) and remaining three causes (NCSR), benefit *cittasamuṭṭhāna rūpa* by means of indirect cause (supporting cause or *upatthambaka āhāra paccaya*, in sections of *Cittasamuṭṭhāna duka*, *Pañhavāra*, *Paccayānuloma Vibhanga vāra*.

If it benefits *cittasamuṭṭhāna rūpa* by means of indirect cause, the Buddha will preach that

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“*cittasamuṭṭhāno kabaḷṭkāro āhāro cittasamuṭṭhānassa kāyassa āhāra paccayena paccayo*”. = the nutriment called *kabaḷṭkāra āhāra* consisting in corporeal unit produced by mind benefits corporeality produced by mind through efficiency of relation of nutriment (*āhāra paccaya*)”. But the *Buddha* never preached like this.

The reasonable fact is that the *Buddha* preached that those nutriments called *kabaḷṭkāra āhāra* consisting in corporeal units of both *cittasamuṭṭhāna* and *nocittasamuṭṭhāna*, mentioned above, benefit

nocittasamuṭṭhāna rūpa, i.e, corporealities produced by *kamma*, temperature and nutriment, by means of indirect cause (supporting cause or *uppatthambaka āhāra paccaya*). Therefore it means one should accept commentator's explanation after scrutinizing and reasoning on it.

According to explanations found in above sub-commentaries, it should be recognized the fact that the nutriment consisting in corporeal units produced by mind is unable to benefit nutriment of other corporeal units produced by mind by means of *āhāra paccaya*. Similarly, each nutriment consisting in various corporeal units produced by *kamma*, temperature, nutriment respectively is also unable to benefit nutriment of corporeal unit produced by mind respectively.

However the nutriment consisting in corporeal unit produced by mind is able to benefit the nutriment consisting in those corporeal units produced by *kamma*, temperature, nutriment by means of indirect factor of efficiency of relation of nutriment (*upatthambaka āhāra paccaya*). The nutriments consisting in corporeal units produced by *kamma*, temperature, nutriment are able to benefit nutriments of other corporeal units produced by *kamma*, temperature, nutriment respectively. These facts should be recognized well.

4.49.5 *Āhāra paccaya utusamuṭṭhāna* = the corporeality produced by temperature, which is supported by nutriment

Pāli Quotation (Vs-2-251, Mahāṭṭi-2-403)

Every corporeal unit produced by nutriment consists of the fire-element which is called *āhārasamuṭṭhāna tejo dhātu*. That fire-element consisting in corporeal unit produced by nutriment, when it is reaching to the static phase, produce new corporeal unit called *utusamuṭṭhāna ojaṭṭhamaka rūpa*. This kind of *ojaṭṭhamaka rūpa* (pure octad with nutriment as 8th factor) is called *āhārapaccaya utusamuṭṭhāna rūpa* (= the corporeality produced by temperature which is supported by nutriment). (*Vs-2-251*)

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It should be recognized that “the corporeality produced by temperature which is supported by nutriment”, similar to “the corporeality produced by nutriment which is supported by temperature”, is able to produce (10) to (12) new generations of corporeal units successively. Noble teachers said that further explanation is not essential, due to finished to explain it. (*Mahāṭṭi-2-403*)

Pāli-Quotation (Vs-2-251, Mahāṭṭi-2-403, 404)

In the section of occurrence of *āhāraja rūpa*, it had been explained that the ingested *kabaḷīkāra āhāra* or the nutriment consisting corporeal unit produced by temperature, if it gets supporting factor of the fire-element of vital nonad, produces new corporeal unit called *ojaṭṭhamaka rūpa kalāpa* (pure octad with nutriment as 8th factor). Those newly produced *ojaṭṭhamaka rūpa* are called *āhāra samuṭṭhāna rūpa* because of dependence on nutriment (*kabaḷīkāra āhāra*). Therefore the nutriment called *kabaḷīkāra āhāra* benefits *āhārasamuṭṭhāna rūpa* by means of direct cause (*janaka paccaya*). It is able to benefit the remaining corporealities produced by three origins, i.e, *kamma*, mind, temperature, by means of *nissaya*, *āhāra*, *atthi*, *avigata*, so called *uppatthambaka* cause (indirect cause). Thus one should discern the nature of arising of *āhāraja rūpa*. (*Vs-2-251*)

The nutriment called *kabaḷīkāra āhāra* benefits *āhāra samuṭṭhāna rūpa* by means of *janaka* cause (direct cause). The nutriment consisting in corporeal units produced by nutriment benefits both

1. nutriment consisting in other corporeal units produced by nutriment,
2. *kammamuṭṭhāna rūpa* (= *kammaja ojā*)
3. *cittamuṭṭhāna rūpa* (= *cittaja ojā*) and
4. *utujamuṭṭhāna rūpa* (= *utuja ojā*) by means of efficiency of relations of *nissaya* (dependence), *atthi* (presence), *avigata* (non-disappearance), so-called *upatthambaka* cause (indirect cause).

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Nissaya = dependence factor

1. Four mental aggregates benefit mutually each other,

2. Four great elements benefit mutually each other,
3. While *paṭisandhi* consciousness is arising mentality and corporeality benefit mutually each other,
4. Mind and mental concomitants benefit *cittajarūpa*
5. Four great elements benefit derived corporealities (*upādārūpa*) by means of *nissaya paccaya* (efficiency of relation of dependence). (*Paṭṭhanā -1-5*)

In that case, the nutriment, a kind of derived corporeality, is unable to benefit four great elements and remaining derived corporealities by means of dependence factor. Therefore, *Mahāṭṭkā Sayadaw* explained that “*nissaya bhāvo pana paṭṭhāna nayena natthi*”. = there is no efficiency of relation of dependence in the preaching methodology of *Paṭṭhāna*. However, it should be recognized the fact that the commentator Sayadaw explained, by means of *suttanta* method (= indirect way), the fact, “the corporealities produced by nutriment can be called the corporealities which has got efficiency of relation of dependence of nutriment”. It should be recognized on the explanation of relation of dependence of temperature similarly.

Atthi (presence) _____

The ability to benefit, by the time, the causal *āhārasamuṭṭhāna oja* and the resultant *kammaja ojā*, *cittajaojā*, *utujaojā*, *āhāraoja*, so called *catusamuṭṭhānika ojā* are still present simultaneously, is called the relation of presence (*atthi paccaya*).

Avigata (non-disappearance)

The mutual ability to benefit, before both the causal *dhammas* and resultant *dhammas* have not ceased yet, is called relation of non-disappearance *avigata paccaya*. Thus, it should be recognized the fact that the nutriment is able to benefit by means of relations of *atthi*, *avigata*, only when both causal *dhammas* and resultant *dhammas* are still present according to *Paṭṭhāna* method while it is able to benefit by means of relation of dependence (*nissaya*) according to *Suttanta* method. (*Mahāṭṭ-2-403, 404*)

Any *meditators* who wants to attain *nibbāna* should discern penetratively on the nature of arising of *āhāraja rūpa* by insight knowledge. (*Vs-2-251*)

4.50 The nature of utujarūpa (corporeality produced by temperature)

It should be known (5) modes of the nature of arising of corporeality produced by temperature as follows.

1. *utu* = temperature
2. *utusamuṭṭhāna* = the corporeality produced by temperature
3. *utu paccaya* = the corporeality supported by temperature
4. *utupaccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by temperature
5. *utupaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by temperature.

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4.50.1 Utu = temperature

Pāli-Quotation (Vs-2-251)

The fire-element consisting in every corporeal unit produced by four origins, i.e, *Kamma*, mind, temperature, nutriment, is called *utu* (= temperature). There are two kinds of *utu*, i.e, *uṇṇha utu* (= heat) and *sīta utu* (= cold). (*Vs-2-251*)

The commentator explained that the fire-element consisting in every corporeal unit produced by four origins, is called *utu*, due to ability of the fire-element to produce *utujarūpa*. It is divided into two kinds depending on its potency, i.e.,

1. high potential fire-element as *uṇṇautu* (= heat) and
2. low potential fire-element as *sītautu*. (*Mahāṭṭ-2-404*).

In *Mahāṭṭkā*, volume 2 page 108, 109, it is also explained as follows.

Three kinds of elements, the earth-element, the fire-element and the air-element, are called tactile objects (*phuṭṭhabbārammaṇa*). Why doesn't the water-element belongs to this tactile objects? Is it true that the nature of cold can be touched? Isn't true that nature of cold as the water-element?

If any one complains like this, it is true that the nature of cold can be touched.

However, that nature of cold is not the water-element. It is actually, only the nature of the fire element.

It is right. When the nature of the fire-element become low potential, perceiving on the nature of cold become apparent. The nature of cold is not potentiality of any kind of other elements but the fire-element only.

If it is a question that how the meaning of perceiving on the nature of cold become apparent while the nature of the fire-element become low potential, can be understood well? It should be understood similar perceiving on this bank of river and that bank of river alternatively, due to presence of inconstant nature of it.

Let us suppose that a river flows from north to south and there are two banks along with each side, east bank and west bank. For a person who stands, east bank recognized east bank as 'this bank', while west bank, 'that bank'. On the otherhand, in the aspect of a person who stands west bank recognized 'west bank' as 'this bank', while 'east bank' as that bank alternatively. Those the term 'this bank' and 'that bank' are not constant but varied depending on various situations of persons. Similarly, the term of nature of heat and cold are also not constant usages.

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For, instance in summer, a person who stands under very hot sunshine enters under shade of tree and perceives the nature of cold. However a person who comes out of air-conditioned room perceives the nature of heat under that shade of tree indeed. Thus the term of the nature of heat or cold is not constant usage.

It is also one reasonable point. If the nature of cold is the water-element, there will be two opposite kinds of nature, the nature of heat and cold within the same corporeal unit. It can not exist like this. It should, therefore, be known the nature of cold is not water-element.

This is the answer for those persons who accept that the nature of inseparable condition of the four great elements. However this is also the answer for those persons who do not accept that the nature of inseparable condition of the four great elements, due to perceiving the specific function of each element within the same corporeal unit.

Such teacher assumed that 'the nature of cold is the air-element. Above mentioned explanation is also the answer for that person. For instance, if the nature of cold is the air-element, there will be two opposite kinds of nature, the nature of heat and cold within the same corporeal unit. It can not exist like this. It should, therefore, be known the nature of cold is not air-element.

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Then, such teachers assumed that the nature of flowing is the water-element, and the flowing nature of a liquid can be perceived by touching it. It can be complained them the fact that "this assumption is caused by great wrong conceit (*ahimāna*) because it is similar to assumption that the shape can be perceived by touching. It is right._____ The elder teachers of olden days explained as follows.

Pāli Quotation (Mahāṭī-2-109)

All beings always conceive that they can touch three great elements called the earth-element, the fire-element, the air-element, which arise together with the nature of flowing.

As a person who touches the four great elements impresses in the mind that the shape is touched practically, it should be known on the nature of flowing similarly. (*Mahāṭī-2-108,109*)

4.50.2 *Utusamuṭṭhāna* = the corporeality produced by temperature

Pāli Quotation (Vs-2251, 252, Mahāṭī-2-404)

The corporeality which is obsessed by means of craving and wrong view as "I, mine", etc., which is produced by *kamma* surrounded by ignorance, craving, clinging, which had been performed in any previous life is called *upādinnakarūpa*.

After receiving the supporting factor of *upādinnaka rūpa*, the fire-element consisting in each corporeal unit produced by four origins is able to produce new corporeal unit called *utuja rūpa* when it reaches to the static

phase. Sound nonad (*sadda navaka kalāpa*) which consists of basic (8) factor plus sound; the space-element; physical agility; physical plasticity; physical adaptability; *upacaya*; and *santati*, totally, these (15) kinds of corporealities are called *utusamuṭṭhāna rūpa*.

The fire-element (*utu*) is able to produce *utujarūpa* in the absence of *upādinna rūpa*. However, due to lack of ability to produce *utujarūpa* in the absence of the *upādinna rūpa* related with corporealities of controlling faculties, such as eye controlling faculty, (*cakkhundare*), ear controlling faculty (*sotindare*) etc., the commentator explained that “*upādinna kam paccyam labittavā*” = “after receiving the supporting factor of *upādinna rūpa*”. Only the fire-element consisting in pure octad produced by temperature is able to produce *utujarūpa* in the absence of *upādinna rūpa*. (*Mahāṭṭ-2-404*) (see 4.50.4. *utupaccaya utusamuṭṭhāna*)

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4.50.3 *Utupaccaya* = the corporeality supported by temperature

Pāli Quotation (Vs-2-252)(Mahāṭṭ-2-404)

The corporealities produced by (4) origins *kamma*, mind, temperature, nutriment, so-called *utupaccaya rūpa* are called *utupaccaya rūpa* (= the corporeality supported by temperature). *Sabhāga utu* favourable temperature and *visabhāga utu* unfavourable temperature (= one-sidedly extreme heat or cold), i.e., favourable and unfavourable temperatures are cause of arising and perishing away of *catusamuṭṭhānika rūpa* respectively. (*Vs-2-252*)

There are (15) kinds of corporealities produced by temperature and other three kinds of corporealities produced by *kamma*, mind, temperature. The favourable temperature (*sabhāga utu*) benefits for arising of those all *catusamuṭṭhāna rūpa* by supporting factor (*uppatthambhaka paccaya*). It should be known like this.

However, unfavourable temperature *visabhāga utu* can bring forth different continuity of corporeality from previous ones, similar to a phenomenon, snow falls on lotus. (It means that before snow falls the continuity of corporeality of lotus is normal but after snow had fallen on it the continuity of corporeality is altered.) Thus, the snow destroys previous continuity of corporeality of lotus through causality of arising of different continuity of corporeality.

Therefore the commentator explained that favourable and unfavourable temperatures are causes of arising and perishing away of *catusamuṭṭhānika rūpa* respectively in order to show commonly on both *sabhāga utu* and *visabhāga utu*. (*Mahāṭṭ-2-400*)

It means that favourable temperature is the cause of arising of *catusamuṭṭhānika rūpa*, while unfavourable temperature, the cause of perishing away of the latter. In this case, the word, “perishing away” refers to succeeding process of the continuity of corporealities which is different from preceding process of the continuity of corporealities.

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4.50.4 *Utupaccaya utu samuṭṭhāna* = the corporeality produced by temperature, which is supported by temperature

Pāli Quotation (Vs-2-252) (Mahāṭṭ-2-404)

The fire-element consisting in every corporeal unit produced by *kamma*, mind, temperature, nutriment, is called *utu* (temperature). The corporeality which is produced by that *catusamuṭṭhāna utu*, is called *utusamuṭṭhāna rūpa*. The fire-element consisting in that corporeal unit produced by temperature is called *utusamuṭṭhāna tejo*. That *utusamuṭṭhāna tejo*, when it reaches to static phase, is able to produce new corporeal unit called pure octad with nutriment as eighth factor (*ojjaṭṭhamaka kalāpa*) again. Then the fire-element consisting in that pure octad produces new pure octad again. Thus (10) to (12) generations of new pure octads arise successively as a group of *anupādinna rūpa*.

Further Explanation

In the first becoming process of human life, (30) kinds of corporealities, i.e., body-decad, sex-decad, and base-decad, arise simultaneously and are produced by previous *kamma* and those are called *kamma samuṭṭhāna rūpa*.

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1. The fire-element consisting in those *kamma samuṭṭhāna rūpa*, when it reaches to static phase, produces new pure octad (*ojjaṭṭhamaka rūpa*) which is called *kamma paccaya utusamuṭṭhāna rūpa* (= the corporeality produced by temperature which is supported by *kamma*). (*Vs-2-250*)
In order to produce new pure octad by temperature, it is essential to attain supporting factors of both *kammaja tejo* and remaining *kammaja rūpa*. If supporting factor this kind is absent, it is unable to produce new pure octad by temperature. Due to this reason, the commentator explained that “*upādiṇṇakam paccayam labittvā*” (= only when it gets supporting factor of *upādiṇṇaka rūpa*).
2. Those *kammaja rūpa* include *hadaya vatthu* (physical base of mind). Only when dependence factor of physical base of mind is available, can *manodhātu*, such as first *bhavanga* (life-continuum) and *manoviññāṇadhātu* arise. In the realm of five group existence (*pañcavokāra*), if dependence factor of physical base of mind called heart-base is absent, *manodhātu* and *manoviññāṇadhātu* can not arise. Thus, only when supporting factor of *kammaja rūpa* including heart-base (*hadaya vatthu*) is available, can the first *bhanvanga* produce *cittaja rūpa* called pure-octad produced by mind (*cittajaojjaṭṭhamaka rūpa*). Those pure-octad produced by mind consists of the fire-element (*tejo-dhātu*) which is able to produce new pure-octad when it reaches to static phase. This kind of pure-octad is called *cittapaccaya utusamuṭṭhāna rūpa*. The arising of *cittapaccaya utusamuṭṭhāna rūpa* is related to presence of dependence factor of *kammaja rūpa* including physical base of mind called heart-base depending on which mind arises. Thus supporting factor of *kammaja rūpa* is really, essential to produce new pure-octad by *cittasamuṭṭhāna tejo*.
3. The fire-element consisting in corporeal units produced by nutriment also produces pure octad when it reaches to static phase. This kind of corporeality is called *āhārapaccaya utu samuṭṭhāna rūpa* (= the corporeality produced by temperature, which is supported by nutriment). It is impossible to arise *āhāra samuṭṭhāna rūpa* without supporting factor of *kammaja rūpa*. Only when supporting factor of the fire-element consisting in vital nonad, the nutriment consisting in ingested pure octad called *kabaḷīkāra āhāra* can produce *āhārasamuṭṭhāna rūpa* (corporeality produced by nutriment). Consequently, only when *āhāra samuṭṭhāna rūpa* arises, the fire-element consisting in those pure octad produced by nutriment is able to produce new pure octad. Thus it is essential to attain supporting factor of *kammaja rūpa* for production of pure-octad called *utu samuṭṭhāna rūpa*, which is supported by nutriment (*āhāra paccaya utu samuṭṭhāna rūpa*).

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4. The fire-elements consisting in three kinds of *utusamuṭṭhāna rūpa*, i.e., (*kamma paccaya*) *utusamuṭṭhāna*, (*cittapaccaya*) *utusamuṭṭhāna*, (*āhārapaccaya*) *utusamuṭṭhāna*, are able to produce new pure octads, when those reach to static phase. These are called *utusamuṭṭhāna rūpa* which are also interconnected with the supporting factor of *kammaja rūpa*. As *kammaja rūpa*, *cittaja rūpa*, *āhāraja rūpa* are impossible to arise without supporting factor of *kammaja rūpa*, these *kammajatejo*, *cittajatejo*, *āhārajatejo* are also impossible to produce new pure octads without supporting factor of *kammaja rūpa*. Thus the arising of *utusamuṭṭhāna rūpa* depends on supporting factor of *kammaja rūpa*.

Pure octads which are produced by the fire-elements consisting in

1. (*kamma paccaya*) *utusamuṭṭhāna*
2. (*cittapaccaya*) *utusamuṭṭhāna*
3. (*āhārapaccaya*) *utusamuṭṭhāna*

are called *utusamuṭṭhāna rūpa*. That *utusamuṭṭhāna rūpa* consists of the fire-element which is called *utusamuṭṭhāna tejo*. When it reaches to static phase, that *utusamuṭṭhāna tejo* produces new pure octad. The fire-element consisting in that pure octad is also able to produce next generation of pure-octad successively and these are called *utupaccaya utusamuṭṭhāna* (= the corporeality produced by temperature, which is supported by temperature). Thus (10) to (12) generations of pure octads can be produced successively as a group of *anupādiṇṇaka rūpa*. (*Vs-2-252*)

It is right___ If the supporting factor of favourable temperature is available, the fire-element can bring forth very long continuity of corporealities with same kind even in the absence of *upādiṇṇaka rūpa*. If the

supporting factor of *upādiṇṇaka rūpa* is available, infinite long continuity of corporealities will be resulted. Therefore, the commentator explain that “*anupādinna pakkhe thatvāpi*” = “although it exists as inanimate group”, it can produce *utusamuṭṭhāna rūpa*. [According to the word ‘*pi*’ (= although), “if it is available *upādiṇṇaka rūpa*”, can be understood]

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It means that two kinds of worlds, i.e.,

1. animate world, hairs, bodily hairs, nails, claws, corn, mole, etc., of the living body,
2. inanimate world, the corpse, can be seen very long continuity of corporeality produced by temperature in the absence of supporting factor of *kammaja rūpa*, but as a *anupādinna pakkha*. (*Mahāṭṭ-2-404*)

[Before ingestion is taken place, the foods in the bowl and dishes, etc., are also long continuity of corporealities produced by temperature. It should be understood the fact it also belongs to *anupādiṇṇaka pakkha* (= inanimate world)].

vipassanobhāsa = the light of *Vipassanā* Knowledge

During arising of very strong *Vipassanā* Knowledge, the continuity of *utuja rūpa* which is produced by the fire-element consisting in *cittaja rūpa* can arise for a long time. It can spread from a room to very far external world depending on the power of *Vipassanā* Knowledge. The light of *Vipassanā* Knowledge is the bright colour of pure octads produced by both mind and temperature. The pure-octad produced by mind which is associating with *vipassanā* knowledge, can arise inside the body but not spread out external world. Many successive generations of pure-octads produced by the fire-element consisting in *cittaja rūpa*, are able to spread out not only internal body but also (10) directions of external world for very long distance. Those kinds of corporealities arising in external world successively are called *utupaccaya utusamuṭṭhāna rūpa*, situating as *anupādiṇṇaka pakkha*.

4.50.5 *Utupaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by temperature

Pāli Quotation (Vs-2-252)

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The nutriments consisting in pure-octads produced by four kinds of *utu* (= fire-element) i.e, *kamma samuṭṭhāna utu*, *cittasamuṭṭhāna utu*, *utusamuṭṭhāna utu*, *āhāra samuṭṭhāna utu*, are able to produce new pure octads when they reach to static phase. These nutriment consisting in those pure-octads, if the supporting factor of *āhāraja oja* is available, can produce next generations of pure-octads again. Thus, (10) to (11) generations of pure-octads produced by nutriments arise continuously. (*Vs-2-252*)

Janaka and *upatthambhaka*

Pāli Quotation (Vs-2-252)
(*Mahāṭṭ-2-404*)

For these kinds corporeal units mentioned above, this fire-element benefits for arising of *utusamuṭṭhāna rūpa*, *āhāra samuṭṭhāna utu* by *janaka* cause (= direct cause for arising). The fire-element benefits for arising of the remaining three kinds, *kammamuṭṭhāna*, *cittasamuṭṭhāna*, *āhāra samuṭṭhāna*, by *paccaya* or *upatthambhaka* cause (indirect cause or supporting) as efficiency of relations of *nissaya*, *atthi*, *avigata* (dependence, presence, non-disappearance).

Thus one should like to discern on the nature of arising of *utujarūpa* by penetrative *vipassanā* insight.

The *meditator*, who is discerning on the nature of arising of corporeality by insight as mentioned above, can be designated as “sometimes he discerns the corporeal *dhamma*”. (*Vs-2-2-252*)

After the nature of arising of corporeal *dhammas* has been known and seen by penetrative insight knowledge, due to presence of very short instant of ultimate *dhammas*, the dissolution of those corporeal *dhammas* is also deserving to see for him. The commentator, therefore, explained that the *meditator* who is

discerning on the nature of arising of corporeality by insight, can be designated as “sometimes he discerns the corporeal *dhamma*”.

It is right. ___ Discerning on only the nature of arising can not be designated as “generalizing by three characteristics”. It is, actually, the process of discerning which connects way of discerning on both nature of arising and nature of perishing away”. It should be recognized similarly on way of discerning on arising of corporeal *dhammas* in later explanations. (This refers on *vipassanā* stage) (*Mahāṭṭ-2-404*)

Mode of discerning on the nature arising of corporeality (*rūpanibbattipassanākāra*) has been finished.

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4.51 Way of discerning on transparent corporeal units in eye

It should be read above explanations on the nature of arising of corporeality repeatedly in order to understand it. Then the following way of discerning on corporeal *dhammas* can be accepted well.

There are two kinds of transparent corporeal units, i.e., eye-decad, body-decad, in eye door, as mentioned tables previously (page640). In this stage, the *meditator* can see both transparent and non-transparent corporeal units. Both eye-decad and body-decad are mixed together in eye as mixture rice grains and wheat grains in petri dish.

The seeing-consciousness which perceives the colour arises depending on eye-clear-sensitivity within the eye-decad and the touching-consciousness which perceives the tangible object (= the earth-element, the fire-element, the air-element) arises depending on body-clear-sensitivity within the body-decad.

It can be understood the fact that “if any part of the eye is touched by tiny material, the touching-consciousness can arise. It shows that many body-decads are spreading throughout eye, due to arising of touching-consciousness which always depends on body-clear-sensitivity.

Numerous eye-decads are situated on very small part which is about the size of head of louse within the eye. Body-decads and eye-decads mix together in there and it is very important to differentiate between two transparent corporeal units.

*** *rūpābhigāhātārahābhūtapasādalakkhaṇam cakkhu. (Vs-2-74)***

The corporeality, characterized by transparent four great elements, which is deserving to strike by visible-object, is called *cakkhu pasāda* (= eye-clear-sensitivity). The corporeal unit consisting of eye-clear-sensitivity as tenth factor, is called *cakkhu dasaka kalāpa* (=eye-decad).

*** *Phoṭṭhabbābhigāhātārahābhūtapasādalakkhaṇa kāyo. (Vs-2-74)***

= The corporeality, characterized by transparent four great elements, which is deserving to strike by tangible-object, is called *kāyapasāda* (= body-clear-sensitivity). The corporeal unit consisting of body-clear-sensitivity as tenth factor, is called *kāyadasaka kalāpa* (= body-decad).

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Thus it should be distinguished on each clear-sensitivity by discerning on both striking object and respective clear-sensitivity simultaneously. After it is scrutinized on combination of striking object and respective clear-sensitivity simultaneously, it should be differentiate between eye-decad and body-decad systematically.

Way of discerning on decads existing in eye.

Develop concentration step by step and four great elements must be emphasized in the eye region. When corporeal units can be seen clearly, analyze on transparent one on which (10) kinds of nature of corporealities are consisted. Keep in mind the clear-sensitivity within that transparent decad. Then either transparent decad or non-transparent one adjacent to that transparent decad must be discerned simultaneously. If the colour of adjacent corporeal unit is striking to the clear-sensitivity of that decad, the latter is eye-clear-sensitivity, resulting in determination that decad is eye-decad. When the eye-decad is scrutinized and analyzed

it's constituents one by one, (10) kinds of ultimate nature of corporalities will be found in it. If the colour of adjacent decad does not strike on the clear-sensitivity, that might be body-clear-sensitivity. Thus the practising person should scrutinize frequently on those decads consisting of clear-sensitivity of any kind.

Then any transparent decad inside the eye must be emphasized and analyzed clear-sensitivity of that decad. Then any of three elements, the earth-element, the fire-element, the air-element, called touching element (*phoṭṭhabba dhātu*), consisting in adjacent corporal unit, must be discerned and kept in mind. For instance, if the nature of hardness, i.e., the earth-element, of adjacent corporal unit which is striking to the clear-sensitivity, that decad consisting of clear-sensitivity is body-decad. Then those (10) kinds of nature of corporealities on that decad must be scrutinized one by one. If the touching element does not strike on the clear-sensitivity, it might be the eye-clear-sensitivity. Thus it must be scrutinized again and again in order to differentiate between two kinds of clear-sensitivities inside the eye.

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Now the *meditator* is able to differentiate and keep in mind sex-decad (*bhāva dasaka kalāpa*) mentioned previously and eye-decad, body-decad systematically. These kinds of corporeal units are decads produced by previous *kamma* (*kammaja kalāpa*). It should be recognized the fact that for a *meditator* who is able to discern three kinds of decads produced by *kamma*, discerning on vital nonad (*jīvita navaka kalāpa*) has also been accomplished. Discerning on the vital nonad, therefore, has not been presented separately. [It will be explained kind of *kamma* is able to produce those *kammaja rūpa* and how to discern those kinds of *kamma* by insight in later section, *paccayapariggaha ñāṇa*, due to presence of interrelationship between those corporealities and causal relation of previous *kamma*. In this stage, it should be recognized the fact, “these three decads are produced by *kamma*” only.]

Important facts to be scrutinized

At the beginning stage of discerning on corporeal unit of various kinds, practising person must discern on the earth-element, the water-element, the fire-element, the air-element, colour, smell, taste, nutriment, life-faculty, eye-clear-sensitivity etc., which constitute in eye decad. One should scrutinize to know the fact that only when these (10) kinds of nature of corporealities constitute together with each other, the transparent corporal unit called eye-decad can arise in the eye. When discerning knowledge is able to break through eye-decad and it is situated well on the nature of each corporeality, the form of eye-decad will be disappeared in him. One should discern on body-decad similarly in order to reach ultimate nature of corporealities. If the form of corporeal unit disappears but only the nature of ultimate corporeality becomes apparent in insight knowledge, the compactness of form of corporeality called *samūhaghana* becomes broken down and form-concept (*samūha paññatti*) has been removed. However, one must continue to discern specific function of each corporeal *dhamma* in order to break down the compactness of function of corporeality (*kiicca ghana*). Way of discerning to break down this kind of compactness will be presented in **Volume IV, Lakkhaṇādicatukka**.

In this stage of distinguishing on corporeality (*rūpa pariggaha*), only the specific nature of each corporeality, called ultimate reality of corporeal *dhamma*, must be emphasized and kept in mind one by one. Due to lack of sufficient concentration and sharp wisdom, some corporeal units still remains as particles in the insight knowledge of *meditator*. When the *vipassanā* knowledge becomes powerful in later stage, like knowledge of dissolution (*Bhanga ñāṇa*) by which only dissolution of *sankhāra dhammas* can be discerned; The form of corporeal unit called *saviggaha* will become disappeared; and only the ultimate corporeal *dhamma* can be seen by insight.

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After (10) kinds of nature of corporealities within each decad are able to be distinguished, one must continue to discern nature of simultaneous arising of (10) kinds of corporealities within each decad. He must try to see only ultimate nature of corporealities whenever the object of corporeal units of every kind is intended to be taken clearly. In this stage, it should be emphasized on the nature of hardness, flowing, heat, supporting in order to see the four great elements within each decad. It should be recognized similarly on later explanation for vital-nonad, and pure octad.

When the practising person is able to scrutinize proficiently on eye-decad, body-decad and sex-decad in the eye, three kinds of decads produced by *kamma*, found in the ear, must also be discerned one by one.

4.52. Way of discerning on decads existing in ear

Due to spreading throughout body, body-decad, and sex-decad in remaining doors can be discerned as mentioned above. Now, it will be explained how to discern ear-decad as follows.

Saddābighātārahabhūtappasāda lakkhanam sotam. (Vs-2-74)

The corporeality, characterized by transparent four great elements, which is deserving to strike by sound-object, is called *sotapasāda* (= ear-clear-sensitivity). The corporeal unit consisting of ear-clear-sensitivity as tenth factor, is called *sotadasaka kalāpa* (= ear-decad).

Four-great elements must be emphasized at inner region of ear where clear-sensitivity may be present. After seeing corporeal units, transparent decads must be emphasized and scrutinized the nature of corporealities one by one. Then either internal sound, such as sound of breathing, or external sound, such as bird's sound, should be taken into heart as object. If that sound strikes the clear-sensitivity which is kept in mind by oneself, the latter is ear-clear-sensitivity (*sotapasāda*) and that decad with ear-clear-sensitivity is called ear-decad (*sotadasaka kalāpa*). If ear-decad is analyzed, (10) kinds of ultimate nature of corporealities can be found.

He must scrutinized each specific character of those corporealities consisting in ear-decad one by one. Nature of simultaneous arising of those ultimate corporealities must be discerned by insight. If any kind of sound object never strike on clear-sensitivity, that kind of decad might be body-decad, due to presence of two kinds of transparent corporeal units only in the ear.

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Due to presence of ability to tactile object which strikes on any part of the ear, body-decad which is consisting of body-clear-sensitivity as dependence of touching-consciousness, is also existing in the ear. Similarly, sex-decad which consists of sex-corporeality by which ear of male or female can be differentiate each other, is also existing in ear. Those body-decads and sex-decad should be discerned as mentioned in eye-door previously.

4.53. Way of discerning on decads of nose

** Gandābhighātāraha bhūtappasāda lakkhanam ghānam. (Vs-2-274)*

The corporeality, characterized by transparent four great elements, which is deserving to strike by smell object, is called *ghānapasāda* (= nose-clear-sensitivity). The corporeal unit consisting of nose-clear-sensitivity as tenth factor, is called *ghānadasaka kalāpa* (= nose-decad).

Four great elements must be emphasized at inner region of nose where clear-sensitivity may be present. After seeing corporeal units, transparent decads must be emphasized and scrutinized each nature of corporealities one by one. Then the smell of adjacent corporeal unit must be taken into heart as object. If that smell strikes on the clear-sensitivity which is kept in mind by oneself, the latter is nose-clear-sensitivity (*ghānapasāda*) and that decad with nose-clear-sensitivity is called nose-decad (*ghānadasaka kalāpa*). If nose-decad is analyzed, (10) kinds of nature of corporealities can be found. The practising person must scrutinize each specific character of those corporealities consisting in nose-decad one by one. Nature of simultaneous arising of those ultimate corporealities must also be discerned by insight. If any kind of smell object never strike on clear-sensitivity, that kind of decad, might be body-decad, due to presence of only two kinds of transparent corporeal units in the nose.

Due to presence of ability to know tactile-object which strikes on any part of nose, body-decad with body-clear-sensitivity which is dependence of touching-consciousness is also existing in the nose. Similarly, sex-decad with sex-corporeality by which nose of male or female can be differentiated each other is also existing in the nose. Those body-decads and sex-decads must be discerned as mentioned in eye-door previously. Thus, there are three kinds of corporeal units produced by *kamma* in the nose.

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4.54. Way of discerning on decads existing in tongue

* *Rasābhīghātārahābhūtappasādalakkhaṇājivhā. (Vs-2-74)*

The corporeality, characterized by transparent four great elements, which is deserving to strike by sapid-object, is called *jivhāpasāda* (= tongue-clear-sensitivity). The corporeal unit consisting of tongue-clear-sensitivity as tenth factor, is called *jivhādasakakalāpa* (= tongue-decad).

Four great elements must be emphasized at inner region of the tongue. After seeing corporeal units, transparent decads must be emphasized and scrutinized each nature of corporealities one by one. Then the taste of adjacent corporeal unit must be taken into heart as object. If that taste strikes the clear-sensitivity which is kept in mind by oneself, the latter is tongue-clear-sensitivity and that decad with tongue-clear-sensitivity is called tongue-decad (*jivhādasakakalāpa*). If tongue decad is analyzed, (10) kinds of nature of corporealities can be found. Practising person must scrutinize each specific character of those corporealities consisting in tongue-decad one by one. Nature of simultaneous arising of those ultimate corporealities must be discerned by insight. If any kind of sapid-object never strike on clear-sensitivity, that kind of decad might be body-decad, due to presence of only two kinds of transparent corporeal units in the tongue.

Due to presence of ability to know tactile-object which strikes on any part of tongue, body-decad with body-clear-sensitivity which is dependence of touching-consciousness, is also existing in the tongue. Similarly, sex-decad with sex-corporeality is also existing in the tongue. Those body decads and sex-decads must be discerned as mentioned in eye-door previously. Thus there are three kinds of corporeal units produced by *kamma* in the tongue.

4.55. Way of discerning on decads which are produced by *kamma*, existing on body

Body-clear-sensitivities, as a dependence of touching-consciousness, which are able to know every tactile-object, are situated throughout body. The corporeal unit consisting of body-clear-sensitivity, is called body-decad (*kāyadasaka kalāpa*). Sex-decads (*bhāvadasaka kalāpa*) also spread throughout body. Sex-corporeality consisting in sex-decad, bring forth recognition of male or female in order to differentiate between every parts of body of male and female. The practising person must discern on these body-decads and sex-decads which are produced by *kamma* in body-door as previous mentioned in the eye-similarly.

"namo tassabhagavato arahato sammāsbuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 751 – 768

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Then the second kind of preaching methodology was performed on all four kinds of departments commonly as “by means of such and such modes, all kinds of corporealities of that *bhikkhu* are situated, those kinds of corporealities must be known by means of that and that modes”. It should be recognized the fact that both kinds of preaching methodology refer to way of discerning on four departments.

However, *Ṭikā Sayadaw* explained another way as follows.

Pāli Quotation (M-ṭī-1-353)

In the first kind of preaching methodology, the Buddha preached primarily on bodily expression nonads and duodecads with bodily expression, physical agility etc. Conveyable corporeal *dhammas* play significant role in this way of preaching while all kinds of corporealities produced by four origins which are conveyed corporeal *dhammas*, are non-significant. Because the Buddha preached primarily on the significant corporealities of deportment by means of significant method (*padhāna naya*), discerning on non-significant corporealities produced by four origins has also been performed consequently. Then, in this second kind of preaching methodology, “*yathā yathā vā panassa*”, the Buddha instructed to discern primarily on conveyed corporealities of the whole body, which are produced by four origins. In this way of preaching, conveyed corporeal *dhammas* play significant role while conveyable corporeal *dhammas*, non-significant. If it is performed to discern significant conveyed corporeal *dhammas*, i.e., all kinds of corporealities produced by four origins, discerning on non-significant conveyable corporealities of deportment has also been performed consequently. In order to clarify this concept, the Buddha preached the second kind of preaching methodology. Thus the practising person must know on the significance of these two kinds of preaching methodology. (*M-ṭī-1-353*)

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A worldly simile

Let us suppose that a man carries a bag full of rice on his shoulder. If one sees primarily on carrying man, he will see on carried rice-bag also consequently. Then if one sees primarily on carried rice-bag, he will see carrying man also consequently. It should be understood in this way.

4.75 Way of discerning with clear comprehension (*sampajañña*)

Pāli-Quotation (M-1-72) (M-A-1-265)

According to instructions found in above Pāli Text and commentary, the practising person must discern corporeal and mental *dhammas* only for the purpose of way of discerning with clear comprehension (*sampajañña*), such as while walking forward, while walking backward, etc. In this case, the corporeal *dhamma* means form-aggregate (*rūpakkhandha*). Mind and mental concomitants within each mind moment (*cittakkhaṇa*) are four kinds of mental aggregates (*nāmakkhandhā*). Thus the *meditator* must discern

1. five aggregates while he is walking,
2. five aggregates while he is standing,
3. five aggregates while he is sitting,
4. five aggregates while he is reclining,
5. five aggregates while he is walking forward and backward,
6. five aggregates while he is gazing and side glancing,
7. five aggregates while he is bending and stretching,
8. five aggregates while he is handling bowl, robe, etc ... ,
9. five aggregates while he is eating, drinking, lapping, chewing,
10. five aggregates while he is eliminating faeces, urinating,
11. five aggregates while he is walking, standing, sitting, sleeping, waking, talking, abiding silently etc...,
in order to perform way of discerning with clear comprehension.

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The Buddha preached on the facts relating with deportments, walking, standing, sitting, reclining, so as to intend long duration of deportments.

The Buddha preached on five conditions, i.e., while he is walking forward and backward, gazing, side glancing, bending and stretching so as to intend middle duration of deportments.

The Buddha preached on the facts relating with deportments mentioned in number 11, i.e., walking, standing, sitting, sleeping, waking, so as to intend very short duration of deportments (*khuddakacuppika iriyāpatha*). (*M-A-1-273*)

In this section of *rūpa kammaṭṭhāna*, the *meditator* must emphasize on the corporeal *dhammas* only. It will be presented discerning on mental *dhamma*, discerning on five aggregates and discerning on corporeal and mental *dhammas* suggested by the most Venerable *Mahāsiva Thero* in later, Section (5), *Nāmakamaṭṭhāna, Volume II*.

4.76 The explanations found in *Aṭṭhasālinī aṭṭhakathā*

In order to attain clear understanding on way of discerning on departments and clear comprehension, the explanation of *Aṭṭhasālinī aṭṭhakathā* will be presented as follows.

Pāli Quotation (Abhi-1-177, rūpa kaṇḍa)

Which is that corporeality called bodily expression (*kāyaviññatti*)? Such nature of supporting of the body, such nature of well supporting, such nature of arising of well supportable corporealities, such nature of expression by which the inner desire is to be known by other, such mode which brings forth the nature to be known, such nature which is able to be known, exists in the continuum of a person whose consciousness is any kind of wholesome or unwholesome or indeterminate or walking forward or walking backward or gazing or side glazing or bending or stretching hands, legs etc. This nature is known as bodily expression (*kāyaviññatti*) of that corporeality. (*Abhi-1-177*)

Pāli Quotation (Abhi-A-1-124)

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While the consciousness with desire to walk forward or backward arises, that consciousness produces *cittaja rūpa* (= corporealities produced by mind). During arising of *cittaja rūpa*, such air-element exist within pure octad which consists of the four great elements and four derived corporealities. That air-element supports the whole body (= all kinds of corporeal *dhammas*) which are concomitant arising nature with itself. It maintains well; it brings forth moving; it brings forth walking forward; it brings forth walking backward nature of the latter. (*Abhi-1-124*)

Pāli Quotation (Abhi-A-1-124)

[Those cognitive processes of five doors which are consisting of five-door advertence and mind-door advertence, called two kinds of *āvajjana*, are unable to produce bodily expression. Mind-door-cognitive process which is consisting of mind-door advertence (*mano dvārāvajjana*) only is able to produce bodily expression. Therefore]

Among the air-elements consisting, in those corporeal units produced by mind, those air-elements consisting in corporeal units which are produced by the first consciousness of (7) impulses of mind-door cognitive process, are able to support and maintain the whole body (= all kinds of corporealities) which arises simultaneously with itself, but it is unable to move from here to there. Air-elements consisting in those corporeal units, which are produced by second, etc... consciousness of (7) impulses of mind door cognitive process, are also similar to this way.

Air-elements consisting in those corporeal units which are produced by the last consciousness of (7) impulses of mind-door-cognitive process are able to perform various functions to support and maintain concomitant body (= all kinds of corporeal *dhamma*); to move, to walk forward; to walk backward; to gaze; to glance; to bend; to stretch, due to attaining of supporting cause of air-elements consisting in those corporeal units which are produced by those previous consciousness of (6) impulses of the same cognitive process. Due to presence of ability of air-elements consisting in corporeal units produced by the consciousness of seventh impulse, the function called going can arise, the function called coming back can arise; the function called going and coming back can arise; it brings forth a condition which is deserving to say that “it has reached to one *yojana* (= about 12 miles); it has reached to (10) *yojana* had been reached”. (*Abhi-A-1-124*)

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Pāli Quotation (Mūlaṭī-1-72)

Air-elements consisting in those corporeal units which are produced by the first consciousness of (7) impulses are unable to move all kinds of corporealities. However, it should be known the fact that although it is unable to do like that, those air-elements arise together with bodily expression simultaneously.

It is because the fact that “among (10) directions, such direction is intended to go; it is desired to face such direction with various organs; that air-element support wells those corporealities facing with desired direction; it maintains well the latter. Thus significant gesture which is facing with that direction arises; that significant gesture which usually arises together with inner desire of himself is also known as bodily expression (*viññatti*). Therefore, it can be known the fact that “those air-elements arise together with bodily expression simultaneously. (*Mūlaṭī-1-72*)”

Because of this reason, it is suitable to arise bodily expression by even mind-door advertence in accordance with inner desire to arise special expression corporeality (*vikāya rūpa*). Due to presence of suitable arising like that, it has been explained that (32) kinds of consciousness are able to produce ordinary *cittajarūpa*, deportment and bodily expression. Although bodily expression can be brought forth by mind-door advertence, only when numerous air-predominating corporeal units arise frequently, can it be said that “it has been reached, to one *yojana*; (10) *yojana* etc.”.

It means the fact that it is unable to reach any place with that distance by means of arising of only a few corporeal units which are predominated with the air-element. (*Mūṭī-1-72*)

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Pāli Quotation (Abhi-A-1-125)

For instance_____ In order to convey a loaded bullock-cart with heavy weight which can only be conveyed by (7) pairs of bullocks yoke together with (7) yokes, the first pair of bullocks yoked together, are able to support both yoke and cart well and able to maintain cart leading to it's direction well, but unable to roll wheels up any more. The second pair of bullocks yoked together, etc., are also similar to this way.

After 7th pair of bullocks have been yoked together and the skillful bullock-cart driver sits in front of the cart, handles the ropes tied with those bullocks and touches all of them with a cane stick in order to drive cart. At that time, due to presence of equal force of each bullock, the loaded cart can be conveyed and wheels are also forced to roll up. Then it reaches to a condition which is deserving to say the fact that “the bullock-cart had been conveyed and reached to ten *yojana*, (20) *yojana*”. In this way it should be understood the parallelism of this simile. (*Abhi-A-1-125*)

While a loaded cart is being conveyed by (7) pairs of bullocks yoked together, as previous (6) pairs of bullocks maintain and lead to desired direction, those air-elements consisting in corporeal units which are produced by those previous consciousness of (6) impulses, maintain concomitant corporeal *dhammas* so as not to reduce their ability and lead to desired direction well. However, as previous (6) pairs of bullocks yoked together are unable to roll wheels up, those air-elements consisting in corporeal units which are produced by previous consciousness of (6) impulses are unable to move the whole body (= all corporeal *dhammas*). When the supporting factors of those air-elements consisting in corporeal units which are produced by previous consciousness of (6) impulses are available those air-elements consisting in corporeal units which are produced by consciousness of seventh impulse are able to move (= to arise successively in new places) the whole body. It means like this. (In this case, numerous impulses of mind-door cognitive processes will arise as long as process of walking continuously.)

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4.77 The meaning of special expression corporeality (*Viññatti*)

Pāli-Quotation (Abhi-A-1-125)

Although the air-elements consisting corporeal units which are produced by the first consciousness of (7) impulses are unable to move the whole body (= all corporeal *dhammas*), those corporeal units which are predominated with the air-element arise together with special expression corporality called *viññatti*

simultaneously. It is right ____ If one desires to walk forward, those air-elements consisting in corporeal units which are produced by the first consciousness of impulsion also maintain, support and lead the whole body to forward direction indeed. The nature of leading to forward direction of the whole body is performed by means of special expression corporeality called *viññatti*. It should be recognized the second consciousness of impulsion etc., in similar way.

Among those kinds of corporealities, some kinds of corporealities produced by such mind are also included.

All kinds of corporealities produced by that mind are not special expression corporealities. Actually, there is a significant gesture which is concomitant of air-element produced by mind; which is able to bring forth a factor of maintenance, supporting, leading to desired direction, mobility, of the whole body (= all corporeal *dhammas*). This kind of significant gesture is called “*viññatti*” (= special expression).

That corporeality called “special expression” is not produced by mind while pure octad with nutriment as eighth factor is produced by the latter. (It means that “special expression corporeality” is non-real one with the result that it is not produced by mind.) Although it is not produced by mind, as the Buddha preached the fact that “decaying and death are impermanent *dhamma*, *sañkhata dhamma*, (*sam-1-264*)”, due to presence of static phase (= decaying or *jarā*) and perishing phase (= death or *maraṇa*) of *sañkhāra dhamma* (corporeality, mentality, causes and results), that special expression corporeality can be called *cittasamuṭṭhāna rūpa* (corporeality produced by mind), due to occurrence of significant gesture (*vikāra rūpa*) called special expression of corporeal *dhamma* produced by mind, similarly. (*Abhi-A-1-125*)

Pāli Quotation (Mūlaṭī-1-72)

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= There is a kind of significant mode of the four great elements which are produced by mind, which is able to bring forth the air-element in order to support and move all corporeal *dhamma* called *rūpa kāya* (= the whole body). This kind of significant mode is called “*viññatti*”.

[In *Aṭṭhasālīnī aṭṭhakathā*, it is explained that “significant mode of air-element is called *viññatti*, while “significant mode of four great elements is called *viññatti*”, in *Mūlaṭīkā*. It should be recognized the fact that “in the *aṭṭhakathā*, it is explained only “significant nature” by means of “significant method” (*padhāna naya*), while it is explained both significant and non-significant nature in *ṭīkā*.]

= It is right ____ Due to presence of significant mode of those four great elements produced by mind, the air-element is able to support and move all corporeal *dhammas* called *rūpakāya*.

According to this phrase, “special expression is not produced by mind”, it show that “there is no special expression in the aspect of ultimate reality (*paramatha sacca*)”. This is due to the fact there is no corporeal *dhamma* in the aspect of ultimate reality without apparent cause”. Therefore, it can be known the fact that special expression is not real ultimate corporeality, according to the phrase, “special expression is not produced by mind”.

Due to absence of permanent ultimate *dhamma*, except *nibbāna*, it can not be said that “special expression is *apaccaya dhamma* which is void of cause. That special expression, therefore, is called corporeality produced by mind, due to occurrence of significant mode which is able to know inner desire to other. It should be accepted the fact that special expression corporeality is not only *cittasamuṭṭhāna rūpa* but also derived corporeality of the four great elements, due to occurrence of significant mode of the latter. (*Mūlaṭī-1-72*)

[It means the fact that as that special expression is called *cittasamuṭṭhāna rūpa* by means of indirect way of preaching methodology (*thānupacāra*) the former can be called derived corporeality because it arises apparently depending upon the four great elements.

It is explained by adding the suffix *nāma* with *cittasamuṭṭhānā* in the commentary (*Abhi-A-1-125*), because it is intended to show the fact that “special expression can be termed as *cittasamuṭṭhāna rūpa* by means of *thānupacāra*, a kind of metaphor, in which real term, *cittasamuṭṭhāna* of corporeal units produced by mind called *thāna* (dwelling place), becomes metaphorical term of special expression called *thānī* (dweller).]

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4.78.1 *Manoviññeya dhamma*

(*dhamma which can be known by only mind door cognitive process*)

Pāli Quotation (Abhi-A-1-125)

= According to explanation of the term “*viññāpetīti viññattī*”, due to presence of significant gesture which can be known, it is called *viññattī*. Which is able to be known? The significant gesture or desire of the mind is able to be known. This is the answer.

If a person who is situated at the direction of eye-clear-sensitivity, raises either hand or leg up; shakes either head or eyebrow, this gesture of each kind can be seen by eye-consciousness. But bodily expression (*viññattī*) can no be known by eye consciousness. It can be known by consciousness of mind-door cognitive process (*mano viññāṇa*). It is right ____ Only colour called moving shape can be seen by the eye by means of peculiar gesture of hand etc. Bodily expression, actually, can be known by continuity of consciousness of mind-door cognitive process by means of reasoning that “this person seems to do this function”. (*Abhi-A-1-125*)

Pāli Quotation (Mūlaṭī-1-72,73)

According to the phrase, “*kāreti maññe*” (= “this person seems to have desire to do this function”), such inner desire (= such bodily manner) can be known through bodily expression (*viññattī*) which is deserving to know by following consciousness of eye-door cognitive process and mind-door cognitive process which are causes of taking the object of colour. Bodily expression shows its ability of expression by knowing that inner desires (= that bodily manner).

This is because, such knowing that “this tree seems to have desire to do this function”, can not arise by seeing movement of a tree, etc., which lacks bodily expression.

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It is right ____ Only coming in contact with visible-object is the function of seeing-consciousness (*cakkhu viññāṇa*). Taking the object of special expression called movement associated with inner desire is actually, not the function of seeing-consciousness. Although seeing-consciousness is unable to know special expression associated with inner desire, due to presence of very rapid function of mind, worldly person who are unable to know the significance of ultimate *dhamma*, suggest that special expression corporeality can be seen by seeing-consciousness. As “worldly person without eye of wisdom is unable to know significant difference between two kinds of cognitive processes, i.e., seeing-consciousness of eye-door cognitive process which arises by means of coming in contact with brown colour and the consciousness of mind-door cognitive process which arises by means of knowing as brown colour, the bodily expression corporeality which arises simultaneously with mind; which is significant gesture; which is able to support and move the whole body (= all corporeal *dhammas*), can be known by consciousness of mind-door cognitive process which is misunderstood as seeing-consciousness of eye-door cognitive process after taking the object of special expression corporeality. Then these kinds of knowing that “this person seems to have desire to do this function, this intention is that person’s desire,” is arisen consequently. (*Mūlaṭī-1-72, 73*)

4.78.2 The cognitive process that knows bodily expression (*viññattī*)

Pāli QuotaitonPāli verse page 760 vol I

There are four successive cognitive processes through which bodily expression can be known as follows.

1. seeing-consciousness of eye-door cognitive process which is able to know only colour,
2. consciousness of following mind-door cognitive process which are able to know previous colour object (*tadanuvattika manodvāravīthi*),
3. consciousness of mind-door cognitive process which are able to know bodily expression (*viññattī*),

4. consciousness of mind-door cognitive process which are able to know inner desire through bodily expression,

In this case, according to the words “*vaṇṇaggahaṇānusārena*”(Mūlaṭṭī-1-72), it shown that those successive processes which follow visible-object are seeing consciousness of eye-door cognitive process and consciousness of mind-door cognitive process.

According to this phrase “*gahitāya viññattiyā*” (Mūlaṭṭī-1-72), it shows number (3) mind-door cognitive process which is the cause of knowing as bodily expression.

According to these phrases, “*yam karaṇam viññātabbam, tassa vijjānana*” (Mūlaṭṭī-1-72), it shows number (4), mind door cognitive process which knows inner desire through bodily expression.

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4.78.3 *Kāretimaññe* (Abhi-A-1-125)

According to the phrase, “this person seems to have desire to do this function”, it shows how the seer comprehends inner desire of the person who moves hand, leg etc. According to this phrase, “*kāreti maññe*”, bodily expression corporeality which is the source of knowing of inner desire has also been comprehended, due to showing like that. It is right ____ It should be recognized the fact that the inner desire of the person who moves hand, leg, etc., is comprehended by consciousness of fourth mind-door cognitive process after bodily expression corporeality had been known by third mind-door cognitive process, which follows the second mind-door cognitive process knowing previous visible object which is taken by the first seeing-consciousness of eye-door cognitive process.

4.78.4 Clarification by comparison

Pāli Quotation (Abhi-A-1-125, 126)

It will be clarified by the following comparison. ____

In the forest during summer time, people usually make symbols tying palm leaf, etc., up on top branch of tree with intention that “everyone can know that there is water in this place by this symbol”.

There is a flag at the entrance of pub.

Furthermore ____ the wind causes shaking of high tree. When the fish moves under surface of water, small swirls will be arisen. Along with the both sides of upper drainage basin, grasses, leaves and rubbish were left after heavy flood.

According to mentioned above, palm leaf, flag, shaking of tree, swirl, grasses, leaves and rubbish can be seen by seeing-consciousness of the eye-door cognitive process for every person with visible eye. Due to seeing by that ways, although it is invisible by seeing-consciousness, one can reason these facts ____

1. there is water in this place with tied palm leaf,
2. there might be alcohol in this place with flag,
3. this tree might be shaken by wind,
4. there might be a fish in the water,

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5. it might be a phenomenon that about this range of drainage basin had been flooded, etc., through consciousness of mind-door cognitive process.

Similarly, bodily expression can not be seen by the seeing-consciousness but by the consciousness of mind-door cognitive process. It is right ____ the visible-object can be seen by the seeing-consciousness of eye-door cognitive process through hand’s significant gesture etc. Bodily expression, actually, can be known by reasoning of continuity of consciousness of mind-door cognitive process and it is comprehended that “this person seems to have desire to do this function and this function also”. (Abhi-A-1-125, 126)

The palm leaf tied up on top branch of tree in the forest during summer time and the flag set up at the entrance of pub, etc., are similar to visible-object of moving hand. After those palm leaf, flag, etc., had been seen, comprehension on the presence of water, alcohol, etc., is similar to comprehension on bodily expression

by means of mind-door cognitive process after the seeing-consciousness together with eye-door cognitive process and successive following mind-door cognitive processes which know the colour object. This is a parallelism drawn roughly between them. There are more detailed cascade of cognitive processes had been explained in *Mūlaṭṭkā* as follows.

Pāli Quotaiton (Mūlaṭṭ-1-73)

The meaning of this subcommentary is as follows.

When the palm leaf tied up on top branch of tree, etc, has been seen,

1. eye-door cognitive process (*cakku-dvāra vīthi*) which is able to know visible-object of palm leaf etc and
2. mind-door cognitive process which is able to know previous visible-object taken by eye-door cognitive process, arises successively. Just after that mind-door cognitive process called *tadanuvattika manodvāra vīthi*,
3. successive number (3) mind door cognitive process which is impossible to be understood for worldly persons without eye of wisdom, is able to know correlation between symbol of palm leaf, etc., and presence of water.

It should be recognized the fact that correlation between symbol of palm leaf etc., and presence of water which is known by number (3) mind-door cognitive process, and comprehension on recognition mark of presence of water after symbol of palm leaf, are similar to comprehension on bodily expression with inner desire by two successive mind-door-cognitive processes respectively.

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It will be continued.____ Regarding to the phrase, “the water would be present in this place”, it should be recognized the fact that the presence of water is deserving to comprehend by successive mind-door cognitive process which follows previous mind-door cognitive process, i.e., the process of knowing visible-object, due to presence of correlation with water etc... With regard to knowing that water etc., it should be recognized the fact that mode of that symbol of presence of water had been comprehended.

Then it should be recognized the fact that relation of determinative dependence is previous mind-door cognitive process which takes the object of correlation for either mind-door cognitive process which takes the object of gesture arisen in this body-door (= bodily expression) in the aspect of subject of comparison (*upameyya*) or mind-door cognitive process which takes the object of water etc.. in the aspect of object of comparison (*upamāna*).

In those explanations of above sub-commentary _____

With regarding to the phrase, “*tālapaṇṇādirūpāni dīssvā*” (= after colour object of palm leaf, etc., has been seen), it shows eye-door cognitive process and successive mind-door cognitive process which continues to take that previous colour object.

With regarding to the phrase, “*tadanantarappavattāya manodvāravīthiyā*” (= by mind-door cognitive process which is contiguous to that two kinds of cognitive processes), it shows mind-door cognitive process which comprehends correlation between palm leaf and water, and mind-door cognitive process which comprehends the fact that palm leaf is recognition symbol of presence of water.

With regarding to the phrase, “*udakādiggahaṇam*”, (= comprehension on the presence of water ..etc..,) it shows mind-door cognitive process which comprehends the nature of presence of water. This kind of mind-door cognitive process is similar to mind-door cognitive process which comprehends inner desire of person who shows hand’s shake etc.

With regarding to the phrase, “*udakādisahacārippakāratam saññāṇākāram gahettvā udakādiggahaṇam viya*” (= As taking the object of usual occurrence of palm leaf, etc., associated with water, etc., and the object of presence of water through recognition symbol of that water etc..), it shows the fact that mind-door cognitive process which takes the object of deduction by which comprehends the fact that palm leaf, etc, usually occurs together with water, etc., and mind-door cognitive process which takes the object of recognition symbol of that water etc., are similar to mind-door cognitive process which comprehends bodily expression. It should be recognized the fact that “in order to comprehend bodily expression, another kind of mind-door cognitive process which comprehends correlation between hand’s shake and desire to come is also present”. That kind of mind-door cognitive process is not included in above mentioned verse, “*rūpam pathamacittena*” etc ... According to these words, there is also one kind of cognitive process. If the palm leaf

which is recognition symbol for “presence of water”, is seen, it can be remembered on correlation between palm leaf and water.

The cognitive process which recollects that previous correlation is called *purimasiddha sambandhaggahaṇa vīthi*. It should be recognized similarly on the recollection of previous correlation between hand’s shake and desire to come in this way.

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4.78.5 Explanation by another way

* *Atha panātiādīnā viññattiyā anumānena gahetabbatam dasseti. (Anuṭṭī-1-79)*

With regarding to the phrase, “*manodvāraviññāṇena gahite tasamin cittena saheva anuparivatte kāyathambhanavikāra copanasankhāte*” (*Mūlaṭṭī-1-73*), it shows special expression called *viññatti* is deserving to be known directly by consciousness of mind-door cognitive process. Furthermore, it is explained on bodily expression which can be known by deductive reasoning (*anumāna*) as follows.

In other words, although bodily expression is not taken directly as an object of consciousness of mind-door cognitive process, the former is able to benefit for the cognitive process which comprehends inner desire called gesture of body-door in order to take previous experienced correlation by means of efficiency of relation of determinative dependence (*upanissaya paccaya*). It is because it is impossible to arise mind-door cognitive process which arises together with inner desire and bodily expression; which is contiguous process of mind-door cognitive process taking visible-object; which comprehends inner desire of person who shows hand’s shake, in the absence of bodily expression with inner desire of that person.

[It is a question that how bodily expression is able to benefit cognitive process which takes object of inner desire called gesture of body-door although it is not deserving to take as direct object of mind-door consciousness. The answer is _____ “If any one has desire to come, he shows hand’s shake”, for that instance, by means of efficiency of relation of determinative dependence of mind-door cognitive process which recollects correlation between “desire to come” and “hand’s shake”, bodily expression can be the cause of comprehension on inner desire called gesture of body-door nevertheless it is directly taken by the mind-door consciousness. While hand is shaking, the shape of hand arises together with bodily expression. That bodily expression, in turn, arises together with inner desire of person who shows hand’s shake. In the absence of bodily expression, it is impossible to arise mind-door cognitive process which comprehends inner desire; which is contiguous process of eye-door cognitive process and mind-door cognitive process called *tadanuvattika manodvāravīthi*. It, therefore, means that “special expression called *viññatti* benefits for arising of cognitive process which comprehends inner desire called gesture of body-door by means of efficiency of relation of natural determinative dependence (*pakatūpa nissaya*) nevertheless it is directly taken by the mind-door consciousness. With regarding to these words, it shows that special expression called *viññatti* is deserving to know by deductive reasoning on inner desire.

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This is the meaning of explanations found in *Mūlaṭṭikā*. However, it is instructed to discern and keep in mind all kinds of both real and non-real corporeal *dhammas* commonly in the *nāmarūpapariccheda ṇāṇa* in *Visuddhimagga-2-225*. Whereas the mind-door consciousness of practising *meditator* who is able to discern and keep in mind both corporeal and mental *dhammas* up to the field of ultimate reality, is possible to take the object of bodily expression directly. It should be recognized on the fact that above explanation of *Mūlaṭṭikā Sayadaw*, “special expression called *viññatti* is deserving to be known by deductive reasoning on inner desire”, refers to worldly persons who are unable to see the ultimate corporeality by insight. It should be reviewed on the word of *Mūlaṭṭikā*, “*Aviññāyamānantarāya*” (*Mūlaṭṭī-1-73*).

As it is apparent that “palm leaf is recognition symbol of presence of water without special regard to it but by means of arising of mind-door cognitive process that comprehends water contiguously after cognitive process which comprehends visible-object of palm leaf etc., during showing hand’s shake, bodily expression (*viññatti*) is also apparent by means of deductive reasoning (*anumāna*), due to contiguous arising of mind-door cognitive process which comprehends inner desire just after arising of mind-door cognitive process which comprehends hand’s shake. With regarding to the phrase, “this person seems to have desire to

do this function”, it, therefore, means the fact that the commentary explained that bodily expression (*viññatti*) is also apparent by means of deductive reasoning (*anumāna*), due to comprehension on inner desire accordingly.]

4.78.6 The *dhamma* that should be known

Pāli-Quotation (Abhi-A-1-126)

It will be continued. _____ This bodily expression corporeality is known as *viññatti*, due to not only the comprehensible nature but also the nature that should be known. [With regarding to this phrase, it should be recognized that it showed “*viññāyatīti viññatti*”, (= It is known as *viññatti*, due to occurrence of nature that should be known), which is a kind of grammatical interpretation.]

For instance _____ The bodily expression is apparent in at least animal behavior. It is right. _____ If a group of domestic dogs, foxes, crows, cows, etc., in such place are shown by an aggressive gesture with something, such as stick, stone piece etc., they comprehend that “this person seems to have desire to beat or throw” and flee away from here to there.

Then, that bodily expression is unobvious in such time for other’s mind who is separated by wall, partition, etc. Whereas it is unobvious in such moment while separation of that wall, partition is present. Though it is unobvious one for that moment, it is known as bodily expression (*viññatti*), due to occurrence of obvious nature for faced person’s mind. (*Abhi-A-1-126*)

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Pāli-Quotation (Mūlaṭī-1-73)

With regarding to the phrase, “this person seems to have desire to beat or throw”, (*Abhi-A-1-126*), it shows obvious arising of the bodily expression (*viññatti*), due to comprehension with inner desire of beater or thrower. It is right _____ It is actually, impossible to comprehend inner desire, unless that bodily expression is obvious.

With regarding to the phrase, “it is known as bodily expression (*viññatti*), due to occurrence of obvious nature for faced person’s mind”, (*Abhi-A-1-126*), as it is finished to explain the fact that due to absence of face to face direction, the visible-object, etc ... which never strike eye-clear-sensitivity and *bhavanga* mind-clearness, is the *dhamma* that should be known by seeing-consciousness (*cakkhuvīññeya dhamma*), it is also finished to explain bodily expression called *viññatti*, which is a kind of genuine nature, by two kinds of interpretations,

1. *viññāpetīti viññatti* = it is known as *viññatti*, due to occurrence of comprehensible nature,
2. *viññāyatīti viññatti* = it is known as *viññatti*, due to occurrence of nature that should be known, similarly.

That bodily expression which arises together with mind, is comprehensible to bring forth walking forward, etc., without desire to be known by other. Bodily expression, itself is also should be known and it is deserving to know. It should be recognized bodily expression with two varieties.

4.79.1 Mode of arising of movement

Pāli Quotation (Abhi-A-1-126)

There is a question in this case, that whether three kinds of corporeal *dhammas* produced by *kamma*, temperature, nutriment, are moving or not, while all corporealities produced by mind (call corporeal units produced by mind) are moving. The answer is that _____ those corporeal *dhamma* produced by three origins will be moved as well as all corporeal *dhamma* produced by mind. There are the same nature of arising of the former which always follows all corporeal *dhammas* produced by mind.

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It will be clarified by parallelism.____

When heavy water current flows along with a stream or river from high mountain, dry sticks, dry leaves, dry grasses etc., which falled into water have the same phenomenon with water current.

It should be understood this parallelism with simile in which when that water current stops they will be stopped and when the former flows they will be flowed.

Thus it should be recognized that among all kinds of corporealities produced by mind, this bodily expression corporeality is known as *kāyakamma dvāra* (= the function of body-door). (*Abhi-A-1-126*)

4.79.2 The meaning of movement

desantaruppatti hetubhāvena, (Mūlaṭī-1-72)

The nature of corporealities is indeed, the process in which they perish away at the same place where they arise just after arising phase. It is no time to move from one place to another. However, if there are producing causes of corporealities apparently, those benefit production of new ones even though old ones perished away. The movement, indeed, means the successive arising of new corporeal units in another place without arising in previous place. That kind of production of new corporeal units is caused by ability of the air-element consisting in corporal units produced by seventh consciousness of impulsion which are supported by the air-element consisting in preceding corporeal units produced by mind. If corporeal units produced by mind arise in new places, those corporeal units produced by *kamma*, temperature, nutriment also arise that new places concomitantly. Worldly persons usually misunderstand on that inconstant arising in different places as “movement”.

Therefore, if the practising person discerning on deportment (*iriyāpatha*) and clear comprehension (*sampajañña*) reaches to this sage of *rūpakammaṭṭhāna*, he must discern and keep in mind previously

1. conveyable corporeal *dhammas*, and
2. conveyed corporal *dhamma*,
in other words,
 1. corporeal *dhammas* which are able to support and maintain the whole body
 2. the whole body (= all kinds of corporealities) which are supported and maintained,

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in other words,

1. significant corporealities of deportment (= corporealities with special expression)
2. non-significant corporealities produced by four origins (= all kinds of corporealities produces by *kamma*, mind, temperature, nutriment, except corporealities with special expression),

in order to reach the field of ultimate reality by penetrative knowledge which is able to break down compactness of corporeality. It will be continued to present way of discerning on five-aggregates related with those deportments (*iriyāpatha*) and clear comprehension (*sampajañña*) in the next section, Volume 2. *Nāmakammaṭṭhāna*.

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*
(PRACTICE ON MENTALITY)

VOLUME II

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Section of *nāmakammaṭṭhāna*1. Chapter on way of keeping in mind mentality (*arūpapariggaha*)Mental *dhammas* which are discerned objects of *vipassanā* knowledge

Due to presence of both preaching by the Exalted One in *Aparijānana Sutta*, *Saḷāyatana Vagga Samyutta (Sam-2-249, 250)* that “unless all kinds of corporeal and mental *dhammas* are known and seen penetratively through three kinds of full understanding, viz., full understanding on objects, full understanding on propagation of knowledge, full understanding on abandonment, suffering of rounds of rebirth can never be extinguished” and preaching in the commentary called *Aṭṭha-sālinī pp 271, Visuddhi Magga-2-300, 301* that “the Noble Path-Knowledge called emerging (*vuṭṭhāṇa*) can not arise performing *vipassanā* practice on pure corporeal *dhammas* or pure mental *dhammas*; and then it is, therefore, instructed that alternate discerning on corporeal *dhammas* sometimes and mental *dhammas* sometimes must be performed, the righteous *meditator* who wants to extinguish suffering of rounds of rebirth must discern, keep in mind mental *dhammas* too, continuously. Mental *dhammas* which must be discerned and kept in mind continuously are explicit in *Visuddhi Magga* and *Mahāṭṭkā* as follows:_____

Pāli Quotation (Vs-2-223) (Mahāṭṭ-2-352, 353) (Abhi-A-2-241)

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The essences of above commentaries and sub-commentary are as follows:_____

As mentioned in the volume I, *rūpakammaṭṭhana*, in the continuum of practicing *meditator* who has well discerned and kept four great elements, (24) derived corporealities which are occurring in (6) doors and (42) bodily parts in mind by penetrative knowledge, mental *dhammas* become apparent by means of base-door called eye-door, ear-door, nose-door, tongue-door, body-door, mind-door.

Those mental *dhammas* also become apparent by means of bases called eye-base, ear-base, nose-base, tongue-base, body-base, mind-base. However the commentator Sayadaw explained that mental *dhammas* must be kept in mind by means of base-door with taking into heart in a way that “keeping in mind mental *dhammas* by means of base-door has no confusion”.

Seeing consciousness together with (7) mental concomitants, contact (*phassa*), feeling (*vedanā*), perception (*saññā*) volition (*cetanā*), one-pointedness (*ekaggatā*), vitality (*jīvita*), attention (*manasikāra*), totally (8) mental *dhammas* arise depending on the eye-base (*cakkhuvatthu*). Similarly respective consciousness, hearing-consciousness etc., together with (7) mental concomitants arise depending on remaining bases, ear-base (*sotavatthu*) etc. At the heart-base, however, all kinds of consciousness of cognitive processes which know (6) objects appropriately, excluding fivefold consciousness, seeing-consciousness etc., arise depending on it. Those mental *dhammas*, *paṭisandhi*-consciousness, *bhavanga*-consciousness, death-consciousness also arise depending on heart-base. Therefore, if mental *dhammas* are kept in mind according to depended base, it might have got confusion for the heart-base, due to all kinds of consciousness which know (6) kinds of objects appropriately arise depending on it. The commentator Sayadaw, therefore, instructed to discern according to base-door, i.e., mental *dhammas* of eye-door cognitive process etc., so as not to have got confusion. It will be presented on door-wise system of keeping mental *dhammas* in mind in accordance with instruction of above commentaries.

Mental *dhammas* which are deserving to keep in mind are...

1. two-fivefold-consciousness10,
2. mind-element called five-doors-adverting and two receiving3,
3. mind-consciousness-element.....68, totally in mundane consciousness81 kinds.
4. *sabbacittasādhāraṇa* (=mental concomitants which associate with all kinds of consciousness), i.e., contact, feeling, perception, volition, one pointedness, vitality, attention (the last three are called *cittatthitī*. These are said in generally. Especially every mind moment together with associating mental *dhammas* must be kept in mind by breaking down four kinds of compactness called *ghana* of mentality. Among those mundane consciousness mental *dhammas* of absorption called lofty consciousness (*mahaggata citta*) arise apparently in the continuum of persons with absorption called *jhānalābhī* only.

Supra-mundane consciousness, actually, can not be reached into insight of both the person with vehicle of pure *vipassanā* (*suddha vipassanāyānika*) and the person with vehicle of *samatha* absorption (*samathayānika*), due to lack of attainment of those supra-mundane *dhammas* yet.

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Mere functioning consciousness (*kiriya citta*)-to be noticed _____

In above commentary, *Visuddhi Magga* expresses (81) kinds of mundane consciousness through counting method sweepingly. Among those consciousness, advertent consciousness, five-doors advertent and mind-door advertent, are rootless mere functioning consciousness (*ahetuka kiriya citta*). They are designated as *kiriya*, due to mere advertent on object. Those two mere functioning consciousness can arise in the continuum of both worldly persons (*puthujana*) and fulfilling persons (*sekkhapuggala*), too.

Remaining mere functioning consciousness, viz.,

1. humorous consciousness (*hasituppada citta*)(1) kinds
2. great mere functioning consciousness(8) kinds
3. fine-material sphere mere functioning consciousness...(5) kinds (pentad method)
4. Immaterial sphere mere functioning consciousness...(4) kinds. Totally in (18) kinds can arise in the continuum of Arahant only. It should, therefore, be recognized those (18) kinds of mere functioning consciousness are not included in mental *dhammas* which are discerned objects of *vipassanā* knowledge of worldly person and fulfilling person.

1.2 āyatanadvāra-kammadvāra

Pāli Quotation (Mahāṭṭ-2-410)

In the noble teaching there are two kinds of usage of *dvāra* (door), i.e., *āyatanadvāra*, *kammadvāra*. Three kinds of doors, i.e., body-door (*kāyadvāra*), verbal-door(*vacīdvāra*), mind-door (*manodvāra*), are *kammadvāra* (action-door). Six kinds of doors, i.e., eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, are *āyatanadvāra* (base-door).

Kāyadvāra (body-door)___ As mentioned previously in *rūpakammaṭṭhana*, *Volume I*, according to explanation found in (*Abhi-A-1-126*), bodily expression corporeality

(*kāyaviññattirūpa*) which is inclusive in corporeality produced by mind (*cittasamuṭṭhāna rūpa*) is called *kāya-kammadvāra* (bodily action door). The term, *kāyakammadvāra*, must be inferred as bodily expression corporeality.

Then *kāyadvāra* (body-door) is included in (6) kinds of base-doors (*āyatanadvāra*) again. That term *kāyadvāra*, must be inferred as *kāyapasada* (body-transparent-element) which is inclusive in five kinds of transparent corporealities. It is called body-door (*kāyadvāra*), due to occurrence of factor of arising of consciousness of body-door-cognitive process.

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Mind-door (*manodvāra*)_____ The basic meaning of *manodvāra*, which is inclusive in *kammadvāra*, is as follows:_____

1. “*ayam nāma mano manodvāram na hotiti na vattabbo. (Abhi-A-1-129)*
2. *tebhūmakakusalākusalo ekūnatimsavidho mano manokammadvāram nāma. (Abhi-A-1-130)*

1. All kinds of consciousness are called *manodvāra* (mind-door). It is, due to occurrence of factor of arising of action (*kamma*) called volition (*cetanā*). The volition is a mental concomitant which associates all consciousness (*sabbacitta sādharmaṇa*). Due to ability to arise that volition in the presence of benefiting of efficiency of relation of compatibility by consciousness, all kinds of consciousness are factor of arising of volition, resulting in designating as *manodvāra* (mind-door).

2. Due to occurrence of factor of arising of these two kinds of wholesome volition and unwholesome volition, viz.,

Unwholesome volitions which associate some unwholesome deeds, i.e., strong desire on object (*abhijjhā*), ill-will which desire to destroy beings (conditioned things) (*vyāpāda*) (= anger called *dosa*), wrong view (*micchādiṭṭhi*) and _____

Wholesome volitions which associate some wholesome deeds, i.e., non-desire on object (*anabijjhā*), loving-kindness which desire to non-destruction of beings (conditioned things) (= *avyāpāda = mettā = adosa*), right view (*sammādiṭṭhi*) etc., _____

(29) kinds of wholesome impulses and unwholesome impulses which are existing in three spheres, sense-sphere, fine-material sphere, immaterial sphere are called *manodvāra* (mind-door). (*Abhi-A-1-129, 130*)

Then the basic meanings of *manodvāra* which is inclusive in (6) kinds of base-door (*āyatanadvāra*) are of three kinds as follows. _____

1. The life-continuum mind-clear-element is also called *manodvāra*.
2. The life-continuum mind-clear-element together with mind-door-advertence (*āvajjana*) are called *manodvāra*.
3. The heart-base-corporeality is also called *manodvāra* through metaphorical usage called *thānyūpacāra* (= depended place is metaphorically called instead of dweller)

Above three kinds are called *manodvāra*, due to occurrence of factor of arising of mental *dhammas* of mind-door cognitive process or mind-consciousness.

In this section of *nāmakammaṭṭhāna*, according to these terms, *kāyadvāra*, *manodvāra*, it should be inferred as base-door (*āyatanadvāra*) only. (See PAGE-31, this volume etc.)

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1.3 Three ways of keeping *nāmakammaṭṭhāna* in mind

Pāli Quotation (Vs-2-226)

(M-A-1-280, 281, Di-A-2-314, Abhi-A-2-252)

(Mahāṭṭ-2-470) (M-ṭṭ-1-370)

The essence of above commentaries, sub-commentaries is as follows.____

As mentioned in *rūpakammaṭṭhāna*, volume I, in the continuum of righteous *meditator* who has kept corporeal *dhammas* in mind well and clearly, mental *dhammas* become apparent through any kind of these three state of affairs, viz.,

1. by means of contact (*phassa*)
2. by means of feeling (*vedanā*)
3. by means of consciousness (*viññāṇa*).

abhinivesa ____ The functions of *nāmarūpapariccheda* (=distinguishing, keeping in mind corporeal and mental *dhammas* which are worth performing before *vipassanā* knowledge) are called *vipassanā bhinivesa* (= taking into heart objects of *vipassanā* knowledge). Taking into heart corporeal *dhamma* is called *rūpe abhinivesa* while taking into heart mental *dhamma*, *arūpe abhinivesa* respectively. Taking into heart causal and resultant *dhammas* is also inclusive in this section of *abhinivesa*. Those causal and resultant *dhammas* are, indeed, piles of causal corporeality-mentality and resultant corporeality-mentality only.

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In this section of *nāmakammaṭṭhāna*, there are three ways of taking into heart, viz.,

1. by means of contact (*phassa*)
2. by means of feeling (*vedanā*)
3. by means of consciousness (*viññāṇa*).

If it is explicit again, it is as follows: _____

After keeping *rūpakammaṭṭhāna* (= corporeal *dhamma*) in mind through

1. either brief account of four great elements or
2. detailed account of four great elements,

in the insight of some *meditators*, the contact (*phassa*) which is the nature of impinging of mind and mental concomitants on object of that corporeal *dhamma* previously, which arises by striking on that object called corporeal *dhamma* is apparent.

In the insight of some *meditator*, however, the feeling (*vedanā*), which arises by experiencing on that object called corporeal *dhamma*, is apparent.

In the insight of some *meditator*, the consciousness (*viññāṇa*) which knows discriminately after distinguishing object called that corporeal *dhamma*, is apparent.

Among those three persons,____ the contact (*phassa*) is apparent in the in sight of such righteous *meditator* and then that person with apparent contact also distinguishes, keeps in mind only *phassa-pañcamaka dhamma* (= phenomena with the contact as fifth factor) after bearing mind in a way that “not only contact but the feeling which experiences taste of that object also arises together with that contact; the perception (*saññā*) which is capable of making mental note on that object also arises simultaneously; the volition (*cetanā*) which is capable of exhorting associating mental *dhammas* so as to reach on that object also arises; the consciousness (*viññāṇa*) which is capable of discriminating (=which is different from knowing by wisdom-perception) also arises.”

The feeling (*vedanā*) is apparent in the insight of such *meditator* and then that *meditator* with apparent feeling also distinguishes, keeps in mind only *phassa-pañcamaka*

dhamma (= phenomena with the contact as fifth factor) after bearing mind in a way that “not only feeling but the contact, which arises by touching on that object only, also arises together with that feeling; the perception (*saññā*) which is capable of making mental note on that object also arises simultaneously; the volition (*cetanā*) which is capable of exhorting associating mental *dhammas* so as to reach on that object also arises; the consciousness (*viññāṇa*) which is capable of discriminating (=which is different from knowing by wisdom-perception) also arises.”

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The consciousness (*viññāṇa*) is apparent in the insight of such *meditator* and then that *meditator* with apparent consciousness also distinguishes, keeps in mind only *phassa-pañcamaka dhamma* (= phenomena with the contact as fifth factor) after bearing mind in a way that “not only consciousness but the contact, which arises by touching on that object only, also arises together with that consciousness; the feeling which experiences taste of that object also arises; the perception which is capable of making mental note on that object also arises simultaneously; the volition (*cetanā*) which is capable of exhorting associating mental *dhammas* so as to reach on that object also arises.” (*M-A-1-280, 281 etc.*)

1.4 All mental *dhammas* must be kept in mind

Due to presence of the preaching of the Exalted One that.....

(1) *sabbam bhikkhave abhiññeyyam. (Sam-2-258, khu-9-6)*

= all kinds of corporeal and mental *dhammas* are worth penetrative realizing and

(2) *sabbañca kho bhikkhave abhijānam. (Sam-2-250)*

= if all kinds of corporeal and mental *dhammas*, *Bhikkhus*..., can be realized penetratively (suffering of rounds of rebirth will be extinguished.) etc.,

The commentator Sayadaw who wants to direct the fact “ all corporeal and mental *dhammas*, which are called *sammasanupaga dhamma*, which are deserving to be distinguished, kept in mind previously, says above words, although only any kind of three *dhammas*, called contact, feeling, consciousness is apparent in the insight of various *meditator* as mentioned above.

In above explanations of commentary, the way of explanation that “only *dhammas* with the contact as fifth factor (*phassapañcamaka dhamma*) must be distinguished and kept in mind,” is called the significant method (*padhānanaya*). If contact, volition which are significant factors must be kept in mind, remaining associating mental *dhammas* which are non-significant factors within every mind moment must also be kept in mind. It is because contact and volition which are formation *dhammas* are taken and all kinds of ultimate elements of formation aggregate must be inferred sweepingly. Furthermore, the volition is significant factor in those *dhammas* of formation aggregate. In *suttanta bhājanīya* method of preaching, *Vibhanga*, there is an olden example that during preaching on formation aggregate, only the volition is preached significantly although remaining (4) aggregates, excluding formation aggregate, are preached differentially. (*M-ti-1-370*)

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According to specification of above commentary, sub commentary, during keeping mental *dhammas* in mind, through any kind of three *dhammas*, contact or feeling or consciousness as beginning, not only any kind of those three *dhammas* but all associating mind and mental concomitants must also be kept in mind. It is also conformity with

Aparijānana Sutta, Saḷāyatana Vagga Samyutta, as mentioned previously in the section of An Auspicious Night, Volume I.

1.5 An important rule which must be followed respectfully

During keeping mental *dhammas* in mind, the person with vehicle of *samatha* can keep in mind both factors of absorption and associating *dhammas* of absorption within same mind moment as beginning. Afterwards underived corporealities and derived corporealities within the heart, which are depended bases of those mental *dhammas* of absorption must be kept in mind continuously. (See *Vs-2-222*)

Then the person with vehicle of *samatha*, if he wants to continue to keep sensual mental *dhammas* in mind, must be finished to distinguish and keep in mind *rūpakammaṭṭhāna*. The person with vehicle of pure *vipassanā* called *suddha vipassanā yānika* has to keep sensual mental *dhammas* in mind previously, due to inability to keep mental *dhammas* of absorption. If he wants to keep sensual mental *dhammas* in mind in that way, he must be finished to distinguish and keep in mind *rūpakammaṭṭhāna* beforehand.

In the commentary of *Mūlapaṇṇāsa*, it is explained that...

samkhittena vā vitthārena vā pariggahite rūpakammaṭṭhāne... (M-A-1-280)

= When *rūpakammaṭṭhāna* has been kept in mind through in brief method or detailed method... (*M-A-1-280*)

Furthermore_____ in the commentary called *Aṭṭhasālinī* (271), the Noble Path-Knowledge can not be reached by performing *vipassanā* practice on pure corporeal *dhamma* or pure mental *dhamma*. It is, therefore, explained that the practicing *meditator* who has performed *vipassanā* practice on underived corporealities and derived corporealities must continue to perform *vipassanā* practice on mental *dhammas* too” as follows:_____

Pāli Quotation (Abhi-A-1-271)

Therefore feeling, perception, formation consciousness, which arise by taking object of corporeal *dhamma* are also discerned as *anicca* etc., by distinguishing as “this is mental *dhamma*”. (*Abhi-A-1-271*)

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According to this instruction, the practicing *meditator* who is beginner in *vipassanā* practice must discern four mental aggregates which arise by taking object of corporeal *dhamma* as beginning.

Mental *dhammas* which arise by taking object of mental *dhammas* can also be kept in mind. However it should be recognized those *dhammas* seems to be difficult to keep in mind beforehand, resulting in no instruction to perform that way. When the righteous *meditator* reaches into *vipassanā* stage it is instructed to discern mental *dhammas* which arise by taking object of mental *dhammas* again in Non-corporeal septet method (*arūpasattakanaya*). (*Vs-2-261*)

Furthermore_____ (mass of concept, man, woman, person, being, gold, silver etc,) mental *dhammas* which arise by taking objects of (mass of concept, man, woman, person, being, gold, silver etc,) can also be kept in mind. Concept (*paññatti*) must not be discerned in this case but ultimate mental *dhammas* which arise by taking object of concepts must be discerned. In the aspect of *vipassanā* practice, however, both object which should be known and *ārammanika dhamma* which is capable of taking object must be discerned as object of *vipassanā* practice and then it is instructed to keep mental *dhammas* which arise by taking

object of corporeal *dhamma* in mind as beginning. Those persons with vehicle of *samatha* can discern, keep in mind mental *dhammas* of absorption called *jhānadhamma* which arise by taking object of concepts, *kasiṇa* concept etc.

Furthermore_____ in the commentary called *Visuddhi Magga* it is explained significantly that the practicing *meditator* who wants to keep mental *dhamma* in mind must already finish to keep corporeal *dhamma* in mind as follows:_____

Pāli Quotation (Vs-2-227)

It will be explicit continuously. In this way only the practicing *meditator* who has finished to keep corporeal *dhamma* in mind well and clearly should like to endeavour to distinguish, keep in mind mental *dhammas* because mental *dhammas* become apparent through three factors, in the next method any kind of three factors of manifestation of mental *dhammas*, viz.,

1. mental *dhammas* become apparent through the contact as beginning,
2. mental *dhammas* become apparent through the feeling as beginning,
3. mental *dhammas* become apparent through the consciousness as beginning in the insight of only that practicing *meditator* who has fulfilled to distinguish and keep in mind corporeal *dhammas* well and clearly.

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The righteous *meditator* who has not fulfilled to distinguish and keep in mind corporeal *dhamma* ought not endeavour to distinguish and keep in mind mental *dhamma*. If he does, the disadvantages will be as follows:_____

Merely appearance in the insight some ways i.e.,

1. only an element, air-element which as “pushing and moving nature of the air-element is corporeal *dhamma*: the nature of knowing is mental *dhamma*; “ etc.,
2. only two kinds of corporeal elements, the air-element, the fire-element etc., such as “pushing and moving nature of the air-element is corporeal *dhamma*; hotness and coldness is corporeal *dhamma*; the nature of knowing is mental *dhamma*”_____

if the *meditator* endeavours to keep mental *dhamma*, such as knowing, feeling etc., in mind after giving the function of keeping in mind corporeal *dhamma* up, his advancement of practice can fall back. As mentioned in development of the earth-*kasiṇa*, the practice can retrogress as a stupid cow that grazes on the mountain without understanding about grazing ground. If it is said appropriately _____ after attaining clear and well keeping corporeal *dhamma* in mind for the practicing *meditator* who endeavours to keep mental *dhamma* in mind the advancement of *vipassanā* practice can improve and flourish up to the Noble Path and Fruit, resulting in ability to see *nibbāna*. (*Vs-2-227, para 671*)

Pāli Quotation (Mahāti-2-357)

In *Gāvīupamā Sutta, Anguttara Nikāya (Ang-3-216)*, the Exalted One preached an example of a stupid cow that grazes on the mountain without understanding about grazing ground in order to understand the fact if one transfers successive upper absorptions, the second absorption etc., without developing five kinds of mastery of successive lower absorptions, he can fall back from upper absorptions, the second absorption etc., and then acquired lower absorption, the first absorption etc., can also be fallen back consequently. (That example has been presented in the section of concentration of mindfulness of breathing, volume I) The commentator Sayadaw explained this section of Knowledge of Analyzing

Mentality-Corporeality, stage of Purification of Views through taking this example again. The essence is as follows:_____

Only when successive lower absorption has been well developed until reaching into five kinds of mastery thoroughly, can it be occurred as fundamental of successive upper absorption, resulting in ability to become proximate cause of attainment of upper ones successively. Merely acquired and unproficiently developed the lower successive absorptions can not be occurred as fundamental of the successive upper absorptions, resulting in inability to become proximate cause of attainment of upper ones successively.

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Similarly _____ only when the Knowledge of discerning corporeality which can distinguish and keeping corporeality in mind well and clearly without any confusion, can it be occurred as the fundamental and proximate cause of Knowledge of Discerning Mentality called *arūpapariggaha ñāṇa*. Due to lack of fulfillment to keep corporeal *dhamma* in mind well and clearly, the function of discerning corporeality can not be occurred as fundamental and proximate cause of attainment of Knowledge of Discerning Mentality.

Therefore unless even partial of corporeal or mental *dhammas* are apparent in the insight, it can be said functions of Knowledge of Discerning Corporeality and Knowledge of Discerning Mentality are not purified yet. “It is no need to say if so many corporeal and mental ultimate *dhammas* can not appear in the insight”_____ in order to show obviously in this meaning _____

These kinds of sayings that _____ “if one endeavours the function of keeping mental *dhammas* in mind after giving the function of keeping in mind corporeal *dhamma* up, even though one corporeal element or two corporeal elements only appear in the insight, the advancement of practice can fall back, are said by the commentator Sayadaw. (*Mahāṭṭi-2-357*)

1.6 One point to be considered

The righteous *meditator*, yourself might have got an experience to keep mentality in mind without having ability to discern and keep real corporealities and false ones which are existing in (6) doors, (42) bodily parts in mind up to the field of ultimate nature. In other words _____

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The righteous *meditator* might be a person who has got an experience to transfer practice on mentality after giving function of keeping in mind practice of corporeality up through merely knowing the nature of pushing of air-element or merely knowing two kinds of elements, the nature of pushing of air-element and the nature of hotness, coldness of fire-element. It is essential to considered by himself the fact whether he has got ability to discern consciousness and mental concomitants within each mind moment up to the field of ultimate nature by breaking down each compactness called *ghana* of mentality after keeping those partial corporeal *dhammas* in mind superficially. If he can give true confession these facts that he is unable to discern and keep in mind mental *dhammas* of every mind moment occurring in fixed law of track of mind called *cittaniyama* up to the ultimate nature; he is unable to realize (28) kinds of corporealities through breaking down compactness of corporeality; he is unable to mere corporeality-mentality up to the field of ultimate nature, he

should like to consider the fact whether the advancement of practice can be achieved or not for himself.

1.7 An excerpt of *Anupada Sutta*

There are some righteous *meditator* who have a kind of doubt that whether disciples can discern consciousness and associating mental concomitants within every mind moment which consists in various cognitive processes called track of minds arising in fixed nature or not. It will be continued to present in order to clear doubt out. An olden day example of the Most Venerable *Sāriputta*, who had got recognition of pre-eminence in wisdom, who was able to discern consciousness and mental concomitants individually, one by one, can be found in *Anupada Sutta*.

Various *Mahā Thero*'s various kinds of noble qualities, name and fame were very apparent under the Supreme Buddha's Noble Admonishment previously. For instance, the noble quality of recognition of pre-eminence in Super-psychic power of the Most Venerable *Moggallāna*; that of recognition of pre-eminence in austere ways of life called *dhutanga* of the Most Venerable *Kassapa Mahā Thero*, that of recognition of pre-eminence in the Divine Eye of the Most Venerable *Anuruddha*, that of recognition of pre-eminence in strict following monastic codes called *vinaya* of the most Venerable *Upāli Thero*, that of recognition of pre-eminence in taking delight in entering into absorption of Venerable *Revata Thero*, that of recognition of pre-eminence in having great general knowledge of *dharmas* of the Most Venerable *Ānanda Mahā Thero* were very famous at the beginning of the Noble Teaching of the Exalted One but the noble quality of the great wisdom of the Most Venerable *Sāriputta* was not famous. It is because of the fact if noble qualities of wise person are not preached, those are unable to be understood easily. The Exalted One, therefore, looked forward to essembly of audience who were having the same nature with the intention to preach and praise noble qualities of wisdom of Venerable *Sāriputta Mahā Thero*. It was not suitable to preach noble qualities of wisdom of that *Mahā Thero* in the presence of persons without same nature called *visabhāga puggala* because those persons usually blame but not appreciate really. In present day when *Anupada Sutta* was preached the audience with the same nature of the most Venerable *Sāriputta* were assembling in the hall. Due to knowing and seeing the occurrence of assembly of the audience with the same nature, the Exalted One gave this discourse called *Anupada Sutta* in order to show the noble quality of recognition of eminence in wisdom of the most Venerable *Sāriputta*. (M-A-4-56)

1. In that *Sutta*, with relating to having great wisdom of the Most Venerable *Sāriputta Mahā Thero* the section of how *vipassanā* practice was performed through *anupādadhamma vipassanā* (= way of *vipassanā* practice by which each individual *dhamma* is discerned specifically) within (15) days from the first waxing of the moon, *Dabodwe*, until full moon day, 103 B.E., was also preached as supplementary section. In this place it will be presented an excerpt of the method of *anupdadhamma vipassanā* as follows:_____

Pāli Quotation (M-3-75)

= *Bhikkhus*.... *Sāriputta* reached and stayed into the first absorption with initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), bliss (*sukha*), but not sensual desires, unwholesome deeds.

These kinds of nature, viz,

1. initial application (= *vitakka*)
2. sustained application(= *vicāra*)
3. pleasurable interest (= *pīti*)

4. bliss (= *sukha*)
5. one-pointedness (= *ekaggatā*)
6. contact with the object (= *phassa*)
7. feeling which experiences the taste of object (= *vedanā*)
8. perception, making mental note one object (= *saññā*)
9. volition, which exhorts associating *dhammas* on to object (= *cetanā*)
10. taking the object = knowing the object consciousness (= *citta*)
11. intention (= *chanda*)
12. determination on object (= *adhimokkha*)
13. effort (= energy) (= *vīriya*)
14. non-forgetting the object = mindfulness (= *sati*)

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15. neutrality towards object (= *upekkhā*)
16. attention towards object (= *manasikāra*)
 - are present apparently within that first absorption. *Sāriputta* discriminated those kinds of nature individually in serial order. In the insight of *Sāriputta*, those kinds of nature
 1. arise apparently,
 2. exist apparently,
 3. cease apparently,

Sāriputta realizes that "these kinds of nature just arise suddenly without existing previously, they cease suddenly just after arising". That *Sāriputta* has no attachment on those kinds of nature through lust, he does not avoid through anger, he does not rely through craving, wrong view, he does not tie with heartfelt desire, he delivers from sensual desire, he does not associate with opposite *dhammas*, he stays with the boundless mind. That *Sāriputta* has got fixedly the opinion that "emancipation, actually, might be present beyond those phenomena". (M-3-75)

The commentary continues to explain as follows: _____

Pāli Quotation (M-A-4-60)

Those words, "arise apparently", mean when those (16) kinds of nature arise in the insight of *Venerable Sāriputta Mahā Thero*, they arise apparently.

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Those word, "exist apparently", mean even though those (16) kinds of nature reach into the static phase (*thitikāla*) in the insight of *Venerable Sāriputta* they exist apparently.

Those words, "cease apparently", mean even though those (16) kinds of nature cease in the insight of *Venerable Sāriputta* they cease apparently. In this case _____

The righteous *meditator* must be able to presume so as to avoid

1. both single occurrence of discerning knowledge and discerned knowledge,
 2. and simultaneous occurrence of numerous kinds of knowledge within same mind moment.
1. As the tip of forefinger can not touch tip of that finger itself, the arising or static or perishing phase of any mind moment can not be known by that same mind moment only. Thus one must presume so as to avoid single occurrence of discerning knowledge and

discerned knowledge previously. (It means the consciousness that is capable of discerning and the consciousness that is discerned object are not single.)

2. If two consciousness arise simultaneously within same mind moment, it will be possible to realize both arising, static and perishing phase of one consciousness by one consciousness. However there is impossible to arise two kinds of contacts or two kinds of feelings or two kinds perceptions, or two kinds of volitions or two kinds of consciousness simultaneously within one mind moment. It is natural fixed law to arise only one kind of mental *dhamma* within each mind moment really. Thus one must presume so as to avoid arising of numerous knowledge within one mind moment. If it is so, there is a question that how (16) kinds of *dhammas* arise apparently in the insight of *Mahā Thero* during absorption.

Pāli Quotation (M-A-4-60) (M-ṭī-3-278)

"= One should like to answer that it is because those mental *dhammas* of absorption called *jhānadhamma* arise depending on such object, *kaṣiṇa*-concept etc, depended base of those *jhānadhamma* and object, *kaṣiṇa*-concept etc, have already been distinguished beforehand.

It is right._____ The Most Venerable *Sāriputta Mahā Thero* has already distinguished and kept in mind these two kinds of *dhammas*, i.e.,

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1. both the life-continuum mind-clear-element or heart-base which is dependence of those mental *dhammas* of absorption
2. and object of sign of *samatha* practice, *kaṣiṇa*-concept etc.
Therefore in the insight of the Most Venerable *Sāriputta Mahā Thero*,
1. who bears in mind the arising phase,
2. who bears in mind the static phase,
3. who bears in mind the perishing phase of those mental *dhammas* of absorption, the arising phase, the static phase and perishing phase are apparent respectively, phase by phase.

The Exalted One, therefore, preached that those kinds of nature of *jhāna dhamma*,

1. arise apparently,
 2. exist apparently,
 3. cease apparently,
- in the insight of the Most Venerable *Sāriputta Mahā Thero (M-A-4-60)*

1.8 (16) kinds of *dhammas*

Pāli Quotation (M-ṭī-3-277)

Mental *dhammas* of the first absorption, which arise by taking objects of full absorption of *kaṣiṇa*-object and sign of full absorption of mindfulness of breathing, consist of (34) kinds of ultimate nature of mentalities. (See in tables of *nāmakammaṭṭhāna*). Among those (34) kinds of mental *dhammas* of absorption, the Exalted One selected and demonstrated only (16) kinds of mental *dhammas* directly.

1. In this case, the reason why only (16) kinds of mental *dhammas* of absorption are selected and demonstrated directly is that "the Most Venerable *Sāriputta* can distinguish

those (16) kinds of mental *dhammas* only individually. Only those (16) kinds of mental *dhammas* of absorption appeared in the insight of that *Mahā Thero* at that time; other kinds of *jhāna dhammas*, however, did not appear" said by some noble teachers. (This is the opinion of other monastery called *vadantivāda*)

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2. Among those (16) kinds of *dhammas*, due to effort (*vīriya*) and mindfulness (sati) which are deserving to designated as controlling faculty (*indriya*) are preached directly and similarity of occurrence as controlling faculty, those two *dhammas*, faith (*saddhā*) and wisdom (*paññā*) are also deserving to infer sweepingly. Due to mindfulness is preached directly as example and due to similarity to mindfulness in lack of any fault certainly, both (6) pairs of mental concomitants (*yugaḷacetasika*), tranquility (*passaddhi*) etc., which are preached in pairs and greedlessness (*a-lobha*), hatelessness (*a-dosa*) are also deserving to infer sweepingly. This is because those *dhammas* are inclusive in arising of consciousness of absorption (*jhāna cittuppādā*) (=absorption *dhammas*). The Exalted One preached that discourse called *Anupada Sutta* through the preaching methodology called *lakkhaṇāhāranetti* after those *dhammas* with same character, i.e., capable of inclining towards various objects of sign of full concentration (*paṭibhāganimitta*), sign of full concentration of *kaṣiṇa*-object, sign of full concentration of mindfulness of breathing etc., because while the Most Venerable *Sāriputta Mahā Thero* analyzed each individual mental *dhamma* of absorption discriminately by insight the ways of discerning and keeping discriminated *dhammas* in mind are the same each other. Therefore it is impossible to say those *dhammas* of absorption do not appear in the insight of that *Mahā Thero* really. Noble teachers with same opinion said in this way. (*M-ṭ-3-277*) (This is called *aparevāda* which is agreed with commentator and subcommentator Sayadaw.)

Pāli Quotation (Vi-A-1-260)

In everywhere such such commentary view or successive *theras* view is explained as last, it should be recognized significantly on that view only. (*Vi-A-1-260*)

In this case there are two kinds of views, *vadantivāda* and *aparevāda* and the subcommentator Sayadaw *Ācariya Dhammapāla Thero* explained *aparevāda* as last. According to the rule of inference in scriptures, the last view, *aparevāda* only, must be recognized as essence in this case. It should, therefore, be recognized definitely on the fact due to presence of (34) kinds of mental *dhammas* of the first absorption which arise by taking object of sign of full concentration, *kaṣiṇa*-object, sign of full concentration of mindfulness of breathing etc., the Most Venerable *Sāriputta Mahā Thero* discerned each kind of those (34) kinds individually in order to see three-time-phases called *uppādā-ṭhiti-bhanga* of ultimate nature by penetrative insight knowledge. That *Mahā Thero* performed *vipassanā* practice through seeing three-time-phases called *uppādā-ṭhiti-bhanga* of each mental *dhamma* of absorption, from the first absorption upto the absorption of emptiness (*akinjannāyatana jhāna*) and generalizing as *anicca*, *dukkha*, *anatta* alternately. (*M-3-75-76*)

1.9 nevasañña nā saññāyatana jhāna (absorption of neither-perception nor-non-perception)

Pāli Quotation (M-3-78)

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Furthermore.... *Bhikkhus*.... *Sāriputta* is reaching into the absorption of neither-perception-nor-non-perception after overcoming to the absorption of emptiness; that *Sāriputta* emerges from that absorption of neither-perception-nor-non-perception through fulfillment of mindfulness, wisdom. After emerging from that absorption through fulfillment of mindfulness, wisdom that *Sāriputta* performs *vipassanā* practice through discerning on (31) kinds of absorption *dhammas* of neither-perception-nor-non-perception, which have been passed away, ceased, altered in a way that “thus these groups of absorption *dhammas* arise suddenly without occurring apparently previously; they cease suddenly just after arising” by means of way of discerning on the whole called *kalāpasammasana*. That *Sāriputta* has no strong attachment on those *dhammas*; he has no avoiding with anger; no relying with craving-wrong view as “I, mine”; he never tie with lust; he is free from heartfelt desire; he does not associate with opposite *dhammas*, he stays with boundless mind; that *Sāriputta* knows as “there is deliverance beyond that phenomenon”; Due to performing that knowing over and over again, the realizing that “there is deliverance beyond that phenomenon” occurs firmly for that *Sāriputta*. (M-3-78)

1.10 *anupadadhamma vipassanā* and *kalāpa vipassanā*

Pāli Quotation (M-A-4-61) (M-ṭī-3-280) (Mulati-1-109) (Abhi-A-1-253)

There are two ways of *vipassanā* discerning, i.e., *anupada dhamma vipassanā* and *kalāpasammasana vipassanā* or *kalāpa vipassanā*.

1. The way of *vipassanā* discerning by which either each corporeal element, the earth-element etc., in the section of discerning on corporeality or each mental *dhamma*, the contact etc., which arises simultaneously within every mind moment or every attainment (*samāpatti*), in the section of discerning on mentality, is discerned as *anicca, dukkha, anatta* alternately is called the way of *anupadadhamma vipassanā*.
2. The way of *vipassanā* discerning by which either those corporeal *dhammas* occurring in (6) doors, (42) bodily parts as a whole in the section of discerning on corporeality or those mental *dhammas* occurring in every mind moment or every attainment (*samāpatti*), in the section of discerning on mentality, are discerned collectively as *anicca, dukkha, anatta* alternately is called the way of *kalāpasammasana vipassanā* or *kalāpavipassanā*.

In other words _____

These ways of *vipassanā* discerning through alternate generalizing as three characters called *anicca, dukkha, anatta* on collectiveness of conditioned things, such as....

1. all conditioned things existing in three spheres called sensual sphere, fine-material sphere, immaterial sphere are discerned as a whole in a way that _____
“*yam kiñci samudayadhammam sabbamtam nirodha dhammam. (Abhi-A-1-271) =* every arising conditioned thing has got the nature of cessation,”

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2. Those *dhammas* of conditioned things called *dukkhasacca, samudaya sacca* are discerned by dividing two groups, corporeal group and mental group,
3. those conditioned things are discerned by dividing five groups, resulting in five aggregates method,

4. those conditioned things are discerned by dividing twelve groups, resulting in twelve bases method,
5. those conditioned things are discerned by dividing eighteen groups, resulting in eighteen elements method,
6. those conditioned things are discerned by dividing (22) groups, resulting in twenty two controlling faculties method,
7. those conditioned things are discerned by dividing two groups, resulting in two noble truths method, *dukkha sacca* as one group, *samudaya sacca* as one group,
8. those conditioned things are discerned by dividing six groups, resulting in six objects method,
9. according to the preaching methodology of *diṭṭhe diṭṭhamalittam*, ____
Those (6) kinds of objects, conditioned things are discerned by dividing (4) groups, i.e.,
 - (a) *diṭṭhadhamma* = *dhammas* which are deserving to see and *dhammas* which are capable of seeing,
 - (b) *sutadhamma* = *dhammas* which are deserving to hear and *dhammas* which are capable of hearing,
 - (c) *muta dhamma* = *dhammas* which are deserving to touch and *dhammas* which are capable of touching,
 - (d) *viññāta dhamma* = *dhammas* which are deserving to realize and *dhammas* which are capable of realizing,
10. according to the preaching methodology of dependent-origination ____
(12) factors of dependent-origination are discerned by dividing (12) groups, resulting in twelve factors of dependent-origination method, are also called method of *kalāpasammasana vipassanā* or *kalāpa vipassanā*.

The Most Venerable *Sāriputta Mahā Thero* performed *vipassanā* discerning on (7) kinds of attainments (*samāpatti*), from the first absorption until absorption of emptiness, through way of discerning called *anupada dhamma vipassanā*. The absorption of neither-perception-nor-non-perception, however, was unable to be discerned through *anupada dhamma vipassanā* because mental *dhammas* existing in that attainment were very subtle and those were discerned through *kalāpa sammasana vipassanā* only as a whole.

Only Perfectly Enlightened One with Knowledge of Omniscience, but not disciples, can perform *anupadadhamma vipassanā* on the object of absorption of neither-perception-nor-non-perception. (*M-A-4-61*)

If the practicing *Bhikkhu* is unexperienced to taking into heart other aggregates, except-attainment of neither-perception-nor-non-perception, there is no person who is able to reach the Knowledge of Disenchantment (*nibbidā ñāṇa*) through discerning on three general characters of mental aggregates of absorption of neither-perception-nor-non-perception; even though the Most Venerable *Sāriputta Mahā Thero* was unable to perform. Only the person who performs *vipassanā* discerning naturally, who is the same as great wise Venerable *Sāriputta* can perform the way of discerning as a whole called *kalāpasammasana vipassanā* in the way that ____

“Thus these *dhammas* of attainment of neither-perception-nor-non-perception arise suddenly without existing apparently previously; they cease suddenly just after arising”.

That great wise person like Venerable *Sāriputta* is also unable to perform way of discerning individually called *anupada dhamma vipassanā* on the object of absorption of neither-perception-nor-non-perception really. This attainment of neither-perception-nor-non-perception has been reached into subtle occurrence this much. This attainment is, therefore, called *saṅkhārāva sesa samāpatti* (the attainment in which conditioned things are almost ceasing). Although it is said attainment of neither-perception-nor-non-perception through the

perception as priority all conditioned things existing in that attainment are very very subtle. The fourth attainment of immaterial sphere called conditioned things which reach to very subtle condition, other than gross conditioned things can be designated as *saññkhārāvase sasamāpatti*. (*Abhi-A-1-252, 253*)

1.11 Olden day precedent should not be rejected

This is an olden day precedent preached by the Exalted One, himself, in which it is confessed that the Most Venerable *Sāriputta*, who has got recognition of pre-eminence in wisdom, could perform two ways of *vipassanā* discerning, i.e.,

1. *anupada dhamma vipassanā*
2. *kalāpasammasana vipassanā* on mental *dhammas* within absorption cognitive process. During performing *vipassanā* discernment on these attainment *dhammas*, an instruction by which both
 - (1) depended base-corporeality or mind-door and
 - (2) objects, sign of full concentration of *kaṣiṇa* etc.,

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of those mental *dhammas* must be kept in mind closely together simultaneously, is invaluable olden day precedent for disciples who want to discern *nāmakammaṭṭhāna* systematically. In this case, according to the term, *vatthu*, it means door (*dvāra*). Mental *dhammas* arise, due to impingement of respective objects on to each door. (It will be clear later.)

1.12 The proximate past

In this place it will be presented on a few explanation relating to way of discerning past.

1. In this case, discerned mental *dhammas* are mental *dhammas* called absorption *dhamma* existing within eight kinds of attainments.
2. According to explanation found in *ñāṇavibhanga, sammohavinodanī*, i.e., “*sabbopi panesa pabhedo manodvārikajavaneyevā labbhati*.” (*Abhi-A-2-388*)
 - (a) great wholesome impulses of mind-door cognitive process arise in the continuum of worldly persons and fulfilling Noble Ones (*sekkha puggala*),
 - (b) great mere functioning impulses of mind-door cognitive process (*mahākiriya manodvārika javana*) arise in the continuum of Arahants.

Discerned mental *dhammas* are lofty *dhammas* (*mahaggata dhamma*), due to occurrence of absorption *dhamma*, while discerning *vipassanā* knowledges are sensuous *dhammas*, due to occurrence of great wholesome deeds (great mere functioning). Those lofty and sensuous *dhammas*, in other words, those lofty impulses (*mahaggata javana*) and sensuous impulses (*kāmajavana*) are incapable of arising simultaneously___ within the same mind moment. Those are unable to arise together within impulses of one cognitive process with one adverting consciousness (*āvajjana citta*), except the Path (-moment) of cognitive process by taking various different objects respectively. This is because objects are different from each other.

In this place, lofty *dhammas* called *jhānadhamma* take object of signs, sign of full concentration of *kaṣiṇa*-object, that of full concentration of mindfulness of breathing etc., while impulses of *vipassanā* discerning take object of mental *dhammas* of absorption.

There is only one advertent consciousness within one cognitive process. A single advertent consciousness can not take these both kinds of objects, i.e.,

1. the sign i.e., *kaṣiṇapaṭibhāganimitta* or *ānāpānapaṭibhāganimitta* etc., and
2. mental *dhammas* of absorption which arise by taking those objects simultaneously. Every impulsion always arise in the presence of advertent consciousness but by the time emerging from cessation absorption (*nirodhasamāpatti*) is exceptional.

Therefore, as mentioned in the commentary of *Uparipaṇṇāsa* _____

1. discerned mental *dhammas* and
2. discerning mental *dhammas*, can not arise simultaneously within same mind moment or same cognitive process.

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After sensuous impulsions, called preliminary work (*parikamma*), access (*upacāra*), adaptation (*anuloma*), trans-lineage (*gotrabhu*), it is right (= possible) to occur lofty *dhammas*, impulsions of first absorption etc., within the same cognitive process of absorption. However those sensuous impulsions and lofty impulsions within the same cognitive process have got the same object of sign of concentration called *samatha nimitta*, *kaṣiṇa*-object etc. There is no variation in object.

Therefore while absorption *dhammas* which are object of *vipassanā* knowledge are arising within three-time-phases called *uppādā-ṭhiti-bhanga* the continuity of great wholesome impulsions of mind-door-cognitive process which are predominated with *vipassanā* knowledge, do not arise apparently through three-time-phases. While the latter are arising within three-time-phases, the former do not present through three-time-phases. Therefore the Exalted One preached that _____

Pāli Quotation (M-3-78)

That *Sāriputta* emerges from that absorption of neither-perception-nor-non-perception through fulfillment of mindfulness, wisdom. After emerging from that absorption through fulfillment of mindfulness, wisdom that *Sāriputta* performs *vipassanā* practice through discerning on (31) kinds of absorption *dhammas* of neither-perception-nor-non-perception, which have been passed away, ceased, altered in a way that “thus these groups of absorption *dhammas* arise suddenly without occurring apparently previously; they cease suddenly just after arising” by means of way of discerning on the whole called *kalāpasammasana*. (M-3-78)

This is an olden day precedent or rule, which is very stable like obelisk which shows the fact “the close past *dhammas* which had been ceased can be discerned by *vipassanā* knowledge”.

It is an eminent rule preached by the Exalted One, himself and deserving to follow respectfully for all virtuous persons who have heartfelt desire to attain eternal peace called *nibbāna*.

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1.13 Past, future, present

In above *Anupada Sutta*, the exalted One preached that “*ye dhammā atītā niruddhā vipariṇatā*... etc., = venerable *Sāriputta*’s *vipassanā* knowledge occurring in impulsions of

mind-door-cognitive processes could discern mental *dhammas* of absorption of neither-perception-nor-non-perception which had been ceased”.

[Please see how past, future, present periods are divided for mentality section in Volume I page 161 or *Abhi-A-2-8, 13; Vs-2-103, 104*, in detail.]

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According to explanations found in those commentaries, mental *dhammas* occurring throughout one life from *paṭisandhi* until death consciousness are called *addhā* present *dhamma* while mental *dhammas* occurring within one cognitive process or an absorption, *santati* present *dhammas* (continuity present). These both kinds are designated as the present (*paccuppanna*) through periphrasis method but not definite method. Only those mental *dhammas* which are inclusive in three-time-phases called *uppādāṭṭhiti-bhanga* can be designated as the present (*paccuppanna*) definitely without periphrase.

Therefore in this aspect concerning with *vipassanā* discerning on attainment of neither-perception-nor-non-perception _____

1. both mental *dhammas* of attainment of neither-perception-nor-non-perception, which are discerned mental *dhammas* and
2. mental *dhammas* occurring in continuity of *vipassanā* impulses of cognitive processes which are capable of discerning.... are *addhā* present *dhammas*. It is the preaching methodology of *Suttantapariyāya* (periphrasis method). In the aspect of momentary present (*khaṇapaccuppanna*), however, attainment of neither-perception-nor-non-perception and continuity of *vipassanā* impulses of mind-door-cognitive process have got specific cognitive processes with different mind moments.

It is natural fixed law that there is no two kinds of consciousness within the same mind moment simultaneously. Therefore while absorption *dhammas* which are object of *vipassanā* knowledge are arising within three-time-phases called *uppādā-ṭṭhiti-bhanga* the continuity of great wholesome impulses of mind-door-cognitive process which are predominated with *vipassanā* knowledge, do not arise apparently through three-time-phases. While the latter are arising within three-time-phases, the former do not present through three-time-phases. The Exalted One, therefore, preached that “*ye dhammā atītā niruddhā vipariṇatā* etc., = the discerning *vipassanā* knowledge was discerning past mental *dhammas* of attainment of neither-perception-nor-non-perception, which has been ceased. This discourse directed the principle that past mental *dhammas*, which has been ceased can be discerned by *vipassanā* knowledge. It should be noticed the fact this saying is referring to the aspect of momentary present (*khaṇapaccuppanna*).

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Furthermore the Exalted One instructed to perform *vipassanā* discerning on *addhā* present *dhammas*, in various *Suttanta*, *Baddekaratta Sutta*, *Anattalakkhaṇa Sutta* etc. All kinds of conditioned things *dhamma* occurring the period from *paṭisandhi* until death-consciousness are included in those *addhā* present *dhammas*. Those *dhammas* are, actually, past, future, present *dhammas* in the aspect of momentary present (*khaṇapaccuppanna*). Those *dhammas* includes five aggregates which are existing within the period both from recent period until *paṭisandhi* and from recent period until death-consciousness.

However mental *dhammas* which are capable of discerning and mental *dhammas* which are discerned object are unable to arise within either the same mind moment or the same cognitive process.

While discerning mental *dhammas* are arising those discerned mental *dhammas* can be either past *dhammas* (which are inclusive in *addhā* present) or future *dhammas* (which are inclusive in *addhā* present).

Pāli Quotation (Vs-2-104, Abhi-A-2-13)

It can be said relating to momentary (*khaṇa*) functions as follows:_____

Those feeling (=mental *dhammas*) which are inclusive in three-time-phases called *uppādā-ṭhiti-bhanga* are present feelings (= present mental *dhammas*). Those feelings (=mental *dhammas*) which were previous to feelings (=mental *dhammas*) including within three-time-phases were past feelings (= past mental *dhammas*). Those feelings (= mental *dhammas*) which will arise after feelings (= mental *dhammas*) including within three-time-phases are future feelings (=future mental *dhammas*). (Vs-2-104, Abhi-A-2-13)

These explanations must be bear in mind carefully. It should be understood similarly on *addhā* past and *addhā* future.

Furthermore according to this preaching, “*aṭṭe hetavo pañca, idāni phalapañcakam. idāni hetavo pañca, āyatim phala pañcakam*”, mental *dhammas* of impulses of mind-door-cognitive process which are predominated with *vipassanā* knowledge can discern

1. past causal *dhammas*,
2. present resultant *dhammas*,
3. how present resultant *dhammas* arise, due to past causal *dhammas*,
4. present causal *dhammas*,
5. future resultant *dhammas*,
6. how future resultant *dhammas* arise, due to present causal *dhammas*,
7. general characters called *anicca*, *dukkha*, *anatta* of conditioned things called past causes, present results, present causes, future results.

During discerning in that way which kind of that knowledge performs, *paccakkhañāṇa* (experiential knowledge) or *anvayañāṇa* (reviewing knowledge)... and then it should be recognized as *attapaccakkhañāṇa* (self-experienced knowledge) in accordance with the following discourse.

aparapaccayā ñāṇamevassa ettha hoti. (Sam-1-258)

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aparapaccayāti na parapaccayena, añṇassa apattiyāyevā attapaccakkhañāṇamevassa ettha hoti. (Sam-A-2-32)

According to this explanation, one knows and sees penetratively through *vipassanā* right view knowledge called *attapaccakkha ñāṇa* (self-experienced knowledge) without relying on others.

Furthermore the action which is inclusive in above five kinds of present causal *dhammas* may be any kind of actions, heavy action (*garuka kamma*), habitual action (*āciṇṇa kamma*), adjacent action (*āsanna kamma*). If it is heavy action or habitual action, due to occurrence of frequently experienced action throughout life, it may be either past action previous to discerning impulses of cognitive process or future action which will arise after those discerning impulses of cognitive process. (It should be noticed it says with referring to momentary present.) If it is adjacent action, it may be the future one which will

arise after discerning *vipassanā* impulses of cognitive process. *Vipassanā* right view knowledge called self-experienced knowledge can know and see those actions also.

In the aspect of periodicity, these preachings, therefore, direct the principle that “past periodicity, future periodicity, and present periodicity can be discerned by *vipassanā* mental *dhammas*. In the aspect of momentary present, these preachings direct the principle that “*vipassanā* knowledge can discern either mental *dhammas* which has been arisen previous to itself or mental *dhammas* which will arise after itself”, because discerning mental *dhammas* and discerned mental *dhammas* can not arise within one mind moment simultaneously.

In the aspect of momentary present it can, therefore, be said _____
mental *dhammas* of *vipassanā* impulses of mind-door-cognitive process can discern

1. mental *dhammas* which has been ceased like attainment of neither-perception-nor-non-perception; this is an olden day principle that proximate past can be discerned;
2. past mental *dhammas*, like heavy action or habitual action which had been arisen;
3. future mental *dhammas* like heavy action or habitual action which has not been arisen yet;
4. future mental *dhammas* like adjacent action which has not been arisen yet; respectively.

These are olden day principles showing proximate past period and proximate future period can be discerned by *vipassanā* insight.

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According to above principles it should be recognized the fact during performing *vipassanā* practice, there are three ways of *vipassanā* discerning, i.e.,

1. past periodic mental *dhammas* are kept in mind and discerned;
2. future periodic mental *dhammas* are kept in mind and discerned;
3. present periodic mental *dhammas* are kept in mind and discerned; in the aspect of *addhā* periodicity.

However, in the aspect of momentary (*khaṇa*) periodicity, it should be recognized there are only two ways of *vipassanā* discerning, i.e.,

1. keeping in mind and discerning on past mental *dhammas* which have been arisen;
2. keeping in mind and discerning on future mental *dhammas* which have not been arisen yet. It means there is difference between definite and periphysis.

It should, therefore, be noticed the explanation found in commentary of *Uparipaṇṇāsa* that in the aspect of momentary, periodicity, mental *dhammas* existing within very very short instant called arising-static-perishing phases can not be discerned by those mental *dhammas* itself. If it is so, there is a reasonable question that whether three-times-phases called *uppādā-ṭhiti-bhanga* of mental *dhammas* can be discerned or not. The answer is that “it can”.

Pāli Quotation (Paṭisam-52)

The ignorance (*avijjā*), which is inclusive in three-time-phases called *uppādā-ṭhiti-bhanga*, which is still arising is present *dhamma*. The phenomenon of beginning of arising called *nibbatti lakkhaṇā* of that ignorance is *udaya*; the phenomenon of change and alteration called *vipariṇāma lakkhaṇā* is *vaya*. The repeated discerning on those *udaya* and *vaya* over and over is the Knowledge of Arising and Passing Away.....R.....The coming-into-existence (*bhava*), which is inclusive in three-time-phases called *uppādā-ṭhiti-bhanga*, which is still arising is present *dhamma*. The phenomenon of beginning of arising called

nibbatti lakkhaṇā of that coming-into-existence (*bhava*) is *udaya*; the phenomenon of change and alteration called *vipariṇāma lakkhaṇā* is *vaya*. The repeated discerning on those *udaya* and *vaya* over and over is the Knowledge of Arising and Passing Away. (*Paṭisam-52*)

In accordance with this *Pāli* Text of *Paṭisambhidā Magga*, the Knowledge of Repeated Discerning on Arising and Passing Away (*udayabbayānupassanāññā*) which has got various synonyms, i.e., *apara-paccayaññā*, *attapaccakkhaññā*, *vipassanā sammā diṭṭhiññā*, can discern both arising and perishing phases of factors dependent-origination which are existing in three periodicity, from ignorance until coming-into existence (*upapatti bhava*) called *jāti* (birth) so as to reach the momentary present (*khaṇapaccuppanna*) penetratively. However it should be noticed the fact those factors of dependent-origination and discerning *vipassanā* knowledge are not associating *dhammas* which arise simultaneously within same mind moment. It should be understood ways of *vipassanā* discerning on ultimate elements existing in three periodicity called past aggregates, future aggregates, present aggregates in similar way.

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If it is so, there is a question that how these *dhammas*, i.e.,

1. past periodic *dhamma*
 2. future periodic *dhamma*
 3. present periodic *dhamma*, in the aspect of *addhā* periodicity, and
1. *dhammas* which arise previous to discerning *vipassanā* consciousness,
 2. *dhammas* which arise posterior to discerning *vipassanā* consciousness, in the aspect of momentary periodicity (*khaṇa*) can be discerned penetratively so as to see *uppādā-ṭhiti-bhanga*, resulting in reaching upto momentary present. The answer is as follows: ___

Pāli Quotation (M-A-4-60) (M-ṭī-3-278)

Absorption mental *dhammas* called *jhānadhamma* arise through taking object of such concept of *kaṣiṇa*-object etc. Due to fulfillment to keep in mind depended base corporeality of those absorption mental *dhammas* and those concept of *kaṣiṇa*-object etc., beforehand, the Most Venerable *Sāriputta Mahā Thero* can perform *vipassanā* discerning on absorption mental *dhammas*.

It is right. ___ Ven. *Sāriputta* distinguished and kept in mind these two kinds of *dhammas*, i.e.,

1. life continuum mind-clear-element (=mind-door) or heart-base which is dependence of those absorption mental *dhammas* and
2. object of sign of concentration (*samathanimitta*), concept of *kaṣiṇa*-object etc., of those absorption mental *dhammas*, beforehand.

Therefore in the insight of Ven. *Sāriputta*,

1. the arising phase is apparent when he discerned on that arising phase.
2. the static phase is apparent when he discerned on that static phase,
3. the perishing phase is apparent when he discerned on that perishing phase, of those absorption mental *dhammas* which have been ceased.

The Exalted One, therefore, preached that in the insight of the Most Venerable *Sāriputta Mahā Thero* those phenomena of absorption *dhammas* which have been ceased,

1. arise apparently,
2. exist apparently,
3. cease apparently. This is the answer.

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In accordance with instructions found in above *Pāli* Text, commentary and sub-commentary, if any virtuous one wants to discern and keep mental *dhammas* in mind systematically, he has to perform through discerning combination of both

1. depended base corporeality or respective door and
2. object simultaneously.

In the aspect of corporeality- actually, due to possibility to arise discerned corporeal *dhammas* and discerning mental *dhammas* within one mind moment simultaneously, three-time-phases called *uppādā-ṭhiti-bhanga* can be discerned

1. on short instant just after arising,
2. on short instant during arising,
3. on short instant which will arise, respectively.

In the aspect of mentality____ due to lack of possibility to arise discerned mental *dhammas* and discerning mental *dhammas* within either one mind moment or one cognitive process simultaneously, only two kinds of mental *dhammas*, i.e. those ones which had been arisen and those ones which will arise, can be discerned, if one says in the aspect of momentary present.

Every righteous person has to recognize definitely in this way.

Furthermore__ in various discourses, *Mahāsatipaṭṭhāna Sutta* etc., the Exalted One instructed that ____

sarāgam vā cittaṃ “sarāgam cittaṃ” pajānāti. (M-1-76)

= those consciousness associating with lust (= consciousness rooted in greed) must also be discerned.

In that way of preaching____

1. discerned mental *dhammas* are consciousness associating with lust (= consciousness rooted in greed), while ____
2. discerning *vipassanā* knowledge are continuity of great wholesome impulses of mind-door-cognitive process.

Actually those two kinds of mental *dhammas* can not arise simultaneously within one mind moment or one continuity of consciousness of cognitive process. The Exalted One instructed to perform *vipassanā* discerning in order to see three-time-phases called *uppādā-ṭhiti-bhanga* of those mental *dhammas* rooted in greed up to reaching momentary present.

Therefore it is very important time to give special consideration on some opinions that in the aspect of mentality, “just present arising moment must be discerned straightforwardly; past and future must not be discerned; past was finished and absent; how can those *dhammas* which were absent be discerned?; future also does not come yet; how can those *dhammas* which do not arise yet be discerned?” etc.

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The essence ____ In the aspect of mentality, the momentary present of just arising, static and perishing phases can not be discerned. Past *dhamma* which has been ceased and future *dhamma* which will be cease, however, can be discerned so as to be straight forwardly present (= so as to see *uppādā-ṭhiti-bhanga*). In this case, past, future are said with referring to momentary present (due to inability to discern one consciousness by itself). (*See Vs-2-103*)

Therefore whatever *dhamma* which may be inclusive in any life, past life or future life or present life can be discerned in order to reach momentary present called three-time-phases straight forwardly. In the aspect of mental world, however, just momentary arising

called straight forward momentary present can not be discerned really. Thus one must understand definitely. It is because discerned mental *dhammas* and discerning mental *dhammas* can never arise within one mind moment or one continuity of cognitive process simultaneously.

3.14. *āyatanadvāra* (base-door)

Three kinds of doors, i.e., body-door, verbal-door and mind-door, are called *kammadvāra* (action doors) while (6) kinds of doors, i.e., eye-door, ear-door, nose-door, tongue-door, body-door, mind-door are called *āyatanadvāra*. (*Mahāṭṭ-2-410*) The practising person who wants to keep mental *dhammas* in mind, must discern base-door-wise system of continuity of consciousness of cognitive processes by breaking down pile of mentality called compactness of mentality (*nāmaghana*) so as to reach ultimate nature with the help of insight knowledge. This is because consciousness of cognitive processes always arise through fixed route of mind constantly. Every mental *dhamma* never arise through swerving from that fixed route of mind and every practicing person who wants to discern mental *dhammas* upto the field of ultimate nature called momentary present has to discern by following that fixed route of mind definitely.

A. *vatthu* (base) and *dvāra* (door)

1. *cakkhupasāda* (eye-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including seeing-consciousness arise, it is called *cakkhuvatthu* (eye-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *cakkhudvāra* (eye-door).
2. *sotapasāda* (ear-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including hearing-consciousness arise, it is called *sotavatthu* (ear-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *sotadvāra* (ear-door).
3. *ghānapasāda* (nose-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including smelling-consciousness arise, it is called *ghānavatthu* (nose-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *ghānavāra* (nose-door).
4. *jihvāpasāda* (tongue-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including tasting-consciousness arise, it is called *jihvavatthu* (tongue-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *jihvādvāra* (tongue-door).
5. *kāyapasāda* (body-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including touching-consciousness arise, it is called *kāyavatthu* (body-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *kāyadvāra* (body-door).

6. *manodvāra* (mind-door) and *hadaya vatthu* (heart-base)

Pāli Quotation (Mahāṭṭ-2-410)

In *Visuddhi Magga (Vs-2-259)* it is instructed that (54) kinds of corporealities existing in mind-door must be discerned as shown in tables of *rūpakammatthana*, **Volume I**. Sub-commentator, *Mahāṭṭkā* Sayadaw explained as mentioned above relating to that instruction. The essence of that sub-commentary is as follows: _____

According to the explanation “*manoti bhavangacittam*” (*Sam-A-3-5*) life-continuum mind-clear-element is also called *manodvāra* (mind-door).

According to the explanation, “*manoti sahāvajjanena bhavangam daṭṭhabbam*” (*Sam-A-35*), advertent consciousness together with life-continuum mind-clear-element are called *manodvāra* (mind-door). Due to occurrence of dependence of that mind-door, the heart-base (*hadayavatthu*) is also explained as *manodvāra*.

ṭhānyūpacāra _____ It means the name of dwelling place (*ṭhāna*), the heart-base, is designated as mind-door (*manodvāra*) through using a metaphor on the name of dweller (*ṭhānī*), advertent consciousness together with life-continuum.

According to these explanations _____

1. These *dhammas* life-continuum mind-clear-element, and
2. advertent-consciousness together with life-continuum mind-clear-element are designated as mind-door;
3. the heart-base corporeality are also designated as mind-door through a metaphor called *ṭhānyūpacāra*.

Therefore the heart-base has got designation as base (*vatthu*), due to occurrence of depended corporeality of mind-element (*manodhātu*) called life-continuum mind-clear-element and consciousness of all cognitive processes, excluding fivefold-consciousness, called mind-consciousness-element (*manoviññādhātu*) through metaphorical usage called *ṭhānyūpacāra* but not definitely. The host, life-continuum mind-clear-element which arise depending on heart-base, is designated as mind-door definitely. In the next method, advertent-consciousness together with life-continuum mind-clear-element are also designated as mind-door definitely.

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B. The meaning of *āvajjana* (advertent)_____

Pāli Quotation (Sam-A-3-5) (Sam-ṭī-2-286)

First Method ____ 1. Life-continuum consciousness is called mind-element.
2. Mind-door advertent together with impulsion (*javana*) are called mind-consciousness-element (*manoviññādhātu*).

Second Method ____ 1. Mind-door advertent together with life-continuum are called mind-element (*manodhātu*).

2. Consciousness of impulsion is called mind-consciousness-element;

According above explanation, the term “*āvajjana*”, means mind-door-advertent-consciousness.

C. The meaning of *dvāra* (door)

The term, *dvāra*, means normal door of house. In this case that term, *dvāra* means eye-transparent-element etc., which are similar to that door by means of metaphorical usage called *sadisūpacāra* (= same condition metaphor). Unless a house has a door, no one can enter. Only when a door is present can one enter inside or exit outside. As normal door is entrance of dwellers, unless there are the eye-transparent-element etc., in the body, consciousness of cognitive processes, eye-door-cognitive process etc., cannot arise. Doors, eye-transparent-element etc., of the house called body are factors of entrance of consciousness of cognitive processes. Eye-transparent-element etc., are, therefore, designated

as *dvāra* (door) through metaphorical usage, *sadisūpacāra*, resulting from similar to normal door of a house.

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D. In order to avoid confusion

Commentaries instructed mental *dhammas* must be kept in mind base-door (*āyatana dvāra*) system because depended base (*vatthu*) system can bring forth confusion. Among (6) kinds of bases, heart-base is depended base of, not only all consciousness of cognitive processes called mind-consciousness-element, excluding fivefold consciousness, but also consciousness free from cognitive process, i.e. *paṭisandhi*, life-continuum, death-consciousness. If one keeps mental *dhammas* in mind through depended base system, he can confuse because consciousness of cognitive processes which know all (6) kinds of objects appropriately arise depending on heart-base. Therefore this work also presents way of keeping mental *dhammas* in mind and way of *vipassanā* discerning through base-door system in order to avoid confusion. The term, “*vatthu*” which can be found commentary of *Anupada Sutta*, means door (*dvāra*) called base-door (*āyatana dvāra*). It should be recognized in this way.

The practicing person who can keep heart-base corporeality in mind systematically can discern life-continuum mind-clear-element which arises depending on heart-base corporeality easily. Similarly, the practicing person who can discern mind-door called life-continuum mind-clear-element also can discern and keep in mind heart-base corporeality which is depended base of that life-continuum mind-clear-element easily.

manañca paṭicca dhamme ca uppajjati manoviññāṇam. (Sam-1-302)

According to this preaching etc., the virtuous *meditator* who wants to keep mental *dhammas* called mind-consciousness-element in mind has to discern previously both

1. life-continuum mind-clear-element called *mana* (= mind-door) and
2. *dhamma*-objects or any kind of (6) objects closely together and then he must keep those mental *dhammas* called mind-consciousness-element. He can keep those mental *dhammas* in mind easily after keeping in mind door and object combination or base and object combination in that way. Due to presence of very short life-span of mental *dhammas*, only when one can keep those *dhammas* in mind through waiting from depended place (base) of those *dhammas* can be distinguished those mental *dhammas* systematically.

E. *dvāra* (door) and object

Pāli Quotation (Abhi-A-1-114)

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The essence of above commentary is as follows: _____

Among (5) kinds of objects called visible-object, audible-object, olfactory-object, sapid-object, tactile-object, any kind of object strikes on two doors simultaneously. It means it is the factor of vibration of the life-continuum.

1. After striking the eye-door, the visible-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.

2. After striking the ear-door, the audible-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.
3. After striking the nose-door, the olfactory-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.
4. After striking the tongue-door, the sapid-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.
5. After striking the body-door, the tactile-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.

For a worldly simile _____ Let us suppose a flying bird comes through air route and perches on the highest branch of a tree. During perching on the branch, the bird touches on the branch, and then that bird's shape appears on the ground. Those two phenomena, i.e., touching on the branch and appearing of bird's shape on the ground occur within same moment synchronously. Similarly _____ two phenomena, i.e., striking of present visible-object etc., on the respective transparent elements, eye-transparent-element etc., and appearing on the mind-door (= life-continuum mind-clear-element) through ability to vibrate the life-continuum occur within same moment synchronously. Afterwards _____ the life-continuum ceases and continuity of consciousness of cognitive processes, the adverting-consciousness that can advert visible-object etc., of ear-door cognitive process etc., arise appropriately. (*Abhi-A-1-114*)

6. In pure mind-door, however, there is no function of striking on transparent-element called *pasāda* but group of *dhammas* called *dhamma*-object appear on the mind-door (= life-continuum mind-clear-element).

F. Way of appearing on two doors-way of arising of impulsions

Pāli Quotation (Abhi-A-1-116)

As mentioned above it should be recognized among (5) kinds of objects, i.e., visible-object, audible-object, olfactory-object, sapid-object, tactile-object, any one object impinges on two doors synchronously.

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It is right. _____ The continuity of impulsions which arises by taking visible-object as object occurs both in eye-door and in mind-door consecutively. Remaining objects, audible-object etc., must also be recognized in similar way. [When fivefold-objects, visible-object etc., appear on two kinds of doors, either fivefold consciousness, seeing-consciousness etc., or mind-consciousness, five-doors-adverting (*pañca dvārāvajjana*) etc., always arises in accordance with fixed law of order of cognitive process. Therefore any kind of fivefold objects usually appears on both doors, on the fivefold doors, eye-door etc., so as to be able to take that object by fivefold consciousness and on the mind-door called life-continuum, so as to be able to take that object by mind-consciousness.]

G. Six hexads *dhammas*

Pāli Quotation (Abhidhammatṭhāna-vīthi)

During performing *nāmakammaṭṭhāna* the practicing person should like to know six hexads *dhammas* beforehand because he has to keep mental *dhammas* in mind base-door system.

1. There are six kinds of bases, i.e., eye-base, ear-base, nose-base, tongue-base, body-base, heart-base, which are depended corporealities for consciousness and mental concomitants.
2. There are six kinds of doors, i.e., eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, which have got designation as door (*dvāra*), due to occurrence of similarity to doors for consciousness of cognitive processes through metaphorical usage called *sadisūpacāra* (= same condition metaphor).

H. Six objects (*ārammaṇa*)

1. visible-object = colour = shape = appearance-element (*vaṇṇadhātu*)
2. audible-object = sound
3. olfactory-object = smell
4. sapid-object = taste or flavour
5. tactile-object = touch (=earth-element, fire-element, air-element)
6. *dhamma*-object = *dhamma* nature or phenomenon

Those *dhammas* on which consciousness and mental concomitants take delight are called *ārammaṇa* (=object) which are *dhammas* to be known by consciousness and mental concomitants. Among those six objects, *dhamma*-object varies six kinds as follows: _____

I. Six *dhamma*-objects (*dhammārammaṇa*)

dhammārammaṇam pana pasāda-sukhumarūpa-citta-cetasika-nibbāna-paññattivaseṇa chadhā sanghyati. (Abhidhammattha Sangaha)

1. transparent corporeality (*pasādarūpa*) = five kinds of transparent corporealities,
2. subtle corporeality (*sukhuma*) = (16) kinds of subtle corporealities,

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[Five kinds of transparent corporealities and seven kinds of object-corporealities, totally in (12) kinds are called gross (*oḷārika*) corporealities, due to presence of easy understanding and realizing in the insight of *meditator*. It should be recognized remaining (16) kinds of corporealities, among (28) kinds, are subtle (*sukhuma*), due to presence of uneasy understanding and realizing in the insight.]

3. consciousness (*citta*)= six kinds of consciousness-element, all consciousness
4. mental concomitants (*cetasika*)= 52 kinds
5. *nibbāna* = unconditioned element, eternal peace element, *nibbāna*
6. concept (*piññatti*) = *kaṣiṇa*-concept concept of name, concept of shape etc., various kinds of concepts __ thus *dhamma*-objects vary in six kinds.

J. Six kinds of consciousness-element

In the field of *vipassanā* there are six kinds of consciousness-element in brief.

1. *cakkhu viññāṇa* = This consciousness arises depending on eye-transparent-element and it knows visible-object, colour,
2. *sota viññāṇa* = This consciousness arises depending on ear-transparent-element and it knows audible-object, sound,
3. *ghāna viññāṇa* = This consciousness arises depending on nose-transparent-element and it knows olfactory-object, smell,
4. *jihvā viññāṇa* = This consciousness arises depending on tongue-transparent-element and it knows sapid-object, taste,
5. *kāya viññāṇa* = This consciousness arises depending on body-transparent-element and it knows tactile-object, touch,
6. *manoviññāṇa* = This consciousness arises depending on heart-base, and basing on life-continuum mind-clear-element, and it knows all (6) kinds of objects appropriately.

Five kinds of consciousness, from seeing-consciousness to touching-consciousness can arise by taking either desirable object (*iṭṭhārammaṇa*) or undesirable object (*aniṭṭhārammaṇa*). The former kinds of fivefold consciousness which take desirable objects are wholesome consequences (*kusalavipāka*) while the latter kinds of fivefold consciousness which take undesirable objects are unwholesome consequences (*akusalavipāka*), totally in two-fivefold-consciousness, (10) kinds. All kinds of consciousness, excluding those two-fivefold-consciousness, which arise depending on heart-base are called mind-consciousness (*mano-viññāṇa*) or mind-consciousness-element. Among those consciousness-element, the seeing-consciousness knows visible-object only, the hearing-consciousness knows audible-object only and so forth. The mind-consciousness, however, knows all (6) kinds of objects appropriately. It takes both desirable and undesirable objects.

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K. Six kinds of cognitive processes (*vīthi*)

The term, '*vīthi*', means "*cittapavatti*". The term, *cittapavatti*, means consecutive arising consciousness through fixed route of mind (*cittaniyama*). Those consciousness which are occurring in order through fixed route of mind are called "cognitive process (*vīthi*). However phenomena of arising of some consciousness, *paṭisandhi*, life-continuum, death-consciousness which are free from door and are called *dvāravimutta citta*, can not be designated as cognitive process.

Only those consciousness which are arising consecutively through fixed route of mind in various doors are designated as cognitive process (*vīthi*). Because the practicing person who keeps mental *dhammas* called '*vīthi*' in mind can keep life-continuum mind-clear-element too, if he keeps consciousness of cognitive processes in mind, he will finish to keep life-continuum consciousness. In this case it refers to only nature of life-continuum but not mental *dhammas* existing in life-continuum. For a *meditator* who can keep life-continuum consciousness in mind systematically it is not difficult to keep *paṭisandhi*-consciousness and death-consciousness in mind continuously. There are (6) kinds of cognitive processes as follows: _____

In the aspect of doors (*dvāra*) six kinds of cognitive processes are eye-door-cognitive process, ear-door-cognitive process, nose-door-cognitive process, tongue-door cognitive process, body-door cognitive process and mind-door cognitive process.

In the aspect of consciousness (*viññāṇa*), six kinds of cognitive processes are seeing-consciousness cognitive process, hearing-consciousness cognitive process, smelling-consciousness cognitive process, tasting-consciousness cognitive process, touching-consciousness cognitive process and mind-consciousness cognitive process.

When the visible-object appears in the eye-door (mind-door) continuity of consciousness which take that visible-object as object are called eye-door-cognitive process (*cakkhudvāra vīthi*).

When the visible-object strikes on the eye-transparent-element (eye-door) it appears on the life-continuum mind-clear-element synchronously. Thus although (5) kinds of objects, visible-object etc., usually appear in two doors synchronously the mind-door concerns with all kinds of objects, resulting in without showing specifically that “appearing in the mind-door”. Then the Exalted One showed specifically in a way that “visible-object appears in the eye-door” through specific method (*asādhāraṇanaya*). That continuity of consciousness of cognitive process is also designated as eye-door-cognitive process through specific method. In that continuity of cognitive process only (8) kinds of associating *dhammas*, including seeing-consciousness, arise depending on eye-door (= eye-transparent-element) and remaining mind moments, five-doors-adverting, receiving etc., arise depending on heart-base and basing on life-continuum. However it is designated as eye-door-cognitive process through recognition as eye-door which has got specific nature. It should be recognized similarly on ear-door cognitive process etc.

Then nomenclature of cognitive process relating to consciousness must also be recognized. Eye-door cognitive process includes five-door-adverting (*pañcadvārāvajjana*), seeing-consciousness (*cakkhuvīññāṇa*), receiving (*sampañicchana*), investigating (*santīraṇa*), determining (*vuṭṭho*), impulses (*javana*) (7) times, registering (*tadārammaṇa*) (2) times. Remaining cognitive processes must also be recognized similarly but vary in hearing-consciousness, smelling consciousness and so forth.

These cognitive processes have got specific and significant consciousness, i.e., seeing-consciousness, hearing-consciousness etc., resulting in designating as seeing-consciousness cognitive process, hearing-consciousness cognitive process etc.

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Furthermore the practicing person should like to know nomenclature of various consciousness within each cognitive process. For eye-door cognitive process there are (7) kinds of consciousness consecutively as follows: _____

1. *pañcadvārāvajjana* = the adverting consciousness which accommodates visible object striking in the eye-door (on eye transparent-element) [It should be understood on remaining doors similarly.]
2. *cakkhuvīññāṇa* = the seeing-consciousness that arises depending on the eye-base, that knows visible-object;
3. *sampañicchana* = the receiving-consciousness that receives object (visible-object)
4. *santīraṇa* = the investigating-consciousness that investigates object (visible-object)
5. *vuṭṭho* = the determining-consciousness that determines object (visible-object) (as desirable, undesirable etc.)
6. *javana* = the impulses which feel the taste of object, which arise (7) times successively with strong power
7. *tadārammaṇa* = the registering consciousness that knows object of impulses continuously.

L. Five-doors-adverting (*pañcadvārāvajjana*)

The adverting-consciousness that accommodates objects appearing in five doors, eye-door etc., is designated as *pañcadvāravajjana* so as to differentiate with mind-door-advorting. It is impossible to appear all (5) objects synchronously in all (5) doors and unable to accommodate all (5) objects by adverting consciousness synchronously.

1. Visible-object appears in the eye-door and the mind-door synchronously. Advorting-consciousness accommodates (advertes) visible-object that appears in those two doors.
2. Audible-object appears in the ear-door and the mind-door synchronously. Advorting-consciousness accommodates (advertes) audible-object that appears in those two doors.
3. Olfactory-object appears in the nose-door and the mind-door synchronously. Advorting-consciousness accommodates (advertes) olfactory-object that appears in those two doors.
4. Sapid-object appears in the tongue-door and the mind-door synchronously. Advorting-consciousness accommodates (advertes) sapid-object that appears in those two doors.
5. Tactile-object appears in the body-door and the mind-door synchronously. Advorting-consciousness accommodates (advertes) tactile-object that appears in those two doors.

It should be recognized in this way. (*See Abhi-A-1-114*)

It should be understood remaining cognitive processes, ear-cognitive process etc., by replacing with hearing-consciousness etc., in the place of seeing-consciousness. PAGE-39 Furthermore-there are (3) kinds of consciousness of cognitive processes, i.e., following mind-door cognitive process (*tadanuvattaka manodvāravīthi*) that arises after-eye-door-cognitive process etc., by taking that visible-object etc., through separating with life-continuum; or the second mind-door-cognitive process etc. which are called pure mind-door-cognitive processes which take the same object, visible-object etc; or mind-door-cognitive process that arises by taking any kind of *dhamma*-objects which may be any one or many kinds, as follows: _____

1. *manodvāravajjana* = the mind-door adverting-consciousness that accommodates object which appears in the mind-door [It has another function, determination as combination.]
2. *javana* = the impulses which feel the taste of object, which arise (7) times successively with strong power
3. *tadārammaṇa* = the registering consciousness that knows object of impulses continuously.

To be recognized beforehand _____ Generally impulses usually arise (7) times; registering usually arise (2) times; remaining each consciousness arise one time only. After five-doors-cognitive processes, eye-door-cognitive process etc, mind-door cognitive processes arise by separating with life-continuums. The first mind-door cognitive process is called *tadanuvattaka manodvāravīthi* (= following mind-door-cognitive process, while those cognitive processes from the second to successive ones are called *suddhamanodvāravīthi* (= pure mind-door-cognitive process). Again those consciousness of mind-door-cognitive process which arise by taking any one or many kinds of *dhamma*-objects are also called *suddhamanodvāravīthi*. Furthermore remaining consciousness, excluding fivefold consciousness, seeing-consciousness etc., are called mind-consciousness (*manoviññāṇa*) or mind-consciousness-element (*manoviññāṇadhātu*); and then life-continuum mind-clear-element is called either mind-element (*manodhātu*) or mind-door (*manodvāra*) respectively, in the aspect of preaching methodology of *Suttanta*. It should be recognized beforehand in this way.

M. Six kinds of *visayapavatti*

Appearance of the object in the door is called *visayapavatti*. In the case of appearance of object in the mind-door there is no specific function as “appearing”, other than appearing object. Therefore, there are six kinds of *visayapavatti*, i.e.,

1. *atimahantārammaṇa*,
2. *mahantārammaṇa*,
3. *parittārammaṇa*,
4. *atiparittārammaṇa*, for fivefold doors and
5. *vibhūtārammaṇa*,
6. *avibhūtārammaṇa*, in mind-door, totally in six kinds of *visayapavatti*.

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M (i) *aṭimahantārāmaṇa* (object with long life-span)

When fivefold objects, visible-object etc., appear in respective door it can not appear at arising phase but the static phase, due to presence of very very swift arising phase of object corporeal *dhammas*. This word is said with referring to how each object appear in respective fivefold doors. For a practicing *meditator* with *vipassanā* knowledge, when he reaches to the Knowledge of Arising and Passing Away (*udayabbayañāṇa*) all three-time-phases called *uppādāṭṭhiti-bhanga* of ultimate *dhammas* can appear in that *meditator*'s mind-door.

When those fivefold objects appear in fivefold doors they can not appear in the presence of object and door only.

1. In the eye-door, the visible-object can appear in the presence of light.
2. In the ear-door, the audible-object can appear in the presence of space between ear-door and sound.
3. In the nose-door, the olfactory-object can appear in the presence of air-element which can carrying smell.
4. In the tongue-door, the sapid-object can appear in the presence of water-element which can support function of tasting.
5. In the body-door, the tactile-object can appear in the presence of supporting factor of the earth-element. When tactile object strikes on the body-transparent-element it does not stop on the body-transparent-element only but it strikes up to four great elements which are dependence of body-transparent-element. Among those great elements, the earth-element is the basic foundation which plays vital important role in appearing of tactile-object on body-transparent-element as a supporting factor. (It means only the earth-element which exists together with body-transparent element in the same corporeal unit.)

There are three sub-mind moments, three-time-phases called *uppādāṭṭhiti-bhanga* of all consciousness. The life span of those three-time-phases are called one mind moment. Corporealities, especially (18) kinds of real corporealities, visible-object etc., have the life-span with (17) mind moments that equal (51) sub-mind-moments. Corporeality and mentality have the same arising phase and perishing phase synchronously. The static phase of corporeality has life-span of (16) mind-moments and (1) sub-mind-moment. In other words the static phase of corporeality has life span of (49) sub-mind-moments.

The consciousness (*citta*) is the most significant one in mental *dhammas*. That significant consciousness has only the nature of accepting the object. Just after accepting the object the natural phenomenon called consciousness passes away, resulting in ceasing of

follower mental concomitants simultaneously. Mental *dhammas* have, therefore, very very short life-span with so swift alteration, due to presence of ability to cease contiguously just after completion of required result called accepting the object.

Four great elements or four underived corporealities are significant *dhammas* in corporeal *dhammas*. Due to presence of sluggish nature of those great elements, derived corporealities which arise depending on underived corporealities have also got long life span as underived ones. (*Anuṭṭ-2-29*)

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The visible-object which reaches into the static phase just after arising phase, if essential respective factors, i.e., great efficacy of eye-transparent-element, obvious appearance of visible-object, sufficient brightness of light etc., are available, can appear in eye-door and mind-door synchronously after one mind moment passed away.

If any one or two or all those factors called transparent-element, object, light etc., are insufficient, the object can appear in eye-door and mind-door when it reaches into the static phase for about two, three or four mind-moments. (It should be recognized these words, “when it reaches into the static phase for about two, three, or four mind-moments”, are not said exactly.)

1. If the visible-object reaches into appearing condition in eye-door and mind-door synchronously during reaching into static-phase just after one mind-moment passed over, then after two times of life-continuum (vibration) called *bhavangacalana*, and cessation, rotation of that life-continuum, the adverting-consciousness, which can accommodate that visible-object arises and passes away.
2. After cessation of that five-doors-adverting contiguously, the seeing-consciousness arises successively;
3. Then the receiving-consciousness that receive visible-object arises;
4. Afterwards __ the investigating-consciousness that investigates visible-object (It means it investigates visible-object whether it has got desirable nature or undesirable nature, as the host investigates guest in a way whether the guest is good or bad person after accepting in his house.) arises consecutively.
5. Then the determining-consciousness that determines visible-object (It means it determines object whether it is desirable one or undesirable one after investigating by previous consciousness.) arises successively.

Thus successive mind-moments arise and pass away in order.

6-12. After cessation of that determining consciousness any kind of impulsion which has got supporting factor of either wise-attention (*yonisomanasikāra*) or unwise-attention (*a-yonisomanasikāra*), among (29) kinds of sensuous impulsions, arise (7) times generally.

13-14. Then two times of registering consequence consciousness which always follow impulsion and take the object which is taken by impulsion as object continuously and appropriately. Afterwards life-continuums fall again.

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Thus these consecutive mind moments _____ viz.,

1. *aññabhavanga* (= past life-continuum.....) (1) time

2. *bhavangacalana* (= life-continuum vibration) (2) times
3. consciousness of cognitive process.....(14) times totally (17) mind-moments arise consecutively.

When the visible-object which arises synchronously with *atītabhavanga* reaches into the second registering mind moment it comes specified life time of (17) mind moments, resulting in ceasing together with perishing phase of second registering mind moment. Thus the visible-object with the life span of (17) mind-moments, including consciousness of cognitive process until second registering is called *atimahantārammaṇa* (= object with long life span). The continuity of consciousness of that cognitive process is also called *atimahantārammaṇa vīthi*. (*Abhi-Sangaha*)

According to this explanation this continuity of consciousness of cognitive process can be recognized by symbolic way as follows: _____

Atimahantārammaṇa vīthi

tī na da pa ca sa ṇa vu j j j j j j j ta ta bha

... ..

1. *tī* = *atītabhavanga* = past life-continuum
2. *na* = *bhavanga calana* = life-continuum (vibration)
3. *da* = *bhavangupaccheda* = life-continuum (cessation)
4. *pa* = *pañcadvāravajjana* = five-doors-adverting
5. *ca* = *cakkhuvīññāṇa* = seeing-consciousness
6. *sa* = *sampañcchana* = receiving-consciousness
7. *ṇa* = *santiraṇa* = investigating-consciousness
8. *vu* = *vuṭṭho* = determining-consciousness
- 9-15. *j* = *javana* (7) = impulses
- 16-17. *ta* = *tadārammaṇa* (2) = registering-consciousness
- bha* = *bhavanga* = life-continuum

M (ii) “ What *javana* (impulsion) means”

It is designated as *javana* (=impulsion), due to occurrence of arising with strong power. Therefore the consciousness which arise with strong whatever times it may be, less or more frequent, can be called *javana* (impulsion). Impulsion of the Noble Path and impulsion of the Superpsychic Knowledge (*abhiññāṇa*) have got great efficiency, even though each impulsion arises once only. Life-continuum consciousness have no efficiency although they arise frequently and successively. The function of those impulses is well accomplished to feel the taste of objects.

* *parittajavanavīthiyam kāmāvacarajavanāni sattakkhattum chakkhattumeva vā javanti.* (*Abhi Sangaha*)

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Pāli Quotation (Vs-2-89) (Mahāṭī-2-133)

* *maraṇakālādīsu pana pañcavārameva.* (*Abhi Sangaha*)

According to explanations of above commentaries and sub-commentary, sensuous impulses usually arise (7) times successively, generally. Sometimes it falls upto (6) times

only. These are normal phenomena in nature. Some conditions, such as moribund period, sleeping period, during lose consciousness, during submerging etc., it falls only (5) times.

M (iii) “What *tadārammaṇa* (registering) means” _____

Pāli Quotation (Vs-2-90)

At the end of impulsion the consequence consciousness follows powerful impulsion two times so as to perform function of registering, as a few flowing water follows boat (ship) which goes against the current, even though it ought to take any kind of three objects, action-emblem of action-emblem of destination, which has been taken by impulsions adjacent to death of previous life, which was the object of life-continuum, through performing function of life-continuum. Due to taking object of impulsion without taking any kind of three objects called action-emblem of action-emblem of destination which is normal object of the life-continuum, that consequence consciousness has got designation as registering (*tadārammaṇa*). It usually arises either two or one time.

Only when these three factors, i.e.,

1. previous impulsion of itself is sensuous impulsion,
2. that being is sensuous being,
3. *atimahantārammaṇa* appears in fivefold doors, sensuous object called *vibhūtārammaṇa* (obvious object)

appears in the mind-door, are completed that registering can arise after impulsion. It should be recognized in this way. (Vs-2-89-90) “Sensuous objects” means (28) kinds of corporealities and sensuous consciousness and mental concomitants.)

M (iv) Two times – one time

Pāli Quotation (Mahāṭṭ-2-134)

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The reason why the commentary explained “registering usually arises either two times or one time”, is that it is so as to attain elegant speech (*vacanasiliṭṭha*) only. “It always arises two times as fixed law”, explained by Noble teachers. (*Mahāṭṭ-2-134*)

Pāli Quotation (Abhi-A-1-310)

Due to occurrence of consequence consciousness which is the same as *paṭisandhi* consciousness, this consciousness (=registering) has got designation as original life-continuum. Due to taking object which is taken by impulsion as object, it has got designation as registering too. (*Abhi-A-1-310*)

[It should be recognized this explanation of commentary called *Aṭṭhasālinī* refers to only registering which is similar to *paṭisandhi*-consciousness. It can get two kinds of designations, i.e., original life-continuum, registering only when those two consciousness have same mind and mental concomitants, i.e., joyful *paṭisandhi* with three roots and joyful registering with three roots etc., and so forth. If it is different from *paṭisandhi*, i.e., joyful *paṭisandhi* with three roots and neutral registering with three roots etc., and so forth, it can not get designation as original life-continuum. It should be understood in this way.]

M (v) Wise-attention (*yonisomanasikāra*)

In that cognitive process with object with long life span _____ if impulses fall after cessation of determining-consciousness, only sensuous impulses can fall because visible-object is sensuous object. Those lofty impulse and supra mundane impulse, actually, never take object of sensual *dhammas*. During falling of sensual impulses any kind of suitable impulses among (29) kinds can fall within one continuity of cognitive process but many kinds of impulses are impossible.

Pāli Quotation (Sam-3-81)

= *Bhikkhus*.... Every wholesome *dhamma* which is association with wholesome result has the source of only wise-attention (*yonisomanasikāra*); it has congregation with wise-attention only. It can be said the wise-attention is more superior than those wholesome *dhammas*. (Sam-3-81)

In accordance with above *Pāli* Text, if wise-attention is associated with those continuities of consciousness of cognitive processes, wholesome impulses usually fall; if wise-attention is not associated, unwholesome impulses usually fall.

Pāli Quotation (M-A-1-286) (M-ṭī-1-381)

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Great wholesome arising mind moments associated with knowledge (*mahākusala ñāṇa samyutta cittuppāda*) of worldly persons (*puthujana*) and fulfilling persons (*sekkha puggala*) and Great mere functioning arising mind moments associated with knowledge (*mahākiriya ñāṇa sampayutta cittuppāda*) of *Arahants*, which arise through penetrative knowing and seeing

1. on real specific characters, function, manifestation, proximate causes of five aggregates, wholesome *dhammas*, unwholesome *dhammas*, etc.,
2. how those (5) aggregates arise apparently, due to respective causal *dhammas*, i.e., ignorance, craving, clinging, formations, actions etc., and
3. real specific characters, functions, manifestations and proximate causes of those respective factors of dependent-origination, are called wise-attention (*yonisomanasikāra*).

Those Great wholesome and Great mere functioning arising mind moments associated with knowledge, which arise through penetrative knowing and seeing and by means of taking into heart

1. as *anicca* (impermanence)
2. as *dukkha* (suffering)
3. as *anatta* (non-self)
4. as *asubha* (loathsomeness) on those *dukkhasacca dhammas*, i.e, five clinging aggregates and *samudayasacca dhammas* called principle of dependent-origination which are *anicca dhammas*, *dukkha dhammas*, *anatta dhammas*, *asubha dhammas* respectively, are also called wise-attention (*yonisomanasikāra*).

M(vi) ayonisomanasikāra (unwise-attention)

Pāli Quotation (Sam-A-3-177, M-A-1-285, 286)

The term, *ayonisomanasikāra*, means unwise-attention which is wrong way of taking into heart. Impermanent *dukkha sacca dhammas* and *samudayasacca dhammas* are taken into heart as permanence (*nicca*), and then those suffering, non-self and loathsome *dukkhasacca dhammas* and *samudayasacca dhammas* are taking into heart as happiness, self and pleasingness (*subha*) respectively. (*Sam-A-3-177, M-A-1-285,286*)

M. (vii) *āvajjana* (adverting)

* *tadābhogātāya āvajjanāpi taggatikāva. (M-ṭī-1-381)*

The adverting consciousness (*āvajjana*) has also got designation as “*yonisomanasikāra* = wise-attention” because it has also got the nature of taking into heart the object which is taken into heart by Great wholesome and Great mere functioning arising mind moments associated with knowledge which are designation as “*yonisomanasikāra*” directly, resulting in similar to impulsion. If the impulsions take into heart *dukkhasacca dhammas* and *samudayasacca dhammas* as “*anicca*”, the adverting consciousness also takes into heart as “*anicca*” similarly. It should be understood in this way etc. This is called “*taggatika*” method.

In this case, the factor of arising of wholesome impulsion, “*yonisomanasikāra*”, means that adverting-consciousness only.

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Three kinds of “*manasikāra*” (attention)

There are three kinds of *manasikāra* (attention), i.e., *vīthipaṭipādaka manasikāra*, *javanapaṭipādaka manasikāra* and *ārammaṇapaṭipādaka manasikāra*.

1. The ‘attention’ which can bring forth continuity of consciousness of cognitive process is called *vīthipaṭipādaka manasikāra*. The basic meaning is five-doors-adverting. It can produce successive continuity of consciousness of cognitive process, seeing-consciousness, receiving, investigating etc., after arising of itself.
2. The ‘attention’ which can bring forth continuity of consciousness of impulsion is called *javanapaṭipādaka manasikāra*. The basic meaning is mind-door-adverting consciousness. It can produce continuity of impulsions (*javana*) after arising of itself. It performs the function of determining (*vuṭṭhokicca*) (= function of determining on the object as desirable, undesirable etc.) in five-doors-cognitive process. In the mind-door-cognitive process it determines the object not only as desirable, undesirable etc., but also corporeal *dhamma* mental *dhamma*, causal *dhamma*, resultant *dhamma*, *anicca dhamma*, *dukkha dhamma anatta dhamma*, *asubha dhamma* etc. Those determinations of *vuṭṭho* and mind-door-adverting have also got designation as “*yonisomanasikāra*” or “*ayonisomanasikāra*”. Those kinds of wise-attention are factors of arising of wholesome impulsions and those kinds of unwise-attention are also factors of arising of unwholesome impulsions.
3. The mental concomitant called ‘*manasikāra*’ which is capable of appearing the object in the mind is called *ārammaṇapaṭipādaka manasikāra*. (*Abhi-A-1-177*)

M (viii) Efficiency of cascade of chain of fulfillment (*sampatti*)

Factors of arising of that wise-attention or unwise-attention depend on presence or absence of the following cascade of chain of fulfillment (*sampatti*), viz.,

1. *attasammāpaṇidhi*,
2. *saddhammassavana*,
3. *sappūrisūpanissaya*,
4. *paṭirūpadesavāsa*,
5. *pubbe ca katapuññatā*.

(The meanings and translation will be presented later.)

The perfection *dhammas* (*pāramita*) called fertile seed of practice (*carāṇa*) and fertile seed of knowledge (*vijjā*) which had been cultivated in previous lives for attainment of the Path, the Fruit and *nibbāna* are called *adhikāra kusala* (Supreme wholesome deeds.).

Training of charity, Training of Virtue, Training of Concentration which were cultivated with heartfelt desire to attain Noble Path and Fruit, *nibbāna* are fertile seeds of practice. Those fertile seeds of practice are able to send the place so as to encounter Noble Ones, the Supreme Buddha etc, who are able to preach *dhammas* relating to Four Noble Truths called Noble One's *dhamma*.

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These kinds of knowledge, viz.,

1. Knowledge of Analyzing mentality-corporeality called *nāmarūpaparicchedañña*,
2. Knowledge of Discerning Cause and Condition called *paccaya pariggaha ñāṇa*,
3. *Vipassanā* Knowledge which can generalize through discerning on those corporeality-mentality-causes-results as *anicca*, *dukkha*, *anatta* thoroughly, are fertile seeds of knowledge “generally”. [The reason why it is said as “generally” is that *vipassanā* knowledge includes in both (15) kinds of *carāṇa dhammas* and (8) kinds of *vijjā dhammas*, resulting in saying as generally for both sides *dhamma*.]

Cascade of chain of fulfillment of *pubbe ca katapuññatā* ___ The experiences to perform supreme wholesome deeds of perfection called fertile seeds of practice and fertile seeds of knowledge in various previous lives are called cascade of chain of fulfillment of *pubbe ca katapuññatā*. The person with those cascade of chain of fulfillment of *pubbe ca katapuññatā* Usually takes birth at suitable place called “*paṭirūpadesa*” where Noble Ones, the Supreme Buddha etc., dwell, resulting in attaining cascade of chain of fulfillment of *paṭirūpa desavāsa* (suitable place).

Then the person with cascade of chain of fulfillment of *paṭirūpa desavāsa* can attain cascade of chain of fulfillment of *sappurisūpanissaya* (depending or relying on good parents, good relatives, good teachers). The person with cascade of chain of fulfillment of *sappurisūpanissaya* can attain cascade of chain of fulfillment of *saddhammassavana* called availability to listen virtuous one's *dhamma* relating to Four Noble Truths. Then the person with cascade of chain of fulfillment of *saddhammassavana* can attain cascade of fulfillment of *attasammāpaṇidhi* called ability to restrain one's bodily action, mentally action.

In the continuum of the person with this cascade of fulfillment of *attasammāpaṇidhi* the wise-attention called *yonisomanasikāra* arises frequently on whatever object he encounters at wherever place. That virtuous person always restrains both his body and mind through

1. morality at the place where must be restrained with morality,
2. concentration at the place where must be restrained with concentration,
3. wisdom at the place where must be restrained with wisdom respectively.

Thus wise-attention always arises in him frequently.

In continuum of such person who is lacking any kind of cascade of chain of fulfillment, actually, unwise-attention called *ayonisomanasikāra* arises frequently, resulting in opportunity to fall unwholesome impulses. According to these explanations it should be recognized during falling of wholesome impulses wise-attention is proximate cause while cascade of chain of fulfillment of *attasammāpañidhi* etc., distant causes. After falling impulses appropriately in this way two times of registering arise and then life-continuums fall again. This is called *atimahantārammaṇa vīthi* (the cognitive process taking object with very long life span).

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M(ix) How the mind arises

These minds mentioned above neither congregate within the body so as to arise when opportunity is available nor the person who can keep these minds outside any place by himself. Only when coincidence of respective causal *dharmas*, base, object, attention etc., is available they arise suddenly. For instance _____ There is a kind of stone called *sūriyakanta*. The fire exist neither on the sunshine nor within the stone called *sūriyakanta*. However it is similar to the phenomenon of bursting into flames when the sunshine comes together with the stone called *sūriyakanta*. Depended base is similar to stone, while object to sunshine, arising of mind to arising of busting into flames respectively.

It should be recognized similarly on ways of designating as *atimahantārammaṇa* of audible-object, olfactory-object, sapid-object, tactile-object. This *vāra* (session) is designated as *tadārammaṇa vāra* (registering session) in *Abhidhammattha Sangaha*.

M(x) mahantārammaṇa vīthi

After arising phase the visible object passes over about two or three mind-moments without appearing in the eye-door, mind-door. If it appears after two or three mind-moments pass over, that visible-object is unable to exist until arising of registering consciousness, resulting in ceasing before registering, due to coming up to specified life span. That kind of visible-object is called *mahantārammaṇa* (=object with moderate life-span).

The causes of in-availability to appear this visible-object in eye-door, mind-door just after arising phase are as follows: _____

Due to insufficient strength of any factors, i.e., visible-object or eye-transparent-element or light, the visible-object can appear in eye-door, mind-door when two or three mind-moments pass over, depending on strength of three factors. It should be recognized similarly on ways of designating as *mahantārammaṇa* of audible-object etc.

In this *mahantārammaṇavīthi* the life-continuums fall at the end of impulses but registering never arise. This 'vāra' is designated as *javanavāra* (impulsion session) in *Abhidhammattha Sangaha*.

* *idañcāpi ārammaṇadubbalatāya eva hoti. ayam tatiyo moghavāro. (Abhi-A-1-310)*

The cause of occurrence of *javana vāra* at the end of impulses is really weakness of object. This *vāra* is the third weak session (*tatiya moghavāra*), (*Abhi-A-1-310*) It is designated as *mogha vāra*, due to lack of registering. In *Abhidhammattha Sangaha* it is designated as *javanavāra*, due to occurrence of object which terminates at impulses (*javana*).

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M(xi) *parittārammaṇa vīthi*

Due to presence of weakness in efficiency, visible-object cannot appear in eye-door, mind-door just after arising but it can appear when 4-5-6-7 mind-moments etc., pass over. That kind of object can exist until neither registering nor impulsion. Before (7) times of impulsions fall it ceases due to coming up to specified life-span of (17) mind-moments. That visible-object which can not exist until impulsion, which appears in eye-door, mind-door, is called *parittārammaṇa* (object with short life span). That cognitive process is called *parittārammaṇa vīthi*.

* *tattha javanampi anuppajjitvā dvittikkhattum voṭṭhabbanameva pavattati, tato param bhavangapātova hoti. (Abhidhammattha Sangaha)*

Only determining consciousness arises two or three times in that *parittārammaṇa vīthi* without arising of impulsions. Life-continuums fall after that determining-consciousness. (*Abhidhammattha Sangaha*)

This *vāra* is designated as *voṭṭhabbana vāra* (determining session) in *Abhidhammattha Sangaha*. However in the commentary called *Aṭṭhasālinī* it is explained with noticeable facts as follows: _____

M (xii) Second *moghavāra*

Pāli Quotation (Abhi-A-1- 309, 310)

= In the next kind ____ The visible object, which is still reaching into the static phase, appears in eye-door, mind-door after 4-5 mind-moments passed over. At that time, if the mere functioning mind-element called five-doors adverting causes to rotate the life-continuum, resulting in stopping, the continuity of life-continuum; after cessation of life-continuum by five-doors-adverting, there is impossible the fact continuity of consciousness of cognitive process will fall into life-continuum again without reaching into determining consciousness which determines the object as desirable or undesirable one etc., at the interval between five-doors-adverting and determining, i.e.,

1. either seeing-consciousness,
2. receiving-consciousness or
3. investigating-consciousness.

Actually it ceases at determining consciousness by means of determining function and one or two times of determining-consciousness arise successively. Afterwards it has got the efficiency of relation of habitual recurrence (*āsevana paccaya*), resulting in lying at the status of impulsions and then it falls into the life-continuum again. Due to occurrence of weakness of object, this continuity of consciousness of cognitive process occurs until only determining but not impulsions, registering as mentioned above.

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This *vāra* is available during saying in a way that “it seems to be see myself; it seems to be hear myself” etc. This *vāra* is also the second *moghavāra* which lacks impulsions.

M (xiii) Opinions of *Mūlaṭṭkā* and *Anuṭṭkā*

Sub-commentator, *Mūlaṭṭhā* Sayadaw analyzed and presented his opinion in *Mūlaṭṭhā-1-129, 130* that “if one infers two times of those registering-consciousness lie at the status of impulsion because succeeding registering has got benefiting factor of efficiency of relation of habitual recurrence of preceding registering during arising of two times of registering consciousness, his opinion is worth accepting through scrutinizing, due to absence of preaching in that way in *Pāli* Text of *Paṭṭhāna*.

Sub-commentator, *Anuṭṭhā* Sayadaw, however, explained as follows: __

Pāli Quotation (Anuṭṭhā-1-138)

Sub-commentator, *Anuṭṭhā* Sayadaw, however, explained that “lying at the status of impulsions means twice occurrence of registering at the place of impulsions but not occurrence as impulsion and then “it has got the efficiency of relation of habitual recurrence” means due to arising two times, it occurs as acquiring the efficiency of relation of habitual recurrence, and if one infers in this way, the explanation of commentary does not contradict with the *Pāli* Text. (*Anuṭṭhā-a-138*)

M (xiv) *bhavaṅgupaccheda* [life-continuum (cessation)]

Pāli Quotation (Abhidhammattha Sangaha)

= After the visible-object appears in eye-door, mind-door two times of life-continuum vibrate and continuity of life-continuum ceases, resulting in arising of five-doors-adverting consciousness which accommodate visible-object and then visible-object ceases. (*Abhidhammattha Sangaha*)

According to the opinion of the Most Venerable *Anuruddha Mahā Thero*, the author of *Abhidhammattha Sangaha* because it is explained that in *atimahantārammaṇa vīthi* five-doors-adverting-consciousness arises after two times of life-continuums (*vibration*) and that five-doors-adverting only causes to cease continuity of life-continuum it has got designation as life-continuum (cessation). It means *bhavaṅgupaccheda* (= the consciousness which causes to cease continuity of life-continuums is five-doors-adverting consciousness but not life-continuum

Again_____ in the commentary called *Aṭṭhasālinī* mentioned above because it is explained that “*kiriyaṃmanodhātuyā bhavange āvaṭṭite* = when mere functioning mind-element (five-doors-adverting) causes to cease life-continuum”, the consciousness which causes to cease continuity of life-continuums is, actually, *kiriyaṃmanodhātu* called five-doors-adverting.

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

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However_ in accordance with the ancestry ways of teaching traditionally, this work applies the terms for two times of life-continuum (vibration) through

1. designating as life-continuum (vibration) for first one and
2. designating as life-continuum (cessation) for second one respectively.

M (xv) *diṭṭhe diṭṭhamattam*

These words mentioned above that “if the mere functioning mind-element called five-doors adverting causes to rotate the life-continuum, resulting in stopping, the continuity of life-continuum; after cessation of life-continuum by five-doors-adverting, there is impossible the fact continuity of consciousness of cognitive process will fall into life-continuum again without reaching into determining consciousness which determines the object as desirable or undesirable one etc., at the interval between five-doors-adverting and determining, i.e.,

1. either seeing-consciousness,
2. receiving-consciousness or
3. investigating-consciousness. (*Abhi-A-1-309, 310*) are deserving to recognize especially for those virtuous practicing persons who want to practice the *vipassanā* discerning called “*diṭṭhe diṭṭhamattam*”.

In those eye-door-cognitive process and mind-door-cognitive process which takes visible-object continuously the *dhamma* which performs the function of seeing visible-object is seeing-consciousness.

* *ekantena pana cakkhuviññānameva dassana kiccā sādheti. (Abhi-A-1-320)*

The righteous *meditator* ought not consider wrongly on the fact relating to “mind must be put mere seeing”, according to the words “*diṭṭhe diṭṭhamattam*”. If one considers the fact “mind must be put mere seeing” as “one must try not to arise minds on that visible-object again but seeing merely”, it has the same meaning with the fact one must try not to arise consciousness of cognitive process after seeing-consciousness again. Actually, no one cannot practice so as not to arise successive consciousness of cognitive process after seeing-consciousness. It is because continuity of consciousness of cognitive process never cease without reaching until at least determining-consciousness.

The righteous *meditator* should like to consider above explanation of commentary. Even though the Exalted One can not practice so as not to arise consciousness of cognitive process after seeing-consciousness, due to no one can not overcome rules of *Abhidhamma*.

The essence of *diṭṭhe diṭṭhamattam* is as follows:___

1. Due to deserving to see, the visible-object is called *diṭṭha*.
2. Due to ability to see that visible-object, both mental *dhammas* which are occurring in that eye-door, including seeing-consciousness and mental *dhammas* which are occurring in mind-door cognitive process, which take that visible-object continuously, are also called *diṭṭha*.

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If one discerns and keep in mind those *diṭṭha dhammas* together with depended bases and then he performs *vipassanā* discerning on those *dhammas* which are deserving to see and *dhammas* which are able to see through three general characters called *anicca, dukkha,*

anatta alternately, *vipassanā* knowledge can abandon lust, anger, delusion which are attaching and covering on those *diṭṭha dhammas* temporarily. The Noble Path *dhammas* which arise at the end of *vipassanā* knowledge will eradicate lust, anger, delusion absolutely. It means one must practice so as not to arise lust, anger, delusion depending on those *diṭṭha dhammas* together with causal *dhammas*. Way of discerning in detail will be presented later. (See.. *Bāhiya Sutta, Udāna-A-81, 82*)

M (xvi) *atiparittārammaṇa vīthi*

The visible-object, which is unable to exist until registering; which ceases before five-doors-adverting consciousness causes to cease continuity of life-continuum, even though it appears in eye-door, mind-door; which has got very short life span with a few mind-moments, due to very weak occurrence of object, is called *atiparittārammaṇa*. In this cognitive process life-continuum vibrates only, but not arising of consciousness of cognitive process. This *vāra* is termed as *moghavāra* in *Abhidhammattha Sangaha*, while first *moghavāra* in the commentary called *Atthasālinī (Abhi-A-1-309)*.

Due to voidness of consciousness of cognitive process, this *vāra* is designated as *moghavāra*.

As *vīthi* called *visayappavatti* (arising of objects) varies four kinds in eye-door, viz.,

1. *atimahantārammaṇa vīthi* called *tadārammaṇavāra*,
2. *mahantārammaṇa vīthi* called *javanavāra*,
3. *parittārammaṇa vīthi* called *voṭṭhabbana vāra*,
4. *atiparittārammaṇa vīthi* called *moghavāra*,

It should be recognized similarly on remaining ear-door, nose-door, tongue-door, body-door. This is how consciousness of cognitive process arise in fivefold doors.

There are two varieties of objects,

1. *vibhūtārammaṇa* (obvious object),
2. *avibhūtārammaṇa* (unobvious object) in the mind-door.

* *vibhūtanti supākaṭam, (Mahāṭī-2-133)*

= Obvious object in mind (=mind-door) is called *vibhūtārammaṇa* while unobvious object is called *avibhūtārammaṇa*.

In obvious *vibhūtārammaṇa vīthi*, there are three kinds of consciousness,:

1. mind-door-adverting..... (1) time,

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2. impulsion.....(7) times,

3. registering.....(2) times,

totally (10) times in numbers of consciousness of cognitive process.

If it is *avibhūtārammaṇa*, life-continuum falls at the end of impulsions. It is impossible to arise registering. In that cognitive process,

1. mind-door-adverting.....(1) time,
2. impulsions..... (7) times generally.

These are (6) kinds of *visayappavatti* by which sensuous impulsions called *parittajavana vāra* fall.

In *appanājavanavāra*, however, there is no variation as *vibhūta* (obvious) and *avibhūta* (unobvious). It is impossible to fall registering also. (See tables of *nāmakammaṭṭhāṇa*.)

These are six-hexads (6x6) *dhammas* which are deserving to be understood before hand for practicing persons who want to perform *nāmakammaṭṭhāṇa* as beginner.

N. Analyzing on mental *dhammas*, discerned object of *vipassanā* knowledge

Mental *dhammas* which are deserving to discern as object of *vipassanā* knowledge _____ It has been explained previously the fact in this section of *nāmakammaṭṭhāṇa* mental *dhammas* which are deserving to discern for practicing persons are mundane consciousness and mental concomitants only. Among those *dhammas*, absorption *dhammas* can be included for those persons with absorptions but absorption *dhammas* are no need to discern for others who have not got absorptions.

Those mental *dhammas* always arise either *vīthimutta citta* (free from cognitive process) called *paṭisandhi*, life-continuum, death-consciousness or continuity of consciousness of cognitive process called *vīthiccitta* in accordance with fixed law of mind (*cittaniyama*) in nature. It is natural fixed route of mind which never change and which can not be accommodated into other route. Every practicing *meditator* who wants to perform *nāmakammaṭṭhāṇa* must try to see those mental *dhammas* which arise through natural fixed route by penetrative knowledge.

In the commentary called *Visuddhi Magga* it is explained that disciples must discern and keep in mind consciousness and mental concomitants which arise through natural fixed route of mind called *vīthi* (=cognitive process) and continuities of unwholesome impulsions of cognitive processes thoroughly as follows: _____

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N (i) Explanation of *Visuddhi Magga arūpanibbattipassanākāra*

Pāli Quotation (Vs-2-252, 253) 3 paragraph

The essence of this commentary is as follows: _____

Furthermore _____ as the arising nature of corporeal *dhammas* is worth discerning by practicing *meditator* who discerns corporeal *dhammas*, similarly _____ the practicing *meditator*, who discerns mental *dhammas*, ought to discern the arising nature called *nibbatti lakkhaṇā* of mental *dhammas*. During discerning the arising nature of those mental *dhammas* it is worth discerning by means of arising of (81) kinds of mundane mind-moments (*lokiya cittuppāda*).

What the *vipassanā* which discerns by means of these mundane consciousness and mental concomitants is that _____

During *paṭisandhi* (= the process of newly occurrence of next existence, NONE) any kind of arising of mind-moments with (19) varieties of *paṭisandhi* arises appropriately for various existences through performing function of *paṭisandhi*, due to presence of action called *kamma* which had been cultivated in previous existences. The phenomenon of arising of that *paṭisandhi* mental *dhamma* will be obvious in the Section of Dependent-Origination.

Among those (19) kinds of *paṭisandhi*-consciousness only one kind of consciousness performs function of *paṭisandhi* for a single existence of each being.

N (i) Function of *paṭisandhi* _____ According to explanation, *paṭisandhānam paṭisandhi*, the connection of cause to connect is called *paṭisandhi*. Just after cessation of former existence the first arising of consciousness for new coming-into-existence is a connection between old

existence and new one. In other words___ by the time continuity of corporeality, continuity of mentality, continuity of corporeality-mentality of old existence cease these processes, i.e., arising of corporeal *dhammas*, arising of mental *dhammas*, arising of corporeality-mentality, occur at new existence previously. That previous arising consciousness called *paṭisandhi* at new existence occur as connection between former existence and new one so as to be continuous. Due to presence of connecting function in that way the continuity of aggregates called being cycles without ceasing again and again. Thus the nature of connection between old existence and new coming-into-existence is designated as function of *paṭisandhi*.

bhavanga (life-continuum)- cuti

(death)_____ The next consciousness which is the same as the consciousness, which performs function of *paṭisandhi*, arises contiguous after *paṭisandhi*-consciousness by means of life-continuum. At the termination of life it arises by means of death.

N (ii) Function of life-continuum _____

*** *bhavassa angam bhavangam.***

= The consciousness which is fundamental factor of incessant arising of coming-into-existence called *upapattibhava* is called *bhavanga* (= life-continuum). In one coming-into-existence the beginning consciousness is called *paṭisandhi*, while the last one, *cuti* (death). The interval between those *paṭisandhi* and death is called *upapattibhava* (during coming-into-existence). It is *upapattibhava* found in the preaching of dependent-origination (*paṭicca samuppāda*). According to explanation, “*kammato upapajjati upapatti*”, the term, *upapattibhava* means mundane consequence mental aggregates produced by *kamma* and corporealities produced by *kamma* called *kammajarūpa*.

At the cessation of previous existence *paṭisandhi*-consciousness connects with new coming-into-existence contiguously and then unless consequence consciousness arise continuously, one life will be terminated, due to cessation of continuity of consciousness just after *paṭisandhi* consciousness contiguously. The continuity of consequence consciousness, therefore, continues to arise incessantly, so as not to terminate the life in that way, through efficiency of action which brings forth its consequence. Afterwards continuity of consciousness of cognitive processes arise depending on and taking on objects which strike respective doors during life called *pavatti*. While those continuities of consciousness of cognitive processes are ceasing, unless consequence consciousness called life-continuums arise successively, *cittajarūpa* (corporealities produced by mind) and *kammaja rūpa* (corporealities produced by *kamma*) will cease, due to cessation of continuity of mind. The consequence consciousness which is capable of connecting continuity of aggregates throughout life whenever the efficiency of *kamma* is available, is designated as *bhavanga* (=life-continuum), due to occurrence of essential consciousness which is the source of incessant arising of *upapattibhava*. It is the same as *paṭisandhi*-consciousness and it is also produced by efficiency of action called *kamma* of previous life.

Among those (19) kinds of consciousness which can carry out functions of *paṭisandhi*, life-continuum, death, sensual *paṭisandhi* (10) kinds called (8) kinds of great consequence consciousness (*mahāvīpāka citta*) and (2) kinds of neutral investigating consciousness (*upekkhāsantīraṇa citta*) can arise by taking strong objects in (6) doors by means of efficiency of registering (*tadārammaṇa*) also.

Furthermore, during life in the continuum of a being with intact eye-transparent-element the seeing-consciousness arises together with associating mental concomitants, due

to impingement of visible-object on the eye-transparent-element, due to occurrence of intact nature of eye-transparent-element, through depending on light (*āloka*) and attention of fundamental of cognitive process (*vīthipaṭipādaka manasikāra*) called five-doors-adverting consciousness which can accommodate visible-object.

It will be explicit ___ During reaching into the static phase after arising of eye-transparent-element the visible-object, which reaches into just static phase after arising phase, strikes on the eye-transparent-element. When it strikes on eye-transparent-element, two times of life=continuums arise successively and cease. (It means life-continuum (vibration) and life-continuum (cessation) arise successively and cease.)

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Afterwards, mere functioning mind-element called five-doors-adverting consciousness arises through finishing the function of adverting that visible-object. (1)

Contiguous after that five-doors-adverting the seeing-consciousness, which is wholesome consequence or unwholesome consequence, which is capable of seeing that visible-object arises. (If that visible-object is desirable one, wholesome consequence but if visible-object is undesirable one, unwholesome consequence seeing-consciousness will arise respectively.) (2)

Then consequence mind-element called receiving-consciousness (*sampañicchana*) arises after seeing-consciousness. (3)

Then rootless consequence mind-consciousness-element called investigating consciousness arises after receiving consciousness. (4)

Then rootless mere functioning mind-consciousness-element consciousness with neutrality feeling (*ahetuka kiriyā manoviññāṇa dhātu upekkhā saḥagata citta*) called determining (*vuṭṭho*) which is capable of determining that visible-object as desirable or undesirable one etc., arises after receiving-consciousness. (5)

After determining-consciousness any one of three kinds of impulsions, viz.,

1. sensuous wholesome impulsions,
2. unwholesome impulsions
3. sensuous mere functioning impulsions (*kāmāvacara kiriyā javana*) arise (5) times or (7) times with forcefully and successively. (In the continuum of worldly persons and fulfilling persons, if that determining consciousness is wise-attention, wholesome impulsions fall; if determining consciousness is unwise-attention, unwholesome impulsions fall. In the continuum of *Arahants* sensuous mere functioning impulsions (*kāmāvacara kiriyājavana*) fall.) (6)

It should be recognized the fact if impulsions are unable to arise, due to weak occurrence of object, two times of determining consciousness, first and second determining arise and life-continuum falls again. If impulsions are able to arise, due to occurrence of powerful object___

Among (11) kinds of consequence consciousness which are capable of performing function of registering, i.e., (3) kinds of investigating consciousness and (8) kinds of great consequence consciousness for sensual beings, any kind of registering consequence consciousness which conforms with impulsion and object arise randomly after cessation of impulsions. (7)

N (iv) Impulsion (*javana*) and object (*ārammaṇa*)

Pāli Quotation (Mahāṭī-2-405)

[In recent manuscript of *Visuddhi Magga* it shows “*javanānurūpam (Vs-2-253)*. In above *Mahāṭīkā*, however, it shows “*javanārammaṇānurūpam*”. In the translation of commentary called *Visuddhi Magga*, translated by *Pyi Sayadaw*, it also shows “*javanārammaṇanurūpam*”. The essence of that sub-commentary is as follows:—

If the impulsion is associated with three roots greedlessness, hatelessness, non-delusion, the registering consciousness will associate with either three roots called greedlessness, hatelessness, non-delusion or two roots, greedlessness, hatelessness, thus registering arises conformly with impulsion, or

If the object is desirable one, the impulsion associates with joyful feeling, resulting in arising of registering also together with joyful feeling; thus registering arises conformly with with object; it means in this way.]

It should be understood similarly on remaining doors, ear-door etc. In the mind-door, however, not only above impulsions, wholesome impulsions, unwholesome impulsions, mere functioning impulsions but lofty absorption impulsions (*mahaggata jhāna javana*) also arise.

Thus the phenomena of arising of mental *dhammas* in (6) doors must be discerned so as to see ultimate nature penetratively. (*Vs-2-252, 253*)

These are reliable evidences which instruct to discern mental *dhammas* so as to see continuity of cognitive process in (6) doors. During discerning impulsions worldly persons and fulfilling persons must discern both wholesome impulsions and unwholesome impulsions which arise depending on wise-attention or unwise-attention accordingly. Mere functioning impulsions, however, can arise in the continuum of *Arahant* only. Furthermore ___ it is noticeable fact the commentary called *Visuddhi Magga* instructs to discern consciousness which are free from cognitive process called *paṭisandhi*, life-continuum, death-consciousness.

During discerning in that way, because it is instructed that “*saddhim sampayutta dhammehi* = associating mental concomitants *dhammas* must also be discerned” ___ it should be recognized both mental *dhammas* which arise through fixed route of mind and mental *dhammas* occurring within life-continuums which are free from cognitive process must be kept in mind by breaking down each compactness of mentality of every mind moment penetratively.

If any righteous *meditator* does not satisfy on explanations found in *Visuddhi Magga* yet, he should like to read continuously on explanations found in commentary for *Mahāsatipaṭṭhāna Sutta* etc., as follows:—

N (v) *Mūla pariññā*

Pāli Quotation (M-A-1-266, 267, Dī-A-1-174; Sam-A-3-226, 227, Abhi-A-2-341)

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(*M-ṭī-1-360*)

The essence of exegesis of above commentaries and sub-commentary is as follows:—

One should be understood in this way on how *asammohasampajañña* (= clear comprehension with non-delusion) arise during looking straight forwardly and askance by means of *mūlapariññā*. _____

During seeing visible-object, after eye-door-cognitive process many life-continuum fall and then many mind-door-cognitive process arise frequently. Those consciousness of

mind-door-cognitive process not only know desirable object, undesirable object etc., but also bring forth attachment on desirable one or anger on undesirable one. It means if he takes into heart that visible-object wrongly, attachment, anger etc., can arise. If he pays wise-attention on that visible-object in proper ways, wholesome impulses will fall accordingly. The sources of arising of those consciousness of mind-door-cognitive processes, due to all consciousness of five-door-cognitive processes, eye-door-cognitive process etc., which takes visible-object etc., and life-continuums.

Full understanding in continuity of impulses of five-doors-cognitive processes which are sources of arising of continuity of those impulses of mind-door-cognitive processes is called *mūlapariññā* (= full understanding on the source). One must understand how *asammoha sampajañña* arise by means of that *mūlapariññā* as follows: ___

Seven kinds of consciousness, viz., (1) life-continuum (2) five-doors-adverting (3) seeing-consciousness called “*dassana*” (4) receiving (5) investigating (6) determining (7) impulses arise successively.

Among those (7) kinds, the life-continuum arises through accomplishing the function of incessant arising of continuity of consciousness of *upapattibhava*; the five-doors-adverting consciousness arises through accomplishing function of accommodating visible-object after causing to stop that life-continuum; Due to cessation of that five-door-adverting consciousness, the seeing-consciousness arises through accomplishing the function of seeing; Afterwards receiving-consciousness called consequence mind-element arises through accomplishing the function of receiving visible-object; then investigating-consciousness which is consequence mind-consciousness-element arises through accomplishing the function of investigating visible-object. Just after cessation of that investigating-consciousness determining-consciousness which is mere functioning mind-consciousness-element arises through accomplishing the function of determining on visible-object as desirable one, undesirable one etc. Then (7) times of impulses arise forcefully and successively.

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Among those (7) times of impulses, looking straight forwardly and askance does not arise by means of attachment, anger, delusion as “this person is woman, this person is man” etc., during the first impulse ...R... the second impulse also ...R... the seventh impulse, too.

As soldiers at battlefield, when those (7) times of impulses fall by means of contrariwise and upside down looking straight forwardly and askance arise by means of attachment, anger, delusion as “this person is woman; this person is man” etc. ___ Thus it should be recognized previously on “*asammohasampajañña* (= clear comprehension with non-delusion) by means of *mūlapariññā*. (*M-A-1-266, 267, Dī-A-1-174; Sam-A-3-226, 227, Abhi-A-2-341*)

In those five-doors-cognitive processes, eye-door-cognitive process etc., if determining done by five-doors-adverting and determining-consciousness is unwise-attention, the attachment on desirable object or the anger on undesirable object of woman, man can arise by means of that determining. However those consciousness of five-doors-cognitive processes are unable to realize as “this person is woman; this person is man” etc. The attachment does not arise through realizing as “this person is woman; this person is man”. The anger also does not arise through that way. It is attachment and anger on colour only. Successive arising consciousness of mind-door-cognitive processes which are separated by life-continuums after five-doors-cognitive processes, can realize as “woman, man” etc. Due to ability to realize in that way, attachment, anger, as “this person is woman, this person is man” etc., arise in those consciousness of mind-door-cognitive processes only. The continuity

of consciousness with attachment, anger etc., in that way is only consciousness of mind-door-cognitive processes. The source of those mind-door-cognitive processes is, really, consciousness of eye-door-cognitive process. If one can see penetratively on those continuity of consciousness of eye-door-cognitive process together with associating *dhammas* up to the field of ultimate nature, *asammohasampajañña* arises in him. This is how *asammohasampajañña* arises during looking straight forwardly and askance by means of *mūlapariññā*. These evidences are also instructions found in scriptures which show the fact during discerning mental *dhammas* each mind moment existing in fixed route of mind called *cittaniyama* must be kept in mind thoroughly.

N (vi) The next method of explanation

Pāli Quotation (M-A-1-267, 268, Dī-A-1-175; Sam-A-3-227; Abhi-A-2-342)

In this way of discerning through five aggregates method ____

1. the eye-transparent-element and visible-object are corporeal aggregate;
2. seeing-consciousness which is capable of seeing visible-object, is consciousness aggregate;

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3. the feeling (*vedanā*) which associates with seeing-consciousness is feeling aggregate;
4. the perception (*saññā*) which associates with seeing-consciousness is perception aggregate;
5. the contact, volition, one-pointedness, *vīṭ*ality, intention which associates with seeing-consciousness is formations aggregate.

Thus if coincidence of these five aggregates is available, looking straight forwardly and askance arise apparently. During looking straight forwardly and askance in that way who looks straight forwardly? Who looks askance? There is neither the person who looks straight forwardly nor the person who looks askance. It is only coincidence of five aggregates. (*M-A-1-267, 268, Dī-A-1-175; Sam-A-3-227; Abhi-A-2-342*)

When one can distinguish how five aggregates arise apparently within seeing-consciousness during looking straight forwardly and askance in this way *asammohasampajañña* arises in him. However seeing-consciousness is unable to arise without five-door-adverting previously. Then when five-doors-adverting-consciousness can cause to cease life-continuums there is impossible to fall life-continuum again without reaching until determining-consciousness really. (*Abhi-A-1-30 , 310*)

If the visible-object is *atimahantārammaṇa*, (7) times of impulsions and (2) times of registering-consciousness will arise successively. Therefore __ as five aggregates arise apparently during seeing-consciousness mind-moment ____ similarly

1. during five-doors-adverting (5) aggregates
2. during seeing-consciousness..... (5) aggregates
3. during receiving-consciousness..... (5) aggregates
4. during investigating-consciousness.... (5) aggregates
5. during determining-consciousness..... (5) aggregates
6. during each impulsion..... (5) aggregates
7. during each registering consciousness (5) aggregates

arise in each mind moment respectively. If one can keep those (5) aggregates in mind so as to reach the field of ultimate nature as they really are, *asammohasampajañña* arises during looking straight forwardly and askance in his continuum. It should, therefore, be recognized those words of explanations, how five aggregates arise during seeing-consciousness, found in the commentary is accomplished through *upalakkhaṇa* method, *nidassana* method (= preaching methodology by which a hint is given for all necessary facts.)

Five aggregates during five-doors-adverting mind moment _____

1. depended heart-base of five-doors-adverting and visible-object are corporeal aggregate;
2. five-doors-adverting consciousness is consciousness aggregate;
3. the perception, which associates with five-doors-adverting consciousness, is perception aggregate;
4. the feeling, which associates with five-doors-adverting consciousness, is feeling aggregate;
5. the these (8) mental *dhammas* i.e., *phassa*, *cetanā*, *ekaggatā*, *jīvīta*, *manasikāra*, *vitakka*, *vicāra*, *adhimokkha*, which associates with five-doors-adverting consciousness, are formations aggregate;

Thus every mind moment includes five aggregates. It should be understood on remaining consciousness of cognitive process in similar way.

These are evidence showing mental *dhammas* must be kept in mind through fixed route of mind systematically, and are excerpts from scriptures.

N (vii) Very difficult way of practice

Actually it is very difficult way of practice to keep mental *dhammas* in mind through breaking down compactness of mentality so as to reach the field of ultimate reality. However disciples can discern mental *dhammas* up to the ultimate nature. Due to misunderstanding on sayings found in Pāli Text of *Milinda pañha*, some consider that disciples are unable to discern those mental *dhammas*. It will be presented on explanations of commentary called *Aṭṭhasālinī* and Pāli Text of *Milinda pañha* as follows: _____

Pāli Quotation (Abhi-a-1-186, 187; Milindapañha-94)

The essence of above Pāli Text and commentary is as follows: _____

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The Exalted One who shows nomenclature of various mental *dhammas phassa*, *vedanā*, *saññā*, *cetana*, *viññāṇa* etc., through analyzing each *dhamma* with contact as the fifth factor (*phassapañcanmaka dhamma*) which are existing in one mind moment had accomplished very difficult work. It will be explicit by taking examples.

Let us suppose.... Various kinds of water with manifold colours, smells, tastes are put in a cup and stirred throughout day. Let us suppose... various kinds of oils, ground nut oil, sesame oil, oil produced by pig fat etc., with various colours, smells, tastes are put in a cup and stirred throughout day. It might be possible to perform in order to discriminate significant specific nature of either various kinds of water or various kinds of oils, due to presence of specific nature of colour, smell, taste, through seeing by eye or smelling by nose or licking by tongue.

[Water means, oil means groups of corporeal units which are predominated with water-element, due to presence of nature of corporeality as corporeal units. Due to occurrence of dissociated *dhammas* (*vipayutta dhamma*), corporeal *dhammas* which are existing in different corporeal units never associate with each other. Therefore for those persons with eye of wisdom it might be possible to perform in order to discriminate significant specific nature of either various kinds of water or various kinds of oils, due to presence of specific nature of colour, smell, taste, through seeing by eye or smelling by nose or licking by tongue. It means in this way.]

Even though it is possible to know in this way, Venerable *Nāgasena Mahā Thero* said that it is very difficult work to know that way in Pāli Text of *Milindapañha*. The Perfectly Enlightened One showed that nomenclature of each mental *dhamma*, i.e., “This is contact, this is feeling, this is perception, this is volition, this is consciousness” etc., which are occurring within one mind moment by taking single object, through discriminating specific nature of each consciousness and mental *dhamma* individually. The Exalted One who showed nomenclature of each mental *dhamma* in that way had accomplished very difficult work really.

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[One mind moment of impulsion of mind-door-cognitive process called the first great wholesome consciousness consists (34) mental *dhammas*, due to associating with both knowledge and pleasurable interest (*pīti*). Those consciousness and mental concomitants have got four kinds of characteristics, i.e., synchronous arising, synchronous perishing away, having some depended base, same object, resulting in impossibility to analyze and preach as “this nature is contact, this nature is feeling” etc, for disciples who are lacking Knowledge of Omniscience. It was impossible work previously in past periods, it is also impossible work now and it will be impossible work in future really. The Most Venerable *Nāgasena Mahā Thero*, therefore, explained king *Milinda* through taking example of ocean water as follows:-]

“My devotee.... King *Milinda*.... The Exalted One had accomplished very very difficult work”.

“*Bhante....Nāgasena*...which kind of difficult work had been done by the Exalted One?”

“My devotee... King *Milinda*... the Exalted One had preached through designating such individual mental *dhammas* which arise synchronously by taking single object, as....

“this nature of contact with the object is called *phassa*;”

“this nature of feeling the taste of object is called *vedanā*”;

“this nature of perception the object is called *saññā*”;

“this nature of volition the object is called *cetana*”;

“this nature of knowing the object is called *citta*; after analyzing specific nature of each ultimate *dhamma*. The function which is very difficult to perform, which is preaching through distinguishing in that way, had been well accomplished”.

“Venerable bhante...let me show example please”.

“My devotee...King *Milinda*...after a such man enters into the ocean by boat or ship and then if he laps up the water, can he distinguish as

“this water is the Ganges water:”

“this water is the *Jumna*”;

“this water is the *Aciravati* water:”

“this water is the *Sarabhu* water:”

“this water is the *Mahi* water, respectively?”

Venerable bhante.....it is very difficult work so as to distinguish individually.

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“My devotee... King *Milinda*... the Exalted One had preached through designating such individual mental *dhammas* which arise synchronously by taking single object, as....

“this nature of contact with the object is called *phassa*,”

“.....R.....”

“this nature of knowing the object is called *citta*; after analyzing specific nature of each ultimate *dhamma*. The function which is very difficult to perform, which is preaching through distinguishing in that way, had been well accomplished”.

(*Milinda pañha-94*)

Above explanations found in Pāli Text and commentary refer to the fact the preaching of the Exalted One, through analyzing and designating specific mental *dhammas* individually which arise synchronously by taking single object, is very difficult function only. However it does not refer the fact disciples are unable to discern mental *dhammas* existing within one mind moment. This fact plays vital important role in ways of practice leading to *nibbāna*. If one considers wrongly, the way of practice will be swerving, Therefore one has to be careful so as not to consider wrongly on some explanations relating to way of practice leading to *nibbāna*.

In above explanations of commentary called *Aṭṭhasālinī*, the explanation that _____

Pāli Quotation (*Abhi-A-1-186*)

= “The Exalted One had preached through designating such individual mental *dhammas* which arise synchronously by taking single object as “this is *phassa*; this is *veññā*; this is *saññā*; this is *cetana*; this *viññā*” et., after analyzing specific nature of each ultimate *dhamma* and then it is very difficult work”, is noticeable fact for every righteous *meditator*.

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2. Essential Notes relating to consciousness

According to explanations found in *Visuddhi Magga (Vs-2-223)*, it has been presented that those consciousness which are objects of *vipassanā* knowledge are objects of *vipassanā* knowledge are mundane consciousness and mental concomitants only. In this place it will be presented on kinds of consciousness which are discerned objects by *vipassanā* knowledge of worldly persons with three roots for those virtuous ones with weak understanding on *Abhidhamma*, in brief.

2.A. Available kinds of consciousness in the continuum of worldly persons with three roots, who lack absorption

- | | |
|--|------------|
| 1. unwholesome consciousness.... | (12) kinds |
| 2. rootless consciousness, excluding <i>hasituppāda</i> ,..... | (17) kinds |
| 3. great wholesome consciousness..... | (8) kinds |
| 4. great consequence consciousness..... | (8) kinds. |
| Total | (45) kinds |

2.B. Available kinds of consciousness in the continuum of worldly persons with three roots, who acquire absorptions

1. unwholesome consciousness....	(12) kinds
2. rootless consciousness, excluding <i>hasituppāda</i> ,.....	(17) kinds
3. great wholesome consciousness.....	(8) kinds
4. great consequence consciousness.....	(8) kinds.
5. acquired absorptions or all (8) kinds of attainments are available...	(9) kinds
Total.....	(54) kinds

If the righteous *meditator* has got only the fourth absorption of mindfulness of breathing, those (4) kinds of absorption must be added in (45) kinds mentioned above in the aspect of tetrad method, resulting in (49) kinds in total. In the aspect of pentad method, available kinds of consciousness re (50) kinds in total for that person. If he has got all (8) kinds of attainments, (53) kinds in total, in the aspect of tetrad method, while (54) kinds in total, in the aspect of pentad method.

Above kinds of consciousness are *dhammas* which are deserving to discern in the continuum of oneself internally. He has to discern generally on external continuums as a whole, due to similarity between external situations. Those various kinds of consciousness will, therefore, be presented beforehand. _____

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2.C. Unwholesome consciousness... (12) kinds

1. consciousness rooted in greed.....	(8) kinds
2. consciousness rooted in anger.....	(2) kinds
3. consciousness rooted in delusion.....	(2) kinds
Total.....	(12) kinds

C.1. (8) kinds of consciousness rooted in greed

1. consciousness associated with joyful feeling and wrong view, unprompted;
2. consciousness associated with joyful feeling and wrong view, prompted;
3. consciousness associated with neutrality feeling and wrong view, unprompted;
4. consciousness associated with neutrality feeling and wrong view, prompted;
5. consciousness associated with joyful feeling but not wrong view, unprompted;
6. consciousness associated with joyful feeling but not wrong view, prompted;
7. consciousness associated with neutrality feeling but not wrong view, unprompted;
8. consciousness associated with neutrality feeling but not wrong view, prompted;

Those are (8) kinds of consciousness rooted in greed.

[Notes: Four kinds of consciousness associated with wrong view and four kinds of consciousness dissociated with wrong view are presented in order so as to easy way of discerning for practicing *meditator*.

C.2. (2) kinds of consciousness rooted in anger.

- (1) consciousness associated with disagreeable feeling and anger, unprompted;
- (2) consciousness associated with disagreeable feeling and anger, prompted;

Those two kinds are consciousness rooted in anger which wants to destroy object.

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C.3. (2) kinds of consciousness rooted in delusion

- (1) consciousness associated with neutrality feeling and skeptical doubt;
- (2) consciousness associated with neutrality feeling and restlessness;

Those two kinds are consciousness rooted in delusion which brings forth wrong knowing on object. These (12) kinds of unwholesome consciousness performs function of impulsion within continuity of consciousness of cognitive process.

2.1.D. Rootless consciousness(18) kinds

Those kinds of consciousness which do not associate with (6) kinds of root-causes, i.e., (3) root-causes of unwholesome *dhammas*, greed, anger, delusion; (3) root-causes of wholesome *dhammas*, greedlessness, hatelessness, non-delusion, are called rootless consciousness (*ahetuku citta*). These are _____

- 1. rootless unwholesome consequence consciousness..... (7) kinds
- 2. rootless wholesome consequence consciousness..... (8) kinds
- 3. rootless mere functioning consciousness..... (3) kinds
- Total (18) kinds

D.1. (7) kinds of rootless unwholesome consequence consciousness

- (1) seeing-consciousness associated with neutrality feeling;
- (2) hearing-consciousness associated with neutrality feeling;
- (3) smelling-consciousness associated with neutrality feeling;
- (4) tasting-consciousness associated with neutrality feeling;
- (5) touching-consciousness associated with disagreeable feeling;
- (6) receiving-consciousness associated with neutrality feeling;
- (7) investigating-consciousness associated with neutrality feeling;

These (7) kinds of consciousness are unwholesome consequence consciousness, which performs functions of fivefold-consciousness, receiving, investigating, registering within cognitive processes, during encountering with undesirable objects. Because undesirable objects are encountered through previous actions (*kamma*), those consciousness which arise during encountering with undesirable-objects are also consequences of unwholesome deeds.

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D.2. (8) kinds of rootless wholesome consequence consciousness

- (1) seeing-consciousness associated with neutrality feeling;
- (2) hearing-consciousness associated with neutrality feeling;
- (3) smelling-consciousness associated with neutrality feeling;
- (4) tasting-consciousness associated with neutrality feeling;
- (5) touching-consciousness associated with bodily agreeable feeling;
- (6) receiving-consciousness associated with neutrality feeling;

- (7) investigating-consciousness associated with mentally agreeable feeling;
- (8) investigating-consciousness associated with neutrality feeling;

These (8) kinds of consciousness are wholesome consequence consciousness, which performs functions of fivefold-consciousness, receiving, investigating, registering within cognitive processes, during encountering with desirable objects. Because undesirable objects are encountered through previous actions (*kamma*), those consciousness which arise during encountering with desirable-objects are also consequences of wholesome deeds.

Functions of fivefold consciousness these five kinds of functions, viz.,

1. *dassanakkicca* = function of seeing visible-object, done by seeing-consciousness,
 2. *savanakkicca* = function of hearing audible-object, done by hearing-consciousness
 3. *ghāyanakkicca* = function of smelling olfactory-object, done by smelling-consciousness,
 4. *sāyanakkicca* = function of tasting sapid-object, done by tasting-consciousness,
 5. *phusanakkicca* = function of touching tactile-object, done by touching-consciousness;
- are functions of fivefold-consciousness.

[Notes:-___ Unwholesome consequence investigating consciousness associated with neutrality feeling can perform functions of *paṭisandhi*, life-continuum, death of beings of four woeful existences. Wholesome consequence investigating consciousness associated with neutrality feeling can perform functions of *paṭisandhi*, life-continuum, death of congenital blind person etc., and *asūrā devas* called *vinipātika* who are born depending on ground, in sensual joyful existences. These are noticeable facts which are deserving to check for a righteous *meditator* when he reaches into the stage of dependent-origination, if he had got experience to be born as being of woeful existence or *vinipātika asūrā* in previous lives. Those *paṭisandhi*, life-continuum, death mind moment with investigating consciousness with neutrality feeling consist of (11) mental *dhammas* only. The righteous *meditator* has to scrutinize carefully.]

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D.3. Three kinds of rootless mere functioning consciousness (*kiriya citta*)

These kinds of consciousness are only mere functioning consciousness which are neither cause nor result. None of result can be produced by these consciousness.

These are

1. *upekkhāsahagata pañcadvārāvajjana citta* = five-doors-adverting consciousness associated with neutrality feelings;
2. *upekkhāsahagata manodvārāvajjana citta* = mind-door-adverting consciousness associated with neutrality feelings
3. *somanassasahagata hasituppāda citta* = joyful consciousness of *Arahants* associated with agreeable feeling.

(1) *pañcadvārāvajjana* _____ It is adverting consciousness which accommodates various objects appearing on five-doors, eye-door, etc. It associates with neutrality feelings

(2) *manodvārāvajjana* _____ It is adverting consciousness which accommodates *dhamma*-objects appearing on the mind-door. It associates with neutrality feeling. In fivefold doors, eye-door etc., it performs function of determining on objects as desirable or undesirable one etc.

- (3) *hasituppāda citta* _____ It is a kind of joyful consciousness occurring in continuum of *Arahants*. It associates with agreeable feeling but not *a-lobha* (greedlessness), *a-dosa* (hatelessness), *a-moha* (non-delusion), resulting in designating as *a-hetuka* (=rootless). Those *Arahants* usually are joyful with *somanassa mahākiriyācitta* (=great mere functioning consciousness with agreeable feeling). Those kinds of consciousness associate with greedlessness, hatelessness, non-delusion appropriately.

The righteous *meditator* must understand that this kind of *hasituppāda citta* is not inclusive in the list of objects of *vipassanā* discerning, due to occurrence of worldly person status of yourself. Thus (17) kinds of rootless consciousness can arise in the continuum of virtuous *meditator*, yourself.

2.E. Great wholesome consciousness.....(8) kinds

1. consciousness associated with joyful feeling and knowledge, unprompted;
2. consciousness associated with joyful feeling and knowledge, prompted;
3. consciousness associated with joyful feeling but not knowledge, unprompted;
4. consciousness associated with joyful feeling but not knowledge, prompted;
5. consciousness associated with neutrality feeling and knowledge, unprompted;
6. consciousness associated with neutrality feeling and knowledge, prompted;
7. consciousness associated with neutrality feeling but not knowledge, unprompted;
8. consciousness associated with neutrality feeling but not knowledge, prompted;

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These kinds of consciousness are sensuous great wholesome consciousness. Consciousness of *samatha* practice, which are occurring up to the field of access concentration and consciousness of *vipassanā* practice which can keep corporeality-mentality in mind of the righteous *meditator* are inclusive in these (8) kinds of consciousness. These kinds are most advantageous consciousness in functions of charity, morality, *samatha* and *vipassanā* practices. (In the continuum of worldly persons and fulfilling persons) consciousness of *samatha* practice, i.e., up to access concentration, and consciousness of *vipassanā* practice, i.e., up to trans-lineage (*gotrabhu*) which is adjacent to the Noble Path, are only these great wholesome consciousness of mind-door-cognitive process.

2.F. Great consequence consciousness(8) kinds

1. consciousness associated with joyful feeling and knowledge, unprompted;
2. consciousness associated with joyful feeling and knowledge, prompted;
3. consciousness associated with joyful feeling but not knowledge, unprompted;
4. consciousness associated with joyful feeling but not knowledge, prompted;
5. consciousness associated with neutrality feeling and knowledge, unprompted;
6. consciousness associated with neutrality feeling and knowledge, prompted;
7. consciousness associated with neutrality feeling but not knowledge, unprompted;
8. consciousness associated with neutrality feeling but not knowledge, prompted;

These kinds of consciousness are consequence consciousness which arise through performing either function of registering within cognitive process while superior desirable objects are being encountered in present life or function of *paṭisandhi* during *paṭisandhi*, or function of life-continuum during life for function of death at the end of existence, which are produced by great wholesome actions cultivated in previous existences. These mental

dhammas must be discerned and kept in mind thoroughly so as to be understood during discerning registering, *paṭisandhi*, life-continuum, death consciousness mental *dhammas*.

2.G (i) Fine-material wholesome absorption consciousness....(4) kinds (tetrad method)

1. First absorption wholesome consciousness associated with (5) factors of absorption called *vītakka, vicāra, pīti, sukha, ekaggatā*;
2. Second absorption wholesome consciousness associated with (3) factors of absorption called *pīti, sukha, ekaggatā*;
3. Third absorption wholesome consciousness associated with (2) factors of absorption called *sukha, ekaggatā*;
4. Fourth absorption wholesome consciousness associated with (2) factors of absorption called *upekkhā, ekaggatā*;

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Thus there are four kinds of fine-material wholesome absorption consciousness through tetrad method. In this tetrad method the practicing person overcomes both *vītakka* and *vicāra* simultaneously. This kind of person is called sharp wisdom person (*tikkha paññavā*). If any one is not sharp wisdom person *vītakka* and *vicāra* can be overcome one after another separately, resulting in five kinds of fine-material wholesome absorption consciousness. It is classified as pentad method for retarded wisdom person (*manda puggala*).

G (ii) Fine-material wholesome absorption consciousness(5) kinds (pentad method)

1. First absorption wholesome consciousness associated with (5) factors of absorption called *vītakka, vicāra, pīti, sukha, ekaggatā*;
2. Second absorption wholesome consciousness associated with (4) factors of absorption called *vicāra, pīti, sukha, ekaggatā*;
3. Second absorption wholesome consciousness associated with (3) factors of absorption called *pīti, sukha, ekaggatā*;
4. Third absorption wholesome consciousness associated with (2) factors of absorption called *sukha, ekaggatā*;
5. Fourth absorption wholesome consciousness associated with (2) factors of absorption called *upekkhā, ekaggatā*;

If the righteous *meditator* with vehicle of *samatha* attains four kinds of absorptions through tetrad method of five kinds of absorption through pentad method, these absorption mental *dhammas* are also inclusive in the list of objects of *vipassanā* practice and he has to discern those mental *dhammas* through three general characters called *anicca, dukkha, anatta*.

Furthermore_____ if the righteous *meditator* attains all (8) kinds of attainment called *samāpatti*, those (4) kinds of Immaterial absorptions *dhammas* are also inclusive in the list of objects of *vipassanā* practice.

2. H. Immaterial wholesome absorption dhammas.....(4) kinds

1. *ākāsānañcāyatana kusala citta* = wholesome consciousness with the object of boundless space (concept of space);
2. *viññāṇañcāyatana kusala citta* = wholesome consciousness with the object of boundless consciousness (= consciousness of absorption of boundless space);
3. *ākīñcaññāyatana kusala citta* = wholesome consciousness with the object of emptiness concept (= absence of consciousness of absorption of boundless space);
4. *nevasaññā nāsaññāyatana kusala citta* = wholesome consciousness with object of consciousness of absorption of emptiness, which is called neither-perception-nor-non-perception.

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[It means it is the absorption consciousness which lacks gross perception but very subtle perception called wholesome aggregates of absorption of emptiness only. This kind of preaching methodology is accomplished through the perception as priority. All mental *dhammas* occurring within the absorption of neither-perception-nor-non-perception are very very subtle. Way of discerning on those attainments can be seen in the Section of *Samatha* Practice, Volume V. Those lofty consequence consciousness (*mahaggata vipāka citta*) and mere functioning consciousness (*kiriya citta*) are not included in the list of object of *vipassanā* discerning, due to impossibility to arise these *dhammas* in continuum of mankind with three roots for recent period.]

These (54) kinds of consciousness mentioned above, i.e.,

- | | |
|--|------------|
| 1. unwholesome consciousness..... | (12) kinds |
| 2. rootless consciousness..... | (17) kinds |
| 3. great wholesome consciousness..... | (8) kinds |
| 4. great consequence consciousness | (8) kinds |
| 5. Fine-material wholesome consciousness | (5) kinds |
| 6. Immaterial wholesome consciousness..... | (4) kinds |

are objects of *vipassanā* practice for worldly person with three roots. Among those consciousness number 1. to 4. are designated as sensuous consciousness, due to frequent occurring in sensual sphere. Nine of consciousness, i.e., *hasituppāda citta* and (8) kinds of great mere functioning consciousness (*mahākiriya citta*) are also sensuous consciousness which are not objects of *vipassanā* practice for yourself. Only when one becomes *Arahant* these *dhammas* can be discerned as objects of *vipassanā* practice. It will be continued to present about mental concomitants because every consciousness has efficiency to arise in the presence of associating mental concomitants within one mind moment as natural fixed law.

However it will be presented instructions found in *Mahāsatipaṭṭhāna Sutta* beforehand so as to understand how consciousness plays vital important role in *vipassanā* practice.

2.I. *Cittanupassanā satipaṭṭhāna* (Contemplating on mind as foundation of mindfulness)

Pāli Quotation (M-1-76)

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=How does...*bhikkhus*....the *bhikkhu* discern the consciousness within mind moment over and over?

Bhikkhus....the practicing *bhikkhu* who practices under the admonishment of the Exalted One...

1. understands the consciousness associated with lust (*rāga*) as consciousness with lust;
2. understands the consciousness dissociated from lust as consciousness without lust;
3. understands the consciousness associated with hatred (*dosa*) as consciousness with hatred;
4. understands the consciousness dissociated from hatred as consciousness without hatred;
5. understands the consciousness associated with delusion (*moha*) as consciousness with delusion;
6. understands the consciousness dissociated from delusion as consciousness without delusion;
7. understands the indolent consciousness (*samkhitta citta*) as indolent consciousness;
8. understand the distracted consciousness (*vikkhitta citta*) as distracted consciousness;
9. understands the lofty consciousness (*mahaggata citta*) as lofty consciousness;
10. understands the unlofty consciousness (*amahaggata citta*) as unlofty consciousness;
11. understands the inferior consciousness (*sa-uttara citta*) as inferior consciousness;
12. understands the superior consciousness (*anuttara citta*) as superior consciousness;
13. understands the concentrated consciousness (*samahita citta*) as concentrated consciousness;
14. understands the unconcentrated consciousness (*a-samahita citta*) as unconcentrated consciousness;
15. understands the liberated consciousness (*vimutta citta*) as liberated consciousness;
16. understands the unliberated consciousness (*a-vimutta citta*) as unliberated consciousness;

(M-1-76)

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2.J. Explanation of the commentary

The Commentator Sayadaw explains above Pāli Terms so as to be understood exactly as follows: _____

Pāli Quotation (M-A-1-284)

1. *sarāgacitta* _____ Eight kinds of consciousness rooted in greed, which arise together with greed (*lobha*), which are capable of heartfelt desiring on objects are called the consciousness with lust.
2. *vītarāga citta* _____ Mundane wholesome consciousness and indeterminate consciousness (*avyākata citta*) are called the consciousness dissociated with lust. According to the term, *vītarāga citta*, the Exalted One preached with the intention to refer only those consciousness which are deserving to discern as object of *vipassanā* practice through generalizing as three characters but not all *dhammas* which are called *vītarāgacitta* collectively. Because of this reason, any Supra-mundane consciousness can not be referred among (16) kinds of consciousness mentioned above.

Mundane wholesome consciousness _____ If the righteous *meditator* who is only worldly person with three roots has got (8) kinds of attainment, the numbers of mundane wholesome consciousness which are available in his continuum are _____

1. great wholesome consciousness.....	(8) kinds
2. fine-material wholesome consciousness.....	(5) kinds
3. Immaterial wholesome consciousness.....	(4) kinds
Total.....	(17) kinds

If the righteous *meditator* has got fourth absorption of mindfulness of breathing, (4) kinds of fine-material absorption through tetrad method; (5) kinds of fine-material absorption through pentad method, are available. Therefore it is possible to arise great wholesome consciousness and fine-material wholesome consciousness only in his continuum.

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Avyākata _____ Mundane consequence and mere functioning consciousness which are neither wholesome nor unwholesome are called *avyākata* (=indeterminate). Numbers of indeterminate consciousness which are available in the continuum of worldly person with three roots are _____

1. rootless mere functioning consciousness, called five-doors-adverting, mind-door-adverting.....	(2) kinds
2. rootless unwholesome consequence consciousness.....	(7) kinds
3. rootless wholesome consequence consciousness.....	(8) kinds
4. great consequence consciousness.....	(8) kinds
Total.....	(25) kinds

In five-doors-cognitive processes _____ five-doors-adverting, seeing-consciousness (hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness), receiving, investigating, registering-consciousness are available.

In mind-door-cognitive process _____ mind-door-adverting and registering-consciousness are available.

Remaining (27) kinds of consciousness _____

1. fine-material consequence consciousness.....	(5) kinds
2. Immaterial consequence consciousness.....	(4) kinds
3. <i>hasituppāda</i> , rootless mere functioning consciousness....	(1) kinds
4. great mere functioning consciousness.....	(8) kinds
5. fine-material mere functioning consciousness.....	(5) kinds
6. Immaterial mere functioning consciousness.....	(4) kinds
Total.....	(27) kinds

are impossible to arise in the continuum of worldly person with three roots.

Furthermore, (2) kinds of consciousness rooted in anger and (2) kinds of consciousness rooted in delusion are excluded in two terms, *sarāgacitta*, *vītarāga citta*. However those four kinds of consciousness are included in the list of objects of *vipassanā* knowledge because the Exalted One continued to preach as *sa-dosa citta*, *samoha citta* etc.

3. *sadosa citta* _____ These are (2) kinds of consciousness which associate with hatred.
4. *vītadosa citta* _____ Mundane wholesome consciousness and mundane indeterminate consciousness are called consciousness without hatred (*vītadosa citta*). [It should be recognized on mundane wholesome and indeterminate consciousness in similar way mentioned above.] These (10) kinds of unwholesome consciousness, i.e., (8) kinds of consciousness rooted in greed and (2) kinds of consciousness rooted in delusion are excluded in these two kinds, *sadosa citta* and *vītadosa citta*.

5. **samoha citta** _____ Two kinds of consciousness rooted in delusion are called consciousness associated with delusion. In the next method ____ Because the delusion associates with all kinds of unwholesome consciousness, (12) kinds of unwholesome consciousness are called consciousness with delusion.

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6. **vītamoha citta** _____ Mundane wholesome consciousness and mundane indeterminate consciousness are called consciousness without delusion. (It should be recognized as mentioned above.
7. **samkhitta citta** _____ Those consciousness which always falls back from object, which always follows along with two **dhammas**, i.e., sloth (**thina**) of consciousness and torpor (**middha**) of mental concomitants are called indolent consciousness (**samkhitta citta**). These (5) kinds, viz.,
- | | |
|--|------------|
| 1. consciousness rooted in greed, prompted..... | (4) kinds, |
| 2. consciousness rooted in hatred, prompted..... | (1) kinds |
| Total..... | (5) kinds |

Are called indolent consciousness.

8. **vikkhitta citta** _____ Consciousness rooted in delusion which always arises together with restlessness (**uddhacca**) is called distracted consciousness (**vikkhitta citta**), due to wandering from here to there of various objects as a stone falls on ash.
9. **mahaggata citta** _____ Fine-material consciousness and Immaterial consciousness are called lofty consciousness (**mahaggata citta**), due to
- presence of efficiency to remove defilement for a long time (**vikkhambhana pahāna**);
 - occurrence of having great advantages;
 - presence of efficiency to arise continuously through continuity of mentality of those absorption **dhammas**, one hour, two hours, one day, two days etc., in the continuum of virtuous persons with those lofty absorptions,
 - occurrence of reaching into lofty and Exalted Superior condition;
 - in other words ____ due to occurrence of noble practice which is worth reaching through only exalted efficiency, i.e., great exalted and plentiful wholesome wish etc. (**M-ṭī-1-372**)

Only (9) kinds of lofty consciousness (if he has got (8) attainments) are available in the continuum of worldly person with three roots.

10. **a-mahaggata citta** _____ It means only sensuous consciousness (**kāmāvacāra citta**), due to referring to consciousness which are objects of **vipassanā** knowledge. Only these (45) kinds of consciousness of sensuous sphere, viz.,
- | | |
|---|------------|
| 1. unwholesome consciousness..... | (12) kinds |
| 2. rootless consciousness..... | (17) kinds |
| 3. great wholesome consciousness..... | (8) kinds |
| 4. great consequence consciousness..... | (8) kinds |
| Total..... | (45) kinds |

Are available.

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11. *sa-uttara citta* _____ Among mundane consciousness which are objects *vipassanā* knowledge, lofty consciousness are more superior than consciousness of sensuous sphere. Consciousness of sensuous sphere are, therefore, called inferior consciousness (*sa-uttara citta*.)
12. *anuttara citta* _____ Among mundane consciousness which are objects *vipassanā* knowledge, lofty consciousness are the most superior ones. There is no mundane consciousness which is more superior than those lofty consciousness, resulting in designating as *anuttara citta*. Among those lofty consciousness, because Immaterial consciousness are more superior than fine-material consciousness, the former are designated as *anuttara citta* (= superior consciousness) while the latter, *sa-uttara citta* (inferior consciousness).
13. *samahita citta* _____ Concentrated consciousness with any kind of concentration, full-concentration or access concentration are called *samahita citta*.
14. *a-samahita citta* _____ Consciousness of sensuous sphere which are lacking two kinds of concentration called full-concentration, access concentration, are called *a-samahita citta*.
15. *vimutta citta* _____ Sensuous wholesome consciousness are called *vimutta citta*, due to temporary liberation from defilements. Nine kinds of lofty wholesome consciousness are also called *vimutta citta*, due to liberation from defilements for a long time. (*M-ṭī-1-372*)
16. *a-vimutta citta* _____ The consciousness which are not liberated defilements either temporarily or for a long time are called *a-vimutta citta*. These consciousness, namely
 1. five-doors-adverting, mind-door-adverting
 2. fivefold consciousness,
 3. receiving,
 4. investigating,
 5. determining consciousness,
 6. unwholesome impulses
 7. registering consciousness are designated as *avimutta citta*. (*M-ṭī-1-372*)

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Because the Exalted One preached this section with referring to only consciousness which are objects of *vipassanā* knowledge _____ it should be recognized the fact

These three kinds of *vimutti* (= deliverance). i.e.,

1. *samucchadavimutti* = the Noble Path consciousness which are absolute deliverance from defilements after absolute eradication of defilements,
2. *paṭippassaddhi vimutti* = the Noble Fruit consciousness which are deliverance from defilements through extinguishment of fire of defilements which are eradicated by the Noble Path *dhammas*,
3. *nissaraṇavimutti* = *nibbāna* which is deliverance from craving (= defilements), are not concern with this section. (*M-ṭī-1-372*)

In this preaching the Exalted One instructed to discern unwholesome consciousness called *sarāga citta*, *sadosa citta*, *samoha citta* also. The righteous *meditator* who has heartfelt desire to attain *nibbāna* should not forget this fact.

With regarding to these instructions this work presents ways of keeping mental *dhamma* in mind through breaking down each compactness of mentality called *nāmaghana* which are occurring in each mind moment within various kinds of cognitive processes called _____

1. five-doors-cognitive processes, mind-door-cognitive process consisting of wholesome impulses,
2. five-doors-cognitive processes, mind-door-cognitive process consisting of unwholesome impulses so as to reach ultimate nature.

In this case some righteous *meditators* complain the fact relating to way of discerning on mental *dhammas* occurring in unwholesome impulses of cognitive processes in a way that whether or not unwholesome deeds arise again through discerning unwholesome *dhammas*.

When they have got explanation that the Exalted One, himself, instructed to discern unwholesome consciousness in *Mahāsatipaṭṭhāna Sutta* they give lame excuse again in a way that the Exalted One instructed to discern unwholesome consciousness which arise automatically but not those consciousness which are intentionally discerned through scrutinizing them, in *Mahāsatipaṭṭhāna Sutta*.

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It will be explicit for virtuous *meditators* who have heartfelt desire to attain true *dhammas*.

In the aspect of ultimate reality there is no *dhamma* which arise automatically or spontaneously in the Buddha's *Abhidhamma*. Please see the following preaching.

Pāli Quotation (Sam-3-83, Ayoniso manasikāra Sutta)

= *Bhikkhus*..... for a person with unwise attention called *ayoniso manasikāra*

1. not only heartfelt desires to sensual pleasures (*kāmacchanda*) which do not arise yet usually arise but those heartfelt desires to sensual pleasures which have arisen also proliferate exceedingly.
2. not only ill-will called (*vyāpāda*) which do not arise yet usually arise but those ill-will which have arisen also proliferate exceedingly.
3. not only sloth and torpor of consciousness and mental concomitants which do not arise yet usually arise but those sloth and torpor of consciousness and mental concomitants which have arisen also proliferate exceedingly.
4. not only restlessness and remorse which do not arise yet usually arise but those restlessness and remorse which have arisen also proliferate exceedingly.
5. not only skeptical doubt called (*vicikicchā*) which do not arise yet usually arise but those skeptical doubt called (*vicikicchā*) which have arisen also proliferate exceedingly. (*Sam-3-83*)

In accordance with this preaching the unwise-attention is a proximate cause of all kinds of unwholesome *dhammas*. Other causal *dhammas* such as _____

1. presence of depended base,
2. presence of object to be depended,
3. benefiting by associating *dhammas*, contact etc.,

which concern with all mental *dhammas* are also present. [It will be obvious in section of Dependent-Origination. Please see on page 288,289, 295, 305 of this volume.]

Thus there is no spontaneous or automatic arising ultimate *dhamma* in the aspect of ultimate reality.

PAGE-80**2.1. K. The reason why unwholesome *dhammas* are kept in mind**

Those foolish worldly persons without eye of wisdom in the aspect of ultimate *dhammas* always obsess on both wholesome and unwholesome *dhammas* through craving, conceit, wrong view along with infinite rounds of rebirth called *samsāra*.

They have got wrong obsession on wholesome *dhammas*, unwholesome *dhammas* in such ways that _____

“my mind is different from others,”

“my volition is different from others,”

“my faith is different from others,”

“my knowledge is different from others,”

“my greed is different from others,”

“my conceit is different from others,”

“my anger is different from others,”

resulting in taking pride in their accomplishments of either wholesome or unwholesome deeds wrongly. They satisfy with their accomplishments.

They usually praise about sons, daughters, grand sons and grand daughters so as not to finish to listen. Succeeding unwholesome *dhammas* always arise by taking objects preceding unwholesome *dhammas* in their continuums. They usually take pride basing on wholesome deeds. They want to vie each other relating to charity, acquired or experienced *dhammas*, having qualities of sons, having qualities of daughters etc. Thus succeeding unwholesome deeds always arise frequently depending on wholesome and unwholesome *dhammas* which have arisen previously through unwise attention.

Those wholesome and unwholesome *dhammas* must be discerned as objects *vipassanā* knowledge in order to eradicate obsessions called craving, conceit, wrong view on those wholesome and unwholesome *dhammas* completely.

The function of keeping those unwholesome *dhammas* in mind called *arūpapariggaha* must be performed beforehand so as to generalize as *anicca*, *dukkha*, *anatta* through *vipassanā* knowledge thoroughly.

Now it will be continued to present about mental concomitants because every consciousness never arise in the absence of mental concomitants.

PAGE-81**3. Essential notes relating to mental concomitants (*cetasika*)****3.A. Four general characteristics of mental concomitants**

1. *ekuppāda* = synchronous arising with consciousness,
2. *ekanirodha* = synchronous cessation with consciousness
3. *ekālambaṇa* = presence of the same object with consciousness
4. *ekavatthuka* = presence of the same base with consciousness.

Thus mental concomitants have got four associating characteristics with consciousness called *cetoyuttalakkhaṇā*. Every mental concomitant has got these four characteristics as natural fixed law in five-groups-existences called sensuous sphere and fine-material sphere. In four-groups existence called Immaterial sphere, however, one characteristic, i.e., *ekavattuka* (=presence of the same base), is deficit, due to absence of depended base in those spheres. There are (52) kinds of mental concomitants.

3.B. (52) kinds of mental concomitants

1. *sabbacittasādhāraṇa cetasika* = mental concomitants which have relationship with all kinds of consciousness.....(7) kinds;
2. *pakiṇṇaka cetasika* = miscellaneous mental concomitants which have relationship with some kinds of consciousness but not some kinds(6) kinds
3. *a-kusala cetasika* = unwholesome mental concomitants which associate with unwholesome consciousness appropriately (14) kinds;
4. *sobhaṇa cetasika* = comely mental concomitants which associate with comely kinds of consciousness appropriately..... (25) kinds;

Thus there are (52) kinds in total.

C. *sabbacitta sādhāraṇa cetasika* (7) kinds

1. *phassa* (contact) = the nature of touching with the object (characteristic);
= the nature of connecting between object and consciousness (function);
2. *vedanā* (feeling) = the nature of being felt the taste of object;
3. *saññā* (perception) = the nature of perceiving the object;
4. *cetanā* (volition) = the nature of willingness to urge associating *dhammas* in order to reach on the object;
5. *ekaggatā* (one-pointedness) = the nature of stability of mind on single object;
= the nature of capable of non-spreading on the associating *dhammas* so as not to occur in disorder;

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[Consciousness and mental concomitants which arise synchronously within one mind moment are called associating *dhammas*.]

6. *jīvita* (vitality) = the nature of protecting on associating *dhammas* for just mere living one mind moment;
7. *manasikāra* (attention) = the nature of attending the mind towards object; = the nature of taking into heart the object attentively.

D. Miscellaneous mental concomitants.....(6) kinds

1. *vitakka* (initial application) = the nature of applying (or putting) consciousness and mental concomitants on the object;
2. *vicāra* (sustained application) = the nature of continuous sustaining consciousness and mental concomitants on the object;
=the nature of taking object over and over again;
3. *adhimokkha* (definite decision)= the nature of deciding the object;
4. *vīriya* (effort) = the nature of endeavouring;
(It is the nature of endeavouring to arise associating *dhammas* on single object. It is an effort in order to arise greed, hatred, delusion in the aspect of unwholesome deeds; in order to arise greedlessness, hatelessness, non-delusion in the aspect of wholesome deeds.)
5. *pīti* (pleasurable interest) = the nature of pleasurable interest on object;
6. *chanda* (wish) = the nature of wishing to take object;
the nature of wishing to make object;

[Notes: ____ It is the nature of wishing to arise greed, hatred, delusion, greedlessness, hatelessness, non-delusion etc., on the object.]

Above (13) kinds of mental concomitants, i.e. (7) kinds of *sabbacitta sādharma* and (6) kinds of *paṭiṇṇaka*, are called *aññasamāna cetasika* (= both sides mental concomitants): While these are associating with unwholesome mental *dhammas* they have got designation as unwholesome *dhammas*; while these are associating with wholesome mental *dhammas*, they have got designation as wholesome *dhammas*; while these are associating with consequence and mere functioning *dhamma*, they have got designation as indeterminate. In other words ____ they have got designation as uncomely (*asobhana*) during associating with uncomely consciousness; they have got designation as comely (*sobhana*) during associating with comely consciousness. Those are mental concomitants with both sides.

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Significance of *cetanā*, *manasikāra*, *vitakka* _____

[Consciousness and mental concomitants which arise synchronously within one mind moment are called associating *dhammas*.]

Initial application (*vitakka*) is capable of applying (or putting) associating *dhammas* on the object; the volition (*cetanā*) is capable of urging associating *dhammas* on the object; the attention (*manasikāra*) is capable of attending associating *dhammas* towards object.

Venerable *Mahāgandhārammaṇa Sayādaw* explained in *Sangahabhāsāṭṭikā* the fact relating to this fact as follows: _____

Due to presence of similarity among nature of *vitakka*, *cetanā*, *manasikāra*, how it can be recognized on significance characters of these three mental concomitants? This is question.

The answer is that ____ during rowing, three persons, i.e., anterior rower, middle rower, posterior rower, row synchronously on a rowing boat; the middle one plays important role in performing so as to reach the goal quickly; while helmsman, the posterior one plays important role in rowing straight forward to goal; the anterior one plays important role in winning a race. Similarly ____ *vitakka* has responsibility to perform so as to reach the goal quickly as middle rower; *manasikāra* has responsibility to steer associating *dhammas* towards object as helmsman; *cetanā* has responsibility to urge associating *dhammas* with object as anterior rower who wins a race respectively. [It should be understood the facts, object is similar to winning post; associating *dhammas* are similar to boat and so forth.] (*Sangahabhāsāṭṭikā-98*)

E. Unwholesome mental concomitants (14) kinds

1. mental concomitants which associate with all unwholesome consciousness..... (4) kinds
 2. mental concomitants which associate with only consciousness rooted in greed appropriately..... (3) kinds
 3. mental concomitants which associate with only consciousness rooted in hatred appropriately.....(4) kinds
 4. mental concomitants which associate with only prompted unwholesome consciousness (*sasaṅkhārika*).....(2) kinds
 5. mental concomitants which associate with only consciousness rooted in delusion appropriately.....(1) kinds
- in Total.....(14) kinds

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E.1 Mental concomitants which associate with all unwholesome consciousness....(4) kinds

- (1) *moha* (delusion) = the nature of nescience on real phenomenon of object;
= the nature of wrong knowing on object;
- (2) *ahirika* (consciencelessness) = the nature of consciencelessness to perform (a) misdeeds (b) unwholesome *dhammas*, selfish desire, anger, delusion etc.,
- (3) *anottappa* (shamelessness) = the nature of shamelessness to perform (a) misdeeds (b) unwholesome *dhammas*, selfish desire, anger, delusion etc.,
- (4) *uddhacca* (restlessness) = the nature of wandering from object

E.2 Greed-group mental concomitants (3) kinds

- (5) *lobha* (greed) = the nature of obsession on object as “I, mine”;
= the nature of heartfelt desire on object;
= the nature of *attachment* on object;
- (6) *diṭṭhi* (wrong view) = the nature of wrong obsession on object as permanence, happiness, self, pleasingness
- (7) *māna* (conceit) = the nature of pride as “I, I”;
= the nature of arrogance

Explanation _____

Pāli Quotation (Vs-2-157)

Delusion is also known as *avijjā* (ignorance). If all kinds of living and non-living in (31) realms are analyzed by eye of wisdom in the aspect of ultimate nature, one will know as

1. piles of corporeal *dhammas*,
2. piles of mental *dhammas*,
3. piles of corporeal and mental *dhammas*; these kinds of realization are proper ways and it is the Knowledge of Analyzing Mentality and Corporeality.
4. If one will know as piles of causal *dhammas* and piles of resultant *dhammas*, those kinds of realization are also proper ways and it is the Knowledge of Discerning Cause and Condition.

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Those corporeality-mentality-causes and results are *saṅkhāradhamma* (= conditioned things), due to arising through respective conditional relations. Those conditioned things are impermanent *dhammas* which always perish away just after arising; those are suffering *dhammas* which are always being oppressed by incessant phenomena of arising and perishing away; those are non-self *dhammas* which are not existing as undestructible essence of self (*atta*); those are loathsome *dhammas*.

If one understands on those conditioned thing as

5. *anicca dhamma* (= impermanent)
6. *dukkha dhamma* (= suffering)
7. *anatta dhamma* (= non-self)
8. *asubha dhamma* (= loathsome),

Those kind of realization are also proper ways and those are real *vipassanā* knowledges.

Therefore if one knows and sees living and non-living things occurring in (31) realms as either

1. piles of corporeal *dhammas*; piles of mental *dhammas*; piles of fivefold-aggregates; piles of twelvefold bases; piles of eighteenfold elements, or
2. piles of causal *dhammas*; piles of resultant *dhammas*; or
3. piles of *anicca dhammas*; piles of *dukkhadhammas*; piles of *anatta dhammas*; piles of *asubha dhammas*;

Those kinds of knowledge is called *sammādiṭṭhi* (= right view) or *vijjā* (=knowledge).

Unless one knows and sees in that proper way but he knows and sees living things as man, woman, person, being, human, *deva*, *brahma* etc; or non-living things as gold, silver, tree, water, ground, forest, mountain etc; or all living and non-living things as *nicca* (=permanent) *dhammas*, *sukha* (=happiness) *dhammas*, *atta* (= self) *dhamma*, *subha* (=pleasingness) *dhamma*, reversely, it is called wrong knowing (= *avijjā*).

In this place two kinds of obsession as self (*atta*) will be presented so as to understand profoundly on ignorance (*avijjā*) and wrong view (*micchādiṭṭhi*).

Two kinds of obsession as *atta* (self)

There are two kinds of obsessions as self, i.e., through worldly usage and weighing pros and cons by heretics with wrong view.

1. obsession as self through worldly usage _____

It is obsession either on living things as man, woman, person, being, human, *deva*, *brahma*, buffalo, cow, animal etc., or on non-living things as gold, silver, farm, house, tree, water, earth, forest, mountain etc. It is a firm faith on the fact those things are really present as worldly usage. That kind of obsession is also known as conventional perception (*voḥāra*) which arise through conventional reality. (*M-ṭī-1-365, 366*)

As mentioned above when one can keep conditioned things in mind through penetrative knowledge and if he can realize as piles of conditioned things, piles of *anicca*, piles of *dukkha*, piles of *anatta*, that kind of realization is right. If one knows, sees and obsesses as man, woman, person, being, human, *deva*, *brahma*, buffalo, cow, animal, that kind of knowing, seeing and obsession is wrong.

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Furthermore when one can discern external non-living things so as to see four great elements, he will see only corporeal units. If he analyze those corporeal units through eye of wisdom, those units consists of corporealities produced by temperature, which have got the nutriment as eighth factor and if it consists of sound, sound nonads can be found. The term, *utu* (= temperature), means the fire-element within each corporeal unit. Those non-living things called gold, silver etc., are actually, groups of corporeal units and the fire-element within each unit can produce new corporeal unit again and again. Those are piles of ultimate nature of *dhammas* which always arise and perish away continuously even if causes are not finished. Therefore if one can realize those non-living thing as either piles of corporeal *dhammas* with the nutriment as eighth factor or piles of sound nonads, it is right knowledge; if he can realize as piles of *anicca*, piles of *dukkha*, piles of *anatta*, it is also right knowledge. If he knows and sees as gold, silver, it is wrong knowing; if he obsesses as gold, silver, that obsession or belief is wrong, resulting in designating as obsession as self through worldly usage.

2. Obsession as self through wrong view

In this kind of obsession as self there are two kinds of obsession in brief
i.e. (a) *paramaatta* (b) *jīvaatta*.

(a) *paramaatta* = It is obsession as *paramaatta* (= creator self) by which one believes that various beings together with the world are created by creator self (*paramaatta*).

(b) *jīvaatta* = It is obsession as *jīvaatta* (= creation self) by which one believes that there are vital body, consciousness body, butterfly body, self body which are created by any kind of creator. Among five aggregates, any aggregate, one or two or three etc., are obsessed as self. It is also known as personality wrong view (*sakkāya diṭṭhi*). All kinds of wrong views arise basing on this personality wrong view.

“*santokāyo sakkāyo* + apparent arising five aggregates are personal (*sakkāya*). The wrong obsession on five aggregates as self (*atta*) is personality wrong view.

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The perception (*saññā*) which arises through following that personality wrong view is called *sattasaññā* (=perception as being). Thus there are two kinds of *sattasaññā* (perception as being), i.e. (a) *sattasaññā* which arises through following self-opinion (*attadiṭṭhi*) and (b) *sattasaññā* which arises through worldly usage. (*M-ṭī-1-365, 366*)

The former one is called the obsession as self with wrong view while the latter (*sattasaññā* which arises through worldly usage) is called *lokasamaññā* obsession as self. It should be recognized on two kinds of obsession as self in brief. Only when one understands those two kinds of obsession as self, can he understand delusion (*moha*) and wrong view (*diṭṭhi*) thoroughly.

Moha (delusion) and diṭṭhi (wrong view)

Delusion is the wrong knowing on all living and non-living things within (31) realms as *nicca, sukha, atta, subha*, while wrong view is wrong belief on all living and non-living things within (31) realms as *nicca, sukha, atta, subha*.

E.3 Hatred group mental concomitants (4) kinds

(8) *dosa* (hatred) = the nature of harsh mind,

= the nature of desire to destroy the object;

(9) *issā* (envy) = the nature of envious mind on other wealth;

= the nature of jealousy on the better fortune of others;

(10) *macchariya* (stinginess) = the nature of un-generosity of one's wealth;

= the nature of giving unwillingly or niggardly;

(11) *kukkucca* (remorse) = (a) the nature of deep, bitter regret for experienced past wrong doings or misdeeds;

(b) the nature of deep, bitter regret for un-experienced good doings or wholesome deeds;

E.4. Prompted group mental concomitants (2) kinds

(12) *thina* (sloth) = the nature of idleness of consciousness;

= the nature of un-enthusiasm of consciousness;

(13) *middha* (torpor) = the nature of idleness of mental concomitants;

= the nature of un-enthusiasm of mental concomitants;

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E.5. Delusion group mental concomitant (1) kind

(14) *vicikicchā* (sceptical doubt)= It is the nature of skeptical doubt on these (8) kinds of situations, viz.,

- (1) real Omniscient Perfectly Enlightened One;
- (2) real *Dhamma* called Path, Fruit, *nibbāna*, and doctrinal teachings;
- (3) real *sanghā*, real Noble Ones;
- (4) three trainings, training of morality, training of concentration, training of wisdom;
- (5) past lives = past aggregates called anterior proximity of rounds of rebirth;
- (6) future lives = future aggregates called posterior proximity of rounds of rebirth;
- (7) past and future lives = past and future aggregates called anterior and posterior extremities of rounds of rebirth;
- (8) principle of dependent-origination.

[Notes:_____ Sceptical doubt on *kamma* (action) and consequence of *kamma* (action) are inclusive in this skeptical doubt on principle of dependent-origination. (*Abhi-1-208*)]

F. Comely mental concomitants (25) kinds

These (25) kinds are namely,

- (a) *sobhaṇasādhāraṇa cetasika* = mental concomitants which associate with all comely consciousness (19) kinds;
 - (b) *viratī cetasika* = abstinence mental concomitants (3) kinds;
 - (c) *appamaññā cetasika* = boundless mental concomitants (2) kinds;
 - (d) *paññindriya cetasika* = knowledge (1) kind
- In total..... (25) kinds

- (a) *sobhaṇasādhāraṇa cetasika* (19) kinds

- (1) *saddhā* (faith) = the nature of firm faith on (8) situations (as mentioned in *vicikicchā*)
= the nature of subscribing on (8) situations;

[Notes:_____ It is essential to distinguish its meaning depending on situations, i.e., firm faith on nobility of the Exalted One during practicing recollection of the Buddha, and so forth:]

- (2) *sati* (mindfulness) = It is the nature of capable of submerging of associating *dhammas* on wholesome object, Buddha, *dhamma* etc., as a slab under water but not floating gourd;

= the nature of steadfastness of mind on object;

= the nature of not forgetting the object;

- (3) *hiri* (conscientious scruples) = the nature of conscientious scruples about bodily misconduct;

- (4) *ottappa* (shame) = the nature of dread about bodily misconduct;

- (5) *a-lobha* (non-greed) = the nature of non-*attachment* on mundane objects;

= the nature of non-obsessing as “mine”

[Notes:_____ Mundane objects means any kind of discerned object called living and non-living sensual objects occurring in (31) realms, such as, visible-object.]

- (6) *a-dosa* (non-hate) = the nature of non-harsh mind on object;

= the nature of non-desire to destroy the object;

- (7) *tatramajjhataṭṭā* (equanimity) = the nature of equanimity of mind on object (so as not to reach both extremities called conceit and sloth-torpor but to attain balanced consciousness and mental concomitants in respective functions.
- (8) *kāyapassaddhi* = the nature of tranquility of mental concomitants;
- (9) *citta passaddhi* = the nature of tranquility of consciousness;
- (10) *kāya lahutā* = the nature of agility of mental concomitants;
- (11) *citta lahutā* = the nature of agility of consciousness;

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- (12) *kāya mudutā* = the nature of elasticity of mental concomitants;
- (13) *citta mudutā* = the nature of elasticity of consciousness;
- (14) *kāya kammaññatā* = the nature of adaptability of mental concomitants;
- (15) *citta kammaññatā* = the nature of adaptability of consciousness;
- (16) *kāya pāguññatā* = the nature of proficiency of mental concomitants in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of mental concomitants
= the nature of void of faulty defilement;
- (17) *citta pāguññatā* = the nature of proficiency of consciousness in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of consciousness
= the nature of void of faulty defilement;
- (18) *kāyujukatā* = the nature of rectitude of mental concomitants;
= the nature of lack of swerving called pretence and deceit;
- (19) *cittujukatā* = the nature of rectitude of consciousness
= the nature of lack of swerving called pretence and deceit;

[**Notes:** _____ Nature of concealing fault is called *māyā* (pretence) while the nature of showing un-acquired nobility is *sātheyya* (deceit).]

(b) Abstinence mental concomitants (3) kinds

- (1) *sammāvācā* (right speech)= nature of abstinence from bodily verbal misconducts (4) kinds which do not concern with livelihood;
= nature of avoiding verbal unwholesome deeds;
- (2) *sammākammanta* (right action) = nature of abstinence from bodily misconducts (3) kinds which do not concern with livelihood;
= nature of avoiding body unwholesome deeds;
- (3) *sammājīva* (right livelihood) = nature of abstinence from verbal misconducts (4) kinds and bodily misconducts (3) kinds, which concern with livelihood;
= nature of verbal and bodily unwholesome deeds;

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(c) Boundless mental concomitants (2) kinds

- (1) *karuṇā* (compassion) = the nature of compassion, pity by taking object of suffering being;
= the nature of desire to save from various kinds of suffering;
- (2) *muditā* (appreciative joy) = the nature of rejoicing by taking object of joyful being;
= the nature of non-envious mind or non-jealous mind;

(d) *paññindriya* (controlling faculty of wisdom) mental concomitant (1) kind

(1) *paññindriya* = the nature of penetrative knowing and seeing on real phenomena of ultimate *dhammas*;

= the nature of penetrative knowing and seeing on Four Noble Truths;

[Notes: ____ The wisdom which is also known as knowledge (*ñāṇa*), non-delusion (*moha*), right view (*sammādiṭṭhi*) is called controlling faculty of wisdom, due to occurrence of controlling faculty in the function of knowing on Four Noble Truths.]

Now it has been presented on only specific characteristics of (52) kinds of mental concomitants as priority and it will be insufficient to be understood easily for practicing persons with weak knowledge in *Abhidhamma*. Therefore some important facts will be presented again in section of *lakkhaṇa-rasa--paccupaṭṭhāna-padaṭṭhāna* (=characteristic-function-manifestation-proximate cause), Volume IV. During keeping ultimate *dhammas* in mind, the beginner person can take into heart either the specific character (*sabhāva lakkhaṇa*) or function (*rasa*), resulting in showing both kinds of the specific character and function of some mental concomitants.

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4. Section of way of keeping mental *dhammas* in mind

4.A. How various lines are specified

As mentioned previously, during keeping mental *dhammas* in mind base-door-wise (*āyatana-dvāra*) system is appropriate method. Those persons with vehicle of *samatha* practice can begin to keep in mind factors of absorption and associating absorption *dhammas* beforehand. Those persons without absorption, however, must begin to keep in mind mental *dhammas* which arise by taking objects corporeal *dhammas* as beginning, in accordance with explanations found in commentary called *Aṭṭhasālinī*, that ____

* *tam rūpam ārammāṇam katvā uppānam vedanām saññam saṅkhāre viññāṇaṅca “idam arūpa” anti paricchindittvā” ____.*
(*Abhi-A-1-271*)

In this work ____

1. The section in which continuity of consciousness of eye-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking visible-object are kept in mind, is called visible-object-line;
2. The section in which continuity of consciousness of ear-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking audible-object are kept in mind, is called audible-object-line;
3. The section in which continuity of consciousness of nose-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking olfactory-object are kept in mind, is called olfactory-object-line;

4. The section in which continuity of consciousness of tongue-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking sapid-object are kept in mind, is called sapid-object-line;
5. The section in which continuity of consciousness of body-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking tactile-object are kept in mind, is called tactile-object-line;
6. The section in which either any kind or many kinds of these *dhammas* which are called *dhamma*-object

- (1) transparent corporeality.....(5) kinds,
- (2) subtle corporeality.....(16) kinds,
- (3) consciousness and mental concomitants;
- (4) concept (*paññātti*), signs of full- concentration of mindfulness breathing or *kaṣiṇa*-object etc., are kept in mind, is called *dhamma*-object-line respectively.

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Among those (6) lines, way of keeping *dhamma*-object-line in mind is presented previously, due to presence of less numbers of kinds of consciousness of cognitive process in this line. It is very appropriate way for those persons with vehicle of *samatha* practice who want to transfer *vipassanā* practice through making absorption as fundamental of *vipassanā* discerning.

4.B *samathayānika* (person with vehicle of *samatha* practice) and *suddhavipassanā yānika* (person with vehicle of pure *vipassanā* practice)

There are two ways of transferring *vipassanā* practice through making the absorption as fundamental of *vipassanā*, i.e., (1) corporeal *dhammas* are kept in mind beforehand or (2) mental *dhammas* are kept in mind beforehand for those persons with vehicle of *samatha* practice and the former one is already presented in Volume I. That former way also concerns with for those persons with vehicle of pure *vipassanā*, who lacks absorption.

If the person with vehicle of *samatha* practice wants to keep in mind either

1. mental *dhammas* after corporeal *dhammas* have been finished to keep in mind or
2. mental *dhammas* beforehand without keeping corporeal *dhammas* in mind beforehand, he has to follow the following instruction found in *Visuddhi Magga*.

Pāli Quotation (Vs-2-222)

According to explanations found in *Visuddhi Magga*, firstly the practicing person must enter any kind of acquired absorptions, excluding neither-perception-nor-non-perception. Then he must emerge from that absorption; second he has to keep either factors of absorption or associating absorption *dhamma* in mind through characteristic, function etc. For beginners who are still discerning mental *dhammas* way of keeping either characteristic or function of mentality in mind will be presented previously.

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4.C. *jhānasamāpattivīthi* (cognitive process of attainment of absorption)

During keeping absorption mental *dhammas* in mind, there are two kinds of cognitive processes, i.e.,

1. *ādikammikajhānavīthi* (beginning absorption cognitive process) and
2. *jhānasamāpattivīthi* (cognitive process of attainment of absorption) and it is explained that mental *dhammas* occurring in the latter cognitive process must be kept in mind beforehand. (See *Vs-2-222*)

The term, *ādikammikajhāna vīthi*, means the first cognitive process of absorption of *meditator* who attains the absorption as beginning. The term, *jhānasamāpattivīthi*, means cognitive process of absorption which arises whenever one enters into acquired absorption over and over again in the continuum of oneself who has got five kinds of mastery in that absorption.

It will be very difficult to discern mental *dhammas* occurring in the beginning absorption cognitive process for *samathayānika* person. The reason why it is difficult is as follows:_____

When *samathayānika* person has got five kinds of mastery in absorption mental *dhammas* occurring in the beginning absorption cognitive process are not momentary present or continuity present *dhammas* but are *addhā* (life) present *dhammas* only. In the continuum of that practicing person those mental *dhammas* occurring in the beginning absorption cognitive process may be groups of mental *dhammas* which had arisen any period of

- (1) numerous hours, or
- (2) numerous days, or
- (3) numerous months.

Those *dhammas* belongs to *dhammas* called *addhā paccuppanna* (= present life *dhammas*). It will be very difficult to discern those *dhammas* which had arisen and ceased for last numerous hours or days or months for him. The commentator Sayadaw, therefore, explained in order to keep absorption *dhammas* within *jhānasamāpatti vīthi* in mind beforehand. It is conformed with the preaching of *Anupāda Sutta*.

Momentary present only can be called *paccuppanna* (present) certainly while *addhāpaccuppanna* and continuity present are called *paccuppanna* in periphrasis method only.

ettha ca khaṇādikathāva nippariyāyā. sesā sapariyāyā. (Vs-2-103)

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Either the practicing person who keeps mental *dhammas* in mind or the practicing person who performs *vipassanā* discerning on mental *dhammas* has to keep mental *dhammas* in mind in order to reach momentary present from continuity present. This is because only when he can break down four kind of compactness of mentality by penetrative knowledge can he reach the field of ultimate nature through insight. Only when the insight reaches into the field of ultimate nature can he attain the knowledge of Analyzing Mentality-Corporeality and he can reach the stage of Purification of View, resulting in reaching into *anatta* (non-self) through insight. The commentator *Sayādaw*, therefore, instructed to keep in mind absorption *dhammas* within *jhānasamāpattivīthi* beforehand for *ādikammika* persons.

However the practicing person can discern and keep in mind mental *dhammas* occurring in beginning absorption cognitive process when he reaches the stage of Knowledge of Discerning Causes and Conditions or the stage of Knowledge of Comprehension (*sammasana ñāṇa*) in *vipassanā* stage during which both corporeal and mental *dhammas* occurring three periods called past, future, present are discerned as a whole, as mentioned in commentary called *Visuddhi Magga. (Vs-2-245)*

Furthermore there are also reviewing cognitive processes which reflect absorptions and factors of absorptions. Those cognitive process are inclusive in sensual impulses, resulting in omitting to present in this place. It is very easy to discern sensual impulses for those practising persons who can discern continuity of consciousness of cognitive process which arise by taking object of corporeal *dhamma*. In this place it will be presented on symbolic method showing beginning absorption cognitive process and *jhānasamāpatti vīthi* according to traditional teaching method of olden day teachers successively.

Those kinds of cognitive processes can arise in the continuum of Arahants too. However, those cognitive processes are only mere functioning impulses (*kiriya-javana*) in Arahants. Those kinds of cognitive processes are omitted in this work. Similarly _____ only continuity of wholesome impulses of cognitive processes and continuity of unwholesome impulses of cognitive processes, excluding mere functioning impulses, are presented in the section of keeping in mind mental *dhammas* which arise by taking corporeal *dhammas* also.

4.D. *ādikammika pathamajhānavīthi* (beginning first absorption cognitive process)

How it arises is that _____

When it is quite close to attain the full absorption called *jhāna* through frequent practicing on mindfulness of breathing among (25) kinds of meditation subjects which can give rise to occur first absorption _____ the object of brilliant sign of full concentration of mindfulness of breathing appears (in the life-continuum mind-clear-element).

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When it is quite close to attain the full absorption called *jhāna* through frequent practicing on mindfulness of breathing two times of life-continuum which take any kind of three objects called *kamma-kammanimitta-gatinimitta* which had been taken by impulses adjacent to death of past life, i.e., life-continuum (vibration), life-continuum (cessation), arise successively and cease. Afterwards mind-door-adverting and (4) times of impulses of access concentration i.e., *parikamma, upacāra, anuloma, gotrabhu*; in the continuum of retarded wise person or (3) times of impulses of access concentration, i.e., *upacāra, anuloma, gotrabhu* in the continuum of sharp wise person; and then one time of impulse of full absorption (*appanā samādhi javana*) arise successively and then it falls into life-continuums appropriately. (It should be understood similarly in remaining kinds of *ādikammika pathamajhānavīthi* which arise by taking *kasiṇa*-objects, earth-*kasiṇa*, white-*kasiṇa* etc.)

Diagram showing beginning first absorption cognitive process

Retarded wisdom person = *na-da-ma-pa-up-nu-go-jh-bh*.....

Sharp wisdom person = *na-da-ma-up-nu-go-jh-bh*....

It should be understood similarly on diagram of second absorption etc.

na = *bhavaṅgacalana* = life-continuum (vibration)
da = *bhavaṅgupaccheda* = life-continuum (cessation)
ma = *manodvārāvajjana* = mind-door-adverting which adverts *paṭibhāga nimitta*;
pa = *parikamma* = preliminary work which can arrange to arise full absorption;
up = *upacāra* = access which arises adjacent to full absorption
nu = *anuloma* = adaptation which is adaptable to both preceding preliminary work and succeeding full absorption;
go = *gotrabhu* = trans-lineage which can sever sensual lineage
jh = *jhāna* = absorption which is capable of discerning fixedly and penetratively on object of *paṭibhāga nimitta*;

(It is called *ārammaṇūpanijjhānabhāna* = the consciousness which discerns steadfastly and efficiently the object of *paṭibhāga nimitta*.)

4.E. *parikamma-upacāra-anuloma-gotrabhu*

Pāli Quotation (Vs-1-134) (Mahāṭṭ-1-161)

Parikamma ____ A kind of sensuous access concentration impulsion which can accommodate to arise full absorption impulsions called *mahaggata*, is called *parikamma* (= preliminary work).

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Pāli Quotation (Mahāṭṭ-1-161)

As any place which is adjacent to a village or town is called *upacāra* (=access of village or town) sensuous access concentration impulsion which arises just after preliminary work can be designated as *upacāra* (access), due to adjacent occurrence from full absorption, in other words, due to capable of arising adjacent to full absorption.

There may be ambiguous fact that if it is designated as *upacāra*, due to adjacent occurrence from full absorption, only trans-lineage called *gotrabhu* is ought to be designated as *upacāra*, resulting in explaining again as *samīpacārattā* (vicinity). According to this word, it should be recognized sensuous impulsions, which arise vicinity of full absorption impulsions, which arise anterior to the translineage, are called *upacāra* but the trans-lineage is not called *upacāra*. It is right ____ the *dhamma* which arises vicinity place without very far can be said *samīpacārī* (= the *dhamma* which arises access place) even though it is not adjacent one. (*Mahāṭṭ-1-161*)

anuloma ____ Sensuous access concentration impulsion called *anuloma* (=adaptation) is capable of not only performing function of preceding preliminary works continuously but also arising of succeeding full absorption. It is, therefore, designated as adaptation (*anuloma*). In this case, the term, preceding preliminary works, means all kinds of impulsions which arise within preceding cognitive processes with various adverting before full absorption cognitive process, but not *parikamma* (preliminary work) which exists within the full absorption cognitive process, because those are capable of providing to arise full absorption impulsions. (*Vs-1-134, Mahāṭṭ-1-161*)

gotrabhu ____ Among these sensuous access concentration impulses, the last one is designated as **gotrabhu** (**gotrabhū** = trans-lineage), due to occurrence of not only overcoming on the sensuous lineage but also proliferating lofty lineage.

Those (4) times of impulses in the continuum of retarded wisdom person, and (3) times of impulse in the continuum of sharp wisdom person, which have got characteristics mentioned above are sensuous **dhammas**, which are more powerful and efficient than normal sensuous consciousness; which have got five factors of absorption called **vitakka**, **vicāra**, **pīti**, **sukha**, **ekaggatā**.

If it is said through preaching methodology called **a-gahitaggahananaya** (= untaking one must be inferred method), among (4) times of sensuous access concentration impulses within full absorption cognitive process which arises in the continuum of retarded wisdom person,

1. the first impulse is called **parikamma**;

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2. the second impulse, **upacāra**;
3. the third impulse, **anuloma**;
4. the fourth impulse, **gotrabhu**;
5. the fifth impulse, full absorption consciousness, respectively, while among (3) times of those impulses which arise in the continuum of sharp wisdom person,

1. the first impulse is called **upacāra**;
2. the second impulse, **anuloma**;
3. the third impulse, **gotrabhu**;
4. the fourth impulse, full absorption consciousness, respectively. (**Vs-1-134**)

All kinds of these consciousness of cognitive process, from beginning of mind-door-adverting, take object of any kind of **paṭibhāga nimitta** (sign of full concentration) of mindfulness of breathing, **kaṣiṇa**-object etc. Life-continuum take object of any kind of three objects called action emblem of action emblem of destination; which had been taken by impulses adjacent to death of past life. Those objects are different from each other. The righteous **meditator** has opportunity to know how the life-continuum takes what kind of object when he reaches to the stage of Knowledge of Discerning Cause and Condition in Section of Dependent-Origination.

F. Diagrams showing **jhānasamāpatti vīthi** (Cognitive process of attainment of absorption)

Retarded wisdom person } **na-da-ma-pa-up-nu-go-jh-jh-numerous times**

Sharp wisdom person } **na-da-ma-up-nu-go-jh-jh-numerous times**

The continuity of consciousness cognitive process, which enters into acquired absorption over and over again with the purpose of these intentions, i.e.,

- (a) in order to be steadfast the acquired absorption
- (b) in order to reach mastery condition;
- (c) in order to attain bliss of absorption in recent life;
- (d) in order to make fundamental of Super-Psychic-Knowledge (**Abhiññāṇa**);
- (e) in order to make fundamental of **vipassanā** practice,

is called *jhānasamāpattivīthi*. In this section, only (4) kinds of *jhānasamāpattivīthi* i.e.,

- (1) first *jhānasamāpattivīthi*;
- (2) second *jhānasamāpattivīthi*;
- (3) third *jhānasamāpattivīthi*;
- (4) fourth *jhānasamāpattivīthi*, in the aspect of tetrad method, are presented.

Furthermore way of keeping in mind absorption mental *dhammas* through mindfulness of breathing route will be presented previously because only practice of mindfulness of breathing is presented as priority in the section of concentration in this work.

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G. Mental *dhammas* of the first absorption of mindfulness of breathing

The righteous *meditator* must take into heart practice of mindfulness of breathing again. He has to develop concentration by taking object of brilliant sign of full-concentration of mindfulness of breathing (= he has to enter the first absorption concentration again).

When five factors of absorption called *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, become apparent, he must keep those factors' of absorption in mind previously after emerging from absorption. He has to try to see synchronous arising of five factors of absorption over and over again. When factors of absorption become apparent extremely ____

1. life-continuum mind-clear-element must be kept in mind, and then
2. sign of full concentration of mind-fullness of breathing must be taken as object again.

At that time that object of sign of full-concentration will be present without disappearing because it is the period just after emerging from absorption. When sign of full concentration of mindfulness of breathing appears in the life-continuum mind-clear-element factors of absorption can be kept in mind easily because those factors of absorption are very obvious in his continuum.

To be noticed ____ Although mind-door-adverting, preliminary works access, adaptation, trans-lineage which are sensuous consciousness are also included in the continuity of *jhānasamāpattivīthi*, it is instructed to keep factors absorption and associating absorption *dhammas* in mind beforehand, due to presence of instruction in a way that ____

***“*vitakkādāni jhānaṅgāni tamsampayuttā ca dhammā lakkaṇarasādivasena pariggahetabbā.*” (Vs-2-222)**

After keeping those *dhammas* in mind thoroughly consecutive order of consciousness of absorption cognitive process must be kept in mind again.

Although there are variation as sensuous *dhammas*, lofty *dhammas* in sensuous access concentration impulses called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* and full absorption impulsion numbers of consciousness and mental concomitants are the same as each other within this first absorption cognitive process. They have got the same nature of impulses which are capable of arising forcefully. They have also got the same objects, i.e., sign of full-concentration of mindfulness of breathing. (This is said *ānāpāna* as priority because this section emphasis on the mindfulness of breathing.)

Therefore those impulses called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* are called sensuous access concentration impulses because they associate with the concentration which usually arises access of full absorption impulsion (*appanājhāna javana*). During that access concentration moment factors of absorption become apparent too.

However they do not reach into the stage of completion of efficiency called *thāmagata*. Therefore those persons with weak knowledge in *Abhidhamma* can not differentiate those terms called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* but only impulses which arise adjacent to the full absorption consciousness.

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When factors of absorption and associating absorption *dhammas* which are occurring within full absorption impulse can be kept in mind successfully the righteous *meditator* can keep mental *dhammas* within access absorption impulses in mind easily. Therefore those practicing persons who face with difficulty must discern numerous arising of impulses together with mind-door-adverting sometimes. That way of discerning is not conformed with sequence of continuity of consciousness of cognitive process but it is very easy and practical way for those person with retarded wisdom.

Way of discerning as beginning

When five factors of absorption appear apparently in the insight the righteous *meditator* try to see incessant arising of those factors in each mind moment occurring in *jhānasamāpatti vīthi*, one after another. Afterwards associating absorption *dhammas* within each mind moment must be kept in mind through any kind of three ways of discerning on mental *dhammas*, viz.,

1. consciousness as beginning,
2. feeling as beginning,
3. contact as beginning, until all (34) mental *dhammas* are thoroughly discerned. For those persons with retarded wisdom, (34) kinds of the first absorption mental *dhammas* will be presented again in this place as follows:_____

(34) kinds of mental *dhammas* of first absorption

1. *citta* (consciousness) = nature of acquiring object of *ānāpānaṭṭibhāga nimitta*; [*vijānanam ārammaṇassa upaladdhi*, (*Mūlaṭṭi-1-87*) = knowing object means nature of acquiring that object only. Unless object is acquired, it can not be said that object is not known.]
2. *phassa* (contact) = the nature of touching with the object of *ānāpāna ṭṭibhāga nimitta*(characteristic);
= the nature of connecting between object of *ānāpānaṭṭibhāga nimitta* (function);

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

Page 101 - 153

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3. *vedanā* (feeling) = = the nature of being felt the taste of object; of *ānāpānapaṭibhāga nimitta*

[Notes: Whenever saying as “object” it should be referred especially on *ānāpānapaṭibhāga nimitta* only.]

1. *saññā* (perception) = the nature of perceiving the object;
2. *cetanā* (volition) = the nature of willingness to urge associating *dhammas* in order to reach on the object;
3. *ekaggatā* (one-pointedness) =the nature of stability of mind on single object;
=the nature of capable of non-spreading on the associating *dhammas* so as not into occur in disorder;
4. *jīvita* (vitality) = the nature of protecting on associating *dhammas* for just mere living one mind moment;
5. *manasikāra* (attention) = the nature of attending the mind towards object; = the nature of taking into heart the object attentively.
6. *vitakka* (initial application) = the nature of applying (or putting) consciousness and mental concomitants on the object;
7. *vicāra* (sustained application) = the nature of continuous sustaining consciousness and mental concomitants on the object;
=the nature of taking object over and over again;
8. *adhimokkha* (definite decision)= the nature of deciding the object;
9. *vīriya* (effort) = the nature of endeavouring;

[Notes:_____ Because this stage is still developing concentration, it is the nature of endeavouring in order to be steadfast the mind of meditation on object of *ānāpānapaṭibhāga nimitta* especially during developing concentration or entering into absorption. The effort performs function of supporting so as to be steadfast associating *dhammas* on object.]

10. *pīti* (pleasurable interest) = the nature of pleasurable interest on object;
11. *chanda* (wish) = the nature of wishing to take object;
the nature of wishing to make object;
12. *saddhā* (faith) = the nature of firm faith on training of absorption concentration;
[Three trainings are included in (8) situations on which firm faith arise. Firm faith on absorption concentration is also called *saddhā*.]
13. *saṭi* (mindfulness) = It is the nature of capable of submerging of associating *dhammas* on wholesome object, Buddha, *dhamma* etc., as a slab under water but not floating gourd;
= the nature of steadfastness of mind on object;
= the nature of not forgetting the object;
14. *hiri* (conscientious scruples) = the nature of conscientious scruples about bodily misconduct;
15. *ottappa* (shame) = the nature of dread about bodily misconduct;

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[These two kinds of *dhammas*, *hiri* and *ottappa* are only mere existing during absorption concentration. Because recent period is the moment leading towards only object of *ānāpānapaṭibhāga nimitta*, it is not the period encountering unwholesome deeds directly. Due to presence of *hiri* and *ottappa*, the righteous *meditator* is fulfilling three trainings

really. Those two *dhammas* are already existing in the continuum of *meditator* for all three periods, i.e., before, during, after entering absorption.]

16. *a-lobha* (non-greed) = the nature of non-*attachment* on mundane objects;
= the nature of non-obsessing as “mine”

[Notes: _____ Mundane objects means any kind of discerned object called living and non-living sensual objects occurring in (31) realms, such as, visible-object.]

17. *a-dosa* (non-hate) = the nature of non-harsh mind on object;
= the nature of non-desire to destroy the object;
18. *tatramajjhataṭṭā* (equanimity) = the nature of equanimity of mind on object (so as not to reach both extremities called conceit and sloth-torpor but to attain balanced consciousness and mental concomitants in respective functions.
19. *kāyapassaddhi* = the nature of tranquility of mental concomitants;
20. *citta passaddhi* = the nature of tranquility of consciousness;
21. *kāya lahutā* = the nature of agility of mental concomitants;
22. *citta lahutā* = the nature of agility of consciousness;
23. *kāya mudutā* = the nature of elasticity of mental concomitants;
24. *citta mudutā* = the nature of elasticity of consciousness;
25. *kāya kammaññatā* = the nature of adaptability of mental concomitants;
26. *citta kammaññatā* = the nature of adaptability of consciousness;
27. *kāya pagunnatā* = the nature of proficiency of mental concomitants in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of mental concomitants
= the nature of void of faulty of defilement;
28. *citta pagunnatā* = the nature of proficiency of consciousness in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of consciousness
= the nature of void of faulty of defilement;
29. *kāyujukatā* = the nature of rectitude of mental concomitants;
= the nature of lack of swerving called pretence and deceit;
30. *cittujukatā* = the nature of rectitude of consciousness
= the nature of lack of swerving called pretence and deceit;

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31. *paññā* (knowledge) = the nature of penetrative knowing and seeing on object of *ānāpānaṭṭhāga nimitta*; (It is also known as *jhānasammādiṭṭhi* = right view or knowledge on absorption.)

These are (34) kinds of mental *dhammas* of the first absorption which arises through taking object of *ānāpānaṭṭhāga nimitta*. All those (34) kinds of mental *dhammas* must be kept in mind gradually.

Showing an example _____ Each mental *dhamma*, such as the consciousness, must be discerned as beginning. When one can discern the consciousness which arises at every mind moment of impulsions forcefully two kinds of mental *dhammas*, consciousness and contact must be discerned simultaneously. If it is successful to discern remaining mental concomitants, feeling etc., must be discerned through adding one by one until reaching to all (34) mental *dhammas* have been discerned simultaneously. Synchronous arising of three, four, five etc., and so forth, of each impulsion must be kept in mind so as to see clearly in the insight.

After one can discern (34) mental *dhammas* of the first absorption clearly, he must continue to discern every consciousness of the first absorption cognitive process in order, viz.,

1. *monodvārāvajjana*.....(12) mental *dhammas*
2. *parikamma*.....(34) mental *dhammas*
3. *upacāra*.....(34) mental *dhammas*
4. *anuloma*.....(34) mental *dhammas*
5. *gotrabhu*.....(34) mental *dhammas*
6. every impulsion of absorption each.....(34) mental *dhammas*

These mental *dhammas* must be kept in mind through breaking down mass of mentality called compactness of mental *dhammas* (*nāmaghana*) in order to reach the field of ultimate nature.

manodvaravajjana.....(12) mental *dhammas*

Those (12) kinds of mental *dhammas* are *citta*, *phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvita*, *manasikāra*, *vitakka*, *vicāra*, *adhimokkha*, *vīriya*. Those all (12) kinds of mental *dhammas* take object of brilliant sign of full concentration of mindfulness of breathing.

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H. mentality-corporeality must be kept in mind

When one can keep mental *dhammas* which are occurring in the first absorption cognitive process in mind individually for each mind moment it is instructed to keep all mental *dhammas* in mind as a whole in *Visuddhi Magga* as follows: _____

Pāli Quotation (Vs-2-222) (Vs-2-223)

= That righteous *meditator* must discern and keep in mind those all kinds of mental *dhammas* (within each mind moment of the first absorption cognitive process) as “these are mental *dhammas*” through making as a whole in such way that those all *dhammas* have the same characteristic, i.e., capable of inclining towards object of brilliant sign of full concentration of mindfulness of breathing.

According to this instruction, firstly each mental *dhamma*, such as, *citta*, *phassa*, *vedanā*, *saññā*, *cetanā* etc., occurring in every mind moment of first absorption cognitive process must be kept in mind individually. Second, (12) kinds of mental *dhammas* of mind-door-adverting, (34) kinds of mental *dhammas* of each absorption impulsion must be discerned so as to see synchronous arising within each mind moment. Afterwards he has to discern the nature of inclining towards object of sign of full concentration of mindfulness of breathing and keep in mind as “mental *dhammas*, mental *dhammas*” continuously. He must perform both kinds of ways of discerning individually and as a whole.

[Notes: _____ In this case, the object of sign of full-concentration of mindfulness of breathing is said as priority because this section is written emphatically on mental *dhammas* which arise by taking object of sign of full concentration of mindfulness of breathing. It should be understood similarly on remaining ways of practices. If the righteous *meditator* has fulfilled to practice (10) kinds of *kasīṇa*-objects, eight kinds of attainments, four protective meditations etc., he has to keep mental *dhammas* in mind by following this way of discerning.]

This is brief account on how absorption mental *dhammas* called *jhāna dhamma* can be kept in mind through consciousness as beginning. It should be understood ways of keeping in mind, contact as beginning or feeling as beginning etc., in similar way.

The commentator *Sayādaw* instructed that “*vavatthapetabbam*” (*Vs-2-222*) in order to differentiate each ultimate nature, such as *phassa*, *vedanā*, *saññā*, *cetanā*, *viññāṇa*, etc., individually without seeing single mass of ultimate *dhammas* of (34) kinds as a whole although (34) kinds of mental *dhammas* within each absorption impulsion are kept in mind as a whole through three ways of keeping mental *dhammas* in mind, i.e., consciousness of beginning, contact as beginning, feeling as beginning.

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When these absorption and associating absorption *dhammas* can be kept in mind clearly through breaking down compactness of each mentality with the help of penetrative insight those mental *dhammas* which are consisting in sensuous access concentration impulsion called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* together with mind-door-adverting must be kept in mind continuously. Afterwards future ways of practice are instructed in *Visuddhi Magga* as follows: _____

Pāli Quotation (Vs-2-222)

The essence of above commentary is as follows: _____

As a worldly simile _____ when a man sees a snake in the house and then he searches it by following, as he sees dwelling place of that snake, similarly _____ when the practicing *meditator* scrutinizes in a way that _____ how do these mental *dhammas* arise by depending on which *dhamma*?”.

He sees the heart-base which is depended base of those mental *dhammas*. Afterwards, both four great elements and derived corporealities, other than heart-base, which arise depending on four great elements are distinguished and kept in mind. That practicing *meditator* keeps all corporeal *dhammas* in mind through the meaning of capable of changing and altering. Then he distinguishes in brief in such way that _____

1. the *dhamma* with nature of inclining towards object is mentality
2. the *dhamma* with nature of capable of changing and altering is corporeality (*Vs-2-222*)

According to instruction found in above commentary the practicing person who has finished to keep absorption mental *dhammas* in mind must distinguish and keep in mind (54) kinds of corporealities called un-derived and derived corporealities together with the heart-base, which are occurring in the heart, which are depended base of absorption mental *dhammas*, continuously. Therefore it will be presented on tables showing absorption mental *dhammas* which arise by taking object of sign of full concentration of mindfulness of breathing and depended base-corporealities as follows: _____

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I. Object of *ānāsānapaṭibhāganimitta* *dhamma-object-line-manodvāra-jhānasamāpattivīthi*

Depended base within heart	54	54	54	54	54	54.....
----------------------------	----	----	----	----	----	---------

	<i>ma</i>	<i>Pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh.....(numerous tines of absorption impulsions)
First absorption	12	34	34	34	34	34.....
Second absorption	12	34	34	34	34	32... (<i>vitakka</i> , <i>vicāra</i> are removed)
Third absorption	12	34	34	34	34	31. ..(<i>pīti</i> is also removed)
Fourth absorption	12	33	33	33	33	31 ... (<i>sukha</i> is removed <i>upekkhā</i> substitute)

If the righteous *meditator* has fulfilled to practice (10) *kaṣiṇa*-objects and (8) attainments, he has to keep mental *dhammas* in mind as following table.

J. Object of *kaṣiṇapaṭibhāga nimitta dhamma-object-line-manodvāra-jhānasamāpattivīthi*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh.....(numerous tines of absorption impulsions)
First absorption	12	34	34	34	34	34.....
Second absorption	12	34	34	34	34	32... (<i>vitakka</i> , <i>vicāra</i> are removed)
Third absorption	12	34	34	34	34	31. ..(<i>pīti</i> is also removed)
Fourth absorption	12	33	33	33	33	31 ... (<i>sukha</i> is removed <i>upekkhā</i> substitute)
<i>ākāsānacāyatana-jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)
<i>viññāṇañcāyatana jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)
<i>ākīṇcaññāyatana jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)
<i>nevasaññānāsaññāyatana jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)

K. *vitakka-vicāra-pīti*

Pāli Quotation (Vs-1-151) (Abhi-A-2-237)

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According to above commentaries sensuous access concentration impulsions called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* are associating with *vitakka*, *vicāra*, *pīti*. During full absorption concentration of second absorption etc., *vitakka* and *vicāra* do not associate with it. (It refers to tetrad method.) However during sensuous access concentration impulsions of the fourth absorption *pīti* does not associate with those mind moments, explained in *Visuddhi Magga* as follows: _____

Pāli Quotation (Vs-1-160) (Mahāṭī-1-189)

The significance will be explicit. Agreeable feeling can not benefit neutrality feeling called neither-disagreeable nor agreeable feeling (*a-dukkha masukha vedanā*) by means of efficiency of relation of habitual recurrence (*āsevanapaccaya*). In the fourth absorption only neutrality feeling ought to associate with it. Therefore four or five times of sensuous access concentration impulsions within the fourth absorption cognitive process also associate with

neutrality feeling only, resulting in deficiency of *pīti* in the fourth absorption cognitive process. (*Vs-1-160; Mahāṭī-1-189*)

Four kinds of Sublime *dhamma-jhānasamāpattivīthi*

L. *metta*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
First absorption	12	34	34	34	34	34.....
Second absorption	12	34	34	34	34	32.... (<i>vitakka, vicāra</i> are removed)
Third absorption	12	34	34	34	34	31... (<i>pīti</i> is also removed)

M. *karuṇā*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
First absorption	12	35	35	35	35	35.....
Second absorption	12	35	35	35	35	33.... (<i>vitakka, vicāra</i> are removed)
Third absorption	12	35	35	35	35	32... (<i>pīti</i> is also removed)

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N. *muditā*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
First absorption	12	35	35	35	35	35.....
Second absorption	12	35	35	35	35	33.... (<i>vitakka, vicāra</i> are removed)
Third absorption	12	35	35	35	35	32... (<i>pīti</i> is also removed)

O. *upekkha*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
Fourth absorption	12	33	33	33	33	31.....

If the righteous *meditator* has got experience to practice meditation on bone and foulness upto full absorption, he has to discern mental *dhammas* of the first absorption as shown in table I and J. Therefore above tables are sufficient for way of discerning absorption mental *dhammas*.

For those person with acquired absorption

lābhino eva pana mahaggatacittāni supākaṭāni hontī. (Mahāṭī-2-353)

Due to presence of explanation, i.e., absorption mental *dhammas* called lofty consciousness (*mahaggata citta*) are obvious in the insight of only those persons with acquired absorption, those persons with acquired absorption can perform to discern absorption mental *dhammas*. Those person who lack absorption called *sukkhavipassaka* has to omit discernment of absorption mental *dhammas*.

Both *jhānalābhī* (= the person with acquired absorption) and *sukkhavipassaka* persons must continue to discern sensuous mental *dhammas*. According to explanation found in *Visuddhi Magga*,

* “*evam chasu dvāresu arūpassa nibbatti passitabba. (Vs-2-253),*”

The righteous *meditator* has to keep the arising of mental *dhammas* at (6) kinds of doors in mind thoroughly.

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5. Sensuous mental *dhammas* which must be keep in mind previously_____

Pāli Quotation (Abhi-A-1-271, Vs-2-300)

Some sensuous mental *dhammas* take objects of both concept (*paññātti*) and ultimate nature generally. According to instructions of above commentaries, the practicing *meditator* must keep mental *dhammas* called *vedanā, saññā, sañkhāra, viññāṇa* which arise by taking object of corporeal *dhammas* in mind previously.

If any one can find difficulty to keep in mind mental *dhammas* in that way, it will be presented way of keeping mental *dhammas* which arise by taking object of concept in mind previously, due to occurrence of easily understand to discern those mental *dhammas*. It is not discerning on object of concept but on object of mental *dhammas* which arise by taking object of concept only. It should be recognized the fact it is similar to way of discerning absorption mental *dhammas* which arise by taking object of concepts, *ānāpānapaṭibhāga nimitta* etc.

Furthermore way of discerning on mental *dhammas* which arise by taking object of mental *dhammas* are also not shown in this place because it might be very difficult to keep in mind for beginners who begin to practice *nāmakammaṭṭhāna*. In the stage of *vipassanā* practice those ways of discerning will be presented in corporeal septad method (*rūpasattakānaya*), non-corporeal septad method (*a-rūpasattakanaya*) and stage of upper *vipassanā* knowledge, Knowledge of Dissolution (*bhangañāṇa*) etc. In this section of Knowledge of Analyzing Mentality and Corporeality, however, it will be presented emphatically on way of discerning on sensuous mental *dhammas* which arise by taking object of corporeal *dhammas*.

5.A. How (6) kinds of objects can be divided

There are (6) kinds of objects of corporeal *dhammas*, viz.,

1. visible-object (colour),
2. audible-object (sound),
3. olfactory-object (smell),
4. sapid, object (taste),
5. tactile-object (touch) (= *pathavī, tejo, vāyo*)
6. *dhamma*-object (a) five kinds of transparent corporealities (*pasadarūpa*)
(b) (16) kinds of subtle corporealities (*sukhumarūpa*).

If one divides corporeal *dhammas* through objects, (6) kinds of objects are available in this way. Among those objects, mental *dhamma* which arise by taking object of corporeal *dhammas* which are inclusive in *dhamma*-object, are continuity of sensuous consciousness of mind-door-cognitive process only which are less numbers of kinds of consciousness of cognitive process, resulting in easy understanding for beginners. Therefore it will be presented way of keeping mental *dhammas* of *dhamma*-object line in mind previously.

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5.B. How (6) lines are calssified

There are (6) lines of mental *dhammas* which arise by taking (6) kinds of object of corporeal *dhammas* as follows: _____

1. Mental *dhammas* which arise by taking visible-object as object are designated as visible-object-line mental *dhammas*;
2. Mental *dhammas* which arise by taking audible-object as object are designated as audible-object-line mental *dhammas*;
3. Mental *dhammas* which arise by taking olfactory-object as object are designated as olfactory-object-line mental *dhammas*;
4. Mental *dhammas* which arise by taking sapid-object as object are designated as sapid-object-line mental *dhammas*;
5. Mental *dhammas* which arise by taking tactile-object as object are designated as tactile-object-line mental *dhammas*;
6. Mental *dhammas* which arise by taking transparent corporealities, subtle corporealities called *dhamma*-object or any kind of corporealities called *dhamma*-object as object are designated as *dhamma*-object-line mental *dhammas*;

These terms are applied for those righteous persons with immatured Knowledge in *Abhidhamma* for easy understanding the usage.

Dhamma-object line sensuous mental *dhammas* _____

Those *suddhavipassanāyānika* persons who lack absorption have to keep mental *dhammas* in mind from these *dhammas* as beginning. Those *samathayānika* persons with absorption must also keep these *dhammas* in mind after discerning on absorption mental *dhammas* thoroughly. In this place wholesome group mental *dhammas* which arise by taking object of the eye-transparent-element and way of discerning will be presented previously as example for practicing persons with immatured knowledge.

5.C. Eye-transparent-element-*dhamma*-object-object

Firstly _____ the righteous *meditator* has to develop concentration up to the fourth absorption through mindfulness of breathing, which is fundamental of *vipassanā* practice. If the righteous *meditator* has got *kasīṇa*-objects up to white-*kasīṇa*, it will be better to practice up to the fourth absorption. Second, after emerging from that absorption concentration _____

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1. life-continuum (= mind-clear-element) must be kept in mind. Afterwards _____
2. he has to take object of the eye-transparent-element.

(Eye-transparent-element will be kept in mind very easily in this stage because he changes into *nāmakammaṭṭhāna* after keeping *rūpakammaṭṭhāna* clearly and thoroughly.)

3. When that eye-transparent-element appears or impinges on the life-continuum mind-clear-element continuity of impulses of mind-door-cognitive process will arise consequently.
4. The mind-door-adverting consciousness or the mental concomitant called *adhimokkha* (definite decision) which associates with mind-door-adverting within that cognitive process should like to decide as “eye-transparent-element”. It is wise-attention called *yoniso manasikāra*, resulting in falling wholesome impulses.
5. There are (12) kinds, (34) kinds of mental *dhammas* within mind-door-adverting and each impulse respectively. If registering consciousness also fall, (34) kinds of mental *dhamma* can be seen in each registering mind moment. If both kinds of knowledge and pleasurable interest (*pīti*) associate with those mind moments, there will be (34) kinds of mental *dhammas*; if any kind of knowledge or pleasurable interest or both kinds are lacking, there will be (33/32) kinds of mental *dhammas* in each impulse and registering mind moment respectively.

Among those mental *dhammas*, (12) kinds of mental *dhammas* within mind-door-adverting mind moment are namely ___ *citta*, *phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvitā*, *manasikāra*, *vitakka*, *vicāra*, *adhimokkha*, *vīriya*. Those (34) mental *dhammas* within each impulse and registering mind moment are as follows: ___

5.D. (34) kinds of mental *dhammas*

1. *citta* (consciousness) = nature of acquiring object of eye-transparent-element;
2. *phassa* (contact) = the nature of touching with the object of eye-transparent-element (characteristic);
= the nature of connecting between object of *ānāpānapaṭibhāga nimitta* (function); (In coming mental concomitants it should be recognized on “object” as “object of eye-transparent-element.)
3. *vedanā* (feeling) = = the nature of being felt the taste of object; of *ānāpānapaṭibhāga nimitta*
4. *saññā* (perception) = the nature of perceiving the object;
5. *cetanā* (volition) = the nature of willingness to urge associating *dhammas* in order to reach on the object;
6. *ekaggatā* (one-pointedness) = the nature of stability of mind on single object;
= the nature of capable of non-spreading on the associating *dhammas* so as not into occur in disorder;
7. *jīvitā* (vitality) = the nature of protecting on associating *dhammas* for just mere living one mind moment;
8. *manasikāra* (attention) = the nature of attending the mind towards object; = the nature of taking into heart the object attentively.
9. *vitakka* (initial application) = the nature of applying (or putting) consciousness and mental concomitants on the object;
10. *vicāra* (sustained application) = the nature of continuous sustaining consciousness and mental concomitants on the object;
= the nature of taking object over and over again;
11. *adhimokkha* (definite decision) = the nature of deciding the object;
12. *vīriya* (effort) = the nature of endeavouring;

[The term, *vīriya*, means the nature of endeavouring to arise associating *dhammas*. However it is explained in this way because the nature of wishing to know is leader and significant one.]

13. *pīti* (pleasurable interest) = the nature of pleasurable interest on object;

14. *chanda* (wish) = the nature of wishing to take object;
the nature of wishing to make object;

15. *saddhā* (faith) = the nature of firm faith on training of absorption concentration;

[There are three trainings, training of morality, training of concentration, training of wisdom, which are also known as *sāsanabrahmacariya*. The ability to see object of ultimate nature called eye-transparent-element penetratively is the mental concomitant called *paññindriya* (= controlling faculty of wisdom) which is inclusive in the third one, training of wisdom. Therefore the firm faith on training of wisdom which sees penetratively on the eye-transparent-element, is also *saddhā*. In other words the eye-transparent-element is included in the list of bases of *dhammas* of dependent-origination. The firm faith on principle of dependent-origination is also *saddhā*.]

16. *saṭi* (mindfulness) = It is the nature of capable of submerging of associating *dhammas* on wholesome object, Buddha, *dhamma* etc., as a slab under water but not floating gourd;

= the nature of steadfastness of mind on object;

= the nature of not forgetting the object;

17. *hiri* (conscientious scruples) = the nature of conscientious scruples about bodily misconduct;

18. *ottappa* (shame) = the nature of dread about bodily misconduct;

[These two kinds of *dhammas*, *hiri* and *ottappa* are only mere existing during discerning on eye-transparent-element and ultimate mental *dhammas* which arise by taking object of that eye-transparent-element. Because recent period is the moment leading towards only object of eye-transparent-element and mental *dhammas* which knows and sees penetratively on the eye-transparent-element, it is not the period encountering unwholesome deeds directly. Due to presence of *hiri* and *ottappa*, the righteous *meditator* is fulfilling three trainings really. Those two *dhammas* are already existing in the continuum of *meditator* for all three periods, i.e., before, during, after **discerning that element and mental dhammas**.]

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19. *a-lobha* (non-greed) = the nature of non-attachment on mundane objects;

= the nature of non-obsessing as “mine”

[Notes: _____ Mundane objects means any kind of discerned object called living and non-living sensual objects occurring in (31) realms, such as, visible-object.]

20. *a-dosa* (non-hate) = the nature of non-harsh mind on object;

= the nature of non-desire to destroy the object;

21. *tatramajjhataṭṭā* (equanimity) = the nature of equanimity of mind on object (so as not to reach both extremities called conceit and sloth-torpor but to attain balanced consciousness and mental concomitants in respective functions.

22. *kāya passaddhi* = the nature of tranquility of mental concomitants;

23. *Citta passaddhi* = the nature of tranquility of consciousness;

24. *kāya lahutā* = the nature of agility of mental concomitants;

25. *citta lahutā* = the nature of agility of consciousness;
26. *kāya mudutā* = the nature of elasticity of mental concomitants;
27. *citta mudutā* = the nature of elasticity of consciousness;
28. *kāya kammaññatā* = the nature of adaptability of mental concomitants;
29. *citta kammaññatā* = the nature of adaptability of consciousness;

[The reason why the eye-transparent-element can be easily discerned is due to efficiency of these mental concomitants called *kammaññatā*. It is the nature of adaptability of practice which discerns on the eye-transparent-element. It should be recognized similarly on way of keeping mental *dhammas* which arise by taking object of the eye-transparent-element in mind again. It should be recognized similarly on remaining kinds of ultimate nature.]

30. *kāya pāguññatā* = the nature of proficiency of mental concomitants in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of mental concomitants
= the nature of void of faulty of defilement;
31. *citta pāguññatā* = the nature of proficiency of consciousness in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of consciousness
= the nature of void of faulty of defilement;
32. *kāya jukatā* = the nature of rectitude of mental concomitants;
= the nature of lack of swerving called pretence and deceit;
33. *cittujukatā* = the nature of rectitude of consciousness
= the nature of lack of swerving called pretence and deceit;
34. *paññā* (knowledge) = the nature of penetrative knowing and seeing on object of eye-transparent-element;

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[Among four kinds of right view called *catusacca sammādiṭṭhi*, according to the term, *dukkha* nanam, the right view which knows and sees the Noble Truth of Suffering is also included. In accordance with the preaching of *dhammacakka pavattana*, i.e., “*samkhittena pañcupādānakkhandhā dukkha*”, five kinds of clinging aggregates (*upādānakkhandhā*) are designated as *dukkha sacca*. Corporeal aggregate is also included in those five clinging aggregates. The eye-transparent-element is also included in those corporeal aggregate *dhammas*. Therefore the mental concomitant called *paññindriya* (=knowledge) which knows and sees the eye-transparent-element penetratively, is *sammādiṭṭhi ñāṇa* (= right view knowledge) which knows and sees partial of *dukkha sacca* really.]

5. E. Great Wholesome consciousness.....(8) kinds

When either eye-transparent-elements or mental *dhammas* which arise by taking object of eye-transparent-element are discerned frequently pleasurable interest called *pīti* does not arise sometimes. At that time the feeling is neutrality feeling, resulting in (33) kinds of mental *dhammas*.

Sometimes mind of meditation usually takes other objects but not eye-transparent-element, resulting in alternate knowing on outside object and eye-transparent-element within very short instant. Knowing as object of the eye-transparent-element does not disappear completely. It is mere knowing as transparent-element without associating knowledge. At that time the consciousness which does not associate with knowledge knows and sees continuously on object of ultimate nature although it can not know and see new kinds of

ultimate *dhammas* penetratively. If it is associated with pleasurable interest at that time, numbers of mental *dhammas* will be (33) and the feeling is agreeable feeling.

If it is not associated with both kind of pleasurable interest and knowledge, numbers of mental *dhammas* will be (32), the feeling will be neutrality feeling, due to lack of pleasurable interest. Thus there are (4) kinds of great wholesome consciousness as follows:___

1. If both kinds of knowledge and pleasurable interest are associated___ joyful great wholesome consciousness, associated with knowledge..... (34)
2. If only knowledge is associated but not pleasurable interest___ neutral great wholesome consciousness, associated with knowledge.....(33)
3. If the knowledge is not associated but pleasurable interest only is associated___ joyful great wholesome consciousness, without knowledge.....(33)
4. If both kinds of knowledge and pleasurable interest are not associated___ neutrality wholesome consciousness, without knowledge.....(32)

sasañkhārika - a-sañkhārika

If one has got prompted mind in order to arise any kind of above four kinds or all four kinds, by himself or others, those (4) kinds of great wholesome consciousness are prompted ones (*sasañkhārika*); if one has got unprompted mind in that way, those (4) kinds of great wholesome consciousness are unprompted ones called *a-sañkhārika*. If both kinds of prompted and unprompted are added, there will be (8) kinds of great wholesome consciousness in total.

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In this case there is no variation in numbers of mental *dhammas* relating to either prompted mind or unprompted mind. The nature of prompted mind and unprompted mind can be understood gradually during discerning oneself. Therefore only (4) kinds of great wholesome consciousness are presented in this place.

5.F. Three ways of discerning on mental *dhammas*

Ways of discerning on both absorption mental *dhammas* and sensuous mental *dhammas* which arise by taking objects of corporeal *dhammas* are mentioned previously.

In these commentaries and respective sections, namely___

1. *Mūlapaññāsa (M-A-1-280, 281)*, section of *vedanānupassanā*,
2. *Sakkapañha Sutta (Dī-A-2-314, 315)* section of *vedanānupassanā*,
3. *Sammohavinodanī (Abhi-A-2- 252, 253)* section of *vedanānupassanā*,
4. *Visuddhi Magga (Vs-2-226, 227)*, section of *diṭṭhivisuddhi*, it can be found three ways of discerning on mental *dhammas*, viz.,
 1. way of discerning through contact as beginning,
 2. way of discerning through feeling as beginning,
 3. way of discerning through consciousness as beginning.

Among those three ways of discerning ___

1. the practicing person with apparent contact in the insight, if he keeps mental **dhammas** in mind through the contact as beginning, ought not keep only contact in mind but he has to continue to keep all associating mental **dhammas** which are led by **phassapañcamaka dhamma** (= **dhammas** with contact as fifth factor) called **phassa, vedanā, saññā, cetanā, viññāṇa** in mind thoroughly.
2. the practicing person with apparent feeling in the insight, if he keeps mental **dhammas** in mind through the feeling as beginning, ought not keep only feeling in mind but he has to continue to keep all associating mental **dhammas** which are led by **phassapañcamaka dhamma** (= **dhammas** with contact as fifth factor) called **phassa, vedanā, saññā, cetanā, viññāṇa** in mind thoroughly.
3. the practicing person with apparent consciousness in the insight, if he keeps mental **dhammas** in mind through the consciousness as beginning, ought not keep only consciousness in mind but he has to continue to keep all associating mental **dhammas** which are led by **phassapañcamaka dhamma** (= **dhammas** with contact as fifth factor) called **phassa, vedanā, saññā, cetanā, viññāṇa** in mind thoroughly.

sabbam bhikkhave abhiññeyyam (Sam-2-258, Khu-9-6)

sabbañca kho bhikkhave abhijanam. (Sam-2-250)

According to above preachings of the Exalted One, during discerning mental **dhammas** all kinds of associating mental **dhammas** within the same mind moment must be kept in mind thoroughly because only when all kinds of corporeality-mentality can be distinguished through three kinds of full understanding called **pariññā**, can one extinguish disaster of suffering of rounds of rebirth, resulting in realization on **nibbāna**. Then it is explained in sub-commentary that explanation on **phassapañcamaka dhamma** is accomplished through preaching methodology called **padhānanaya** (significant method) in commentaries. (**M-ṭī-1-370**)

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According to instructions found in above commentaries and sub-commentary, it should be recognized the fact during keeping mental **dhammas** in mind through any kind of mental **dhammas** called contact, feeling, consciousness, as beginning every one must keep all associating mental **dhammas** in mind but not pure contact or feeling or consciousness.

5.G. Four kinds of *anupassanā* (= contemplation)

1. If one keeps conditioned things called corporeality-mentality-causes-results in mind through corporeal **dhammas** as priority and he performs **vipassanā** discerning on those conditioned things through three general characters, it can be said he develops **kāya-nupassanā saṭipatṭhāna** (contemplation on bodily constituents).
2. If one keeps conditioned things called corporeality-mentality-causes-results in mind through feeling as priority and he performs **vipassanā** discerning on those conditioned things through three general characters, it can be said he develops **vedanā-nupassanā saṭipatṭhāna** (contemplation on feeling).
3. If one keeps conditioned things called corporeality-mentality-causes-results in mind through consciousness as priority and he performs **vipassanā** discerning on those conditioned things through three general characters, it can be said he develops **cittā-nupassanā saṭipatṭhāna** (contemplation on consciousness).
4. If one keeps conditioned things called corporeality-mentality-causes-results in mind through contact as priority and he performs **vipassanā** discerning on those

conditioned things through three general characters, it can be said he develops *dhammā-nupassanā saṭipatṭhāna* (contemplation on *dhamma* phenomena).

Furthermore _____ if one performs *vipassanā* practice through discerning on those conditioned things after dividing any way of the followings _____

- a. five hindrances (*nīvaraṇa*) method,
 - b. five aggregates (*khandhā*) method,
 - c. twelve bases (*āyatana*) method,
 - d. eighteen elements (*dhātu*) method,
 - e. seven factors of enlightenment (*bujjhanga*) method,
 - f. twofold *dukkhasacca* and *samudaya sacca*,
- it can be said he develops *dhammā nupassanā saṭipatṭhāna* only.

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Among three ways of keeping mental *dhammas* in mind mentioned above, the way of keeping mental *dhammas* in mind, through the feeling as beginning is called *vedanānupassanā saṭipatṭhāna*, while through the consciousness as beginning *cittanupassanā saṭipatṭhāna*; through the contact as beginning, *dhammā nupassanā saṭipatṭhāna*, respectively. In this work it is presented on the way of keeping mental *dhammas* in mind through the consciousness as beginning. If one understands on this method systematically, he can not find any difficulty to discern through remaining two ways. The righteous mediator must keep consciousness in mind as priority during keeping mental *dhammas* in that way.

The righteous *meditator* must discern the phenomenon of arising of consciousness only [in sequence of mind-door-adverting (7) times of impulsions and (2) times of registering] within numerous cognitive processes separated by life-continuums. When he is mastery in discerning consciousness only he has to continue to discern synchronous arising of consciousness and contact called *phassa* within same mind-moment. Afterward he has to discern in order to see synchronous arising of (12) mental *dhammas* of mind-door-adverting; (34) mental *dhammas* of each impulsion; (34) mental *dhammas* of each registering through gradual increment of mental *dhammas* which can be kept in mind clearly.

Very important instruction in way of keeping sensuous mental *dhammas* in mind can be found in commentary called *Visuddhi Magga*, and then it has been presented in page (8) etc., of this volume. That instruction is that _____ the righteous *meditator* who wants to keep mental *dhammas* in mind must has got *rūpapariggaha ñāṇa* (= Knowledge of Discerning on Corporeality).

5. H. If mental *dhammas* are unapparent

Pāli Quotation (Vs-2-225)

When the practicing *meditator* who has accomplished to keep corporeal *dhammas* in mind continues to keep mental *dhammas* in mind through either any way of three ways of keeping mental *dhammas* in mind or any way of discerning methods, i.e., twofold corporeality-mentality method, fivefold aggregates method, twelvefold bases method, eighteenfold elements method, if those mental *dhammas* are unapparent in his insight, due to very subtle occurrence of mental *dhammas*, he should like to scrutinize, take into heart, distinguish, discriminate corporeal *dhammas* only by means of characteristics, function, manifestation, proximate cause over and over again for every day, without abandoning the burden of practice on mentality.

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The advantages are ____ when one scrutinizes corporeal *dharmas* by means of such and such states of affairs; when one takes into heart corporeal *dharmas* through characteristic, function, manifestation, proximate cause; when one distinguishes, discriminates corporeal *dharmas* through lacking intermingling each other the corporeal *dharmas* appear clearly in the insight of his continuum; there is no interminglement each other, due to appearance of corporeal *dharmas* separately each other as spreading of iron-mesh canopy with diamond shaped design; those corporeal *dharmas* are thoroughly purified and obvious in the insight. Mental *dharmas* which arise by taking object of those corporeal *dharmas* appear automatically and naturally in the insight of that practicing person depending on those various arrangement of ways of taking into heart, bearing in mind, scrutinizing. (Vs-2-225)

It should be recognized during keeping mental *dharmas* in mind, if those *dharmas* are unapparent in the insight, he must scrutinize corporeal *dharmas* over and over through characteristics, function, manifestation, proximate cause, so as to be clearer and clearer in the insight. This is invaluable instruction that only when one is mastery in practice of corporeality can he transfer into practice of mentality successfully.

Simile of mirror ____ It will be explicit. ____ If the man with good sight who sees image of his face on the surface of unclear mirror can not appear obviously, that man ought not to abandon mirror, due to the reason as “image of my face can not appear”. Actually he should like to scrub that mirror over and over. Image of the face will be reflected apparently naturally for that man.

Simile of oil-press (ox driven) ____ If sesame oil is not released through squeezing sesame powder in the ox driven oil-press one or two times after pouring hot water, the man who wants sesame oil should not abandon sesame power. Actually he should like to squeeze that sesame powder over and over again after pouring hot water. Very clear sesame oil can usually be produced for that man who performs in that way.

Simile of seeds of Strychnos Potatorum ____

If the turbid water does not become clear through rubbing the pot with seeds of Strychnos potatorum, a tree bearing nuts the seeds of which can be used to clear turbid water, after only tow or three times rubbing for a man who wants to clear turbid water, he ought not abandon those seeds, Actually he should like to rub the inner wall of pot with those seeds over and over again. After performing in that way morass settles and turbid water becomes clearer and clearer.

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Similarly ____ if those mental *dharmas* are unapparent in his insight, due to very subtle occurrence of mental *dharmas*, that practicing *bhikkhu* should like to scrutinize, take into heart, distinguish, discriminate corporeal *dharmas* only by means of characteristics, function, manifestation, proximate cause over and over again for every day, without abandoning the burden of practice on mentality.

When he performs in that way corporeal *dhammas* appear clearly in the insight of that practising *bhikkhu*; there is no interminglement each other, due to appearance of corporeal *dhammas* separately each other as spreading of iron-mesh canopy with diamond shaped design; those corporeal *dhammas* are thoroughly purified and obvious in the insight. At that time morass of defilements, delusion etc, which are opposite of the knowledge and are capable of concealing so as not to know mental *dhammas*; settles and sinks; the mind of meditation become clearer and clearer as clear water existing over morass, with the result that mental *dhammas*, which have got objects of corporeal *dhammas* only, which arise by taking objects of those corporeal *dhammas* only, become apparent naturally and automatically.

(Vs-2-225,226)

Now it will be presented again on way of keeping mental *dhammas* of great wholesome impulsions of mind-door-cognitive process, which arise by taking object of the eye-transparent-element, in mind in brief as follows: -

5. I Cascade of practice

1. Concentration must be developed again until the fourth absorption of mindfulness of breathing; after emerging from that absorption _____
2. All kinds of corporeal *dhammas* existing in (6) doors, (42) bodily parts must be kept in mind again;
3. The life-continuum mind-clear-element must be kept in mind and distinguished by insight;
4. After wards _____ the eye-transparent-element must be taken as object and kept in mind

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When that eye-transparent-element appears or impinges into the life-continuum mind-clear-element, continuity of impulsions of mind-door-cognitive process which know (=take object of) that eye-transparent-element arise consequently.

1. When the mind-door-adverting within that mind-door-cognitive process determines as the eye-transparent-element _____ continuities of consciousness of cognitive process, which know and discerns as eye-transparent-element will arise continuously but separated by life-continuums.

Similarly _____ continuities of impulsions of mind-door-cognitive process....

2. which are knowing, discerning as corporeal *dhammas* when that eye-transparent-element is determined as corporeal *dhamma*;
3. which are knowing, discerning as *anicca*, when he determines as *anicca* through taking object of phenomena of perishing away after arising of that eye-transparent-element;
4. which are knowing, discerning as *dukkha*, when he determines as *dukkha* through taking object of nature of being oppressed by incessant phenomena of arising and perishing away of that eye-transparent-element;
5. which are knowing, discerning as *anatta*, when he determines as *anatta* through taking object of nature of not self which is non-destructible essence and durable one of that eye-transparent-element;
6. which are knowing, discerning as *asubha*, when he determines as *asubha* through taking object of nature of loathsomeness through mixing up with bad smell etc., of that eye-transparent-element;

will arise respectively.

Above kinds of determining as

1. eye-transparent-element,
2. corporeal *dhamma*,
3. *anicca*,
4. *dukkha*,
5. *anatta*,
6. *asubha*, are wise attention called *yonisomanasikāra*. The basic meaning of that wise attention is group of mental *dhammas* of mind-door-adverting (=12 kinds of mental *dhammas*) which are fundamental of impulsion of mind-door-cognitive process (*javana paṭipadaka manasikāra*). Due to occurrence of right way of taking into heart through mind-door-adverting, wholesome impulsions will fall in continuums of worldly persons and fulfilling persons (*sekkha puggala*)

Pāli Quotation (Ang-1-12) (Ang-1-13)

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Bhikkhus... for the person with wise attention not only un-experienced wholesome *dhammas* arise but experienced unwholesome *dhammas* also diminish. (**Ang-1-12**)

Bhikkhus... for the person with wise attention not only un-experienced factors of enlightenment *dhammas* arise but experienced factors of enlightenment *dhammas* also reach into accomplishment of practice. (**Ang-1-13**)

According to above **Pāli** Text, if wise attention is available, wholesome impulsion will fall, if wise attention is in-available, unwise attention will give rise to fall unwholesome impulsions. Thus wise attention is proximate cause to fall wholesome impulsions. If the righteous **meditator** wants to keep continuity of wholesome impulsions of cognitive process in mind, he has to try to arise wise attention. If he tries to that way unexperienced controlling faculties, strength (*bala*), factors of path *dhammas* will arise apparently; experienced controlling faculties, strength, factors of path *dhammas* will also reach into accomplishment of practice (= up to the Path-Knowledge of Arahant).

This is the work of raising the mind without least danger up to the apex stage called the Noble Path-Knowledge of Arahant, the Noble Fruit-Knowledge of Arahant.

Among those (6) kinds of wise attention, the righteous **meditator** should keep number 1, continuity of impulsions of mind-door-cognitive process which are knowing, discerning as the eye-transparent-element in mind previously. The practising **meditator** can keep in mind any one of three kinds, i.e, consciousness, contact, feeling, as beginning as he likes.

If he keep consciousness in mind as beginning, he must try to see, distinguish how consciousness arises through the fixed route of mind called

1. mind-door-adverting (1) time,
2. impulsions (7) times,
3. registering (2) times generally. In this case it is said "generally" because registering can not fall sometimes, if object of the eye-transparent-element becomes unapparent insight of **meditator**.

When the eye-transparent-element appears or impinges on the life-continuum mind-clear-element the righteous **meditator** has to try in order to see the phenomena of arising of continuity of impulsions of mind-door-cognitive process, which are knowing on that eye-transparent-element, through basing on the life-continuum mind-clear-element and depending on the heart-base.

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He will be successful finally because it is the way of practice by which base (*vatthu*) and object are being kept in mind in combination system.

When he is mastery in discerning consciousness only he has to continue to discern synchronous arising of consciousness and contact called *phassa* within same mind-moment. Afterward he has to discern in order to see synchronous arising of (12) mental *dhammas* of mind-door-adverting; (34) mental *dhammas* of each impulsion; (34) mental *dhammas* of each registering through gradual increment of mental *dhammas* which can be kept in mind clearly.

During discerning in that way, there are (4) kinds of great wholesome consciousness in impulsions and registering mind moments as follows: _____

5. If both kinds of knowledge and pleasurable interest are associated ___ joyful great wholesome consciousness, associated with knowledge..... (34)
6. If only knowledge is associated but not pleasurable interest ___ neutral great wholesome consciousness, associated with knowledge.....(33)
7. If the knowledge is not associated but pleasurable interest only is associated ___ joyful great wholesome consciousness, without knowledge.....(33)
8. If both kinds of knowledge and pleasurable interest are not associated ___ neutrality wholesome consciousness, without knowledge.....(32)

He has to discern through these four ways, during

1. discerning as the eye-transparent-element,
2. discerning as corporeal *dhamma* by taking object of eye-transparent-element,
3. discerning as *anicca*,
4. discerning as *dukkha*,
5. discerning as *anatta*,
6. discerning as *asubha* respectively.

Thus he has to discern (4x6=24) ways in total

** so sabbe pi te arūpadhamme namanalakkhaṇena ekato katvā "etaṃ nāma" anti passati. (Vs-2-223)*

When righteous *meditator* can keep each mental *dhamma* within every mind moment of cognitive process in mind up to the field of ultimate nature he must discern as "**these are mental dhamma**" or "**mental dhammas, mental dhamma**" by taking object of nature of inclining toward the eye-transparent-element of those mental *dhammas*.

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sasañkhārika - a-sañkhārika

If one has got prompted mind in order to arise any kind of above four kinds or all four kinds, by himself or others, those (4) kinds of great wholesome consciousness are prompted ones (*sasañkhārika*); if one has got unprompted mind in that way, those (4) kinds of great wholesome consciousness are unprompted ones called *a-sañkhārika*. If both kinds of prompted and unprompted are added, there will be (8) kinds of great wholesome consciousness in total.

In this case there is no variation in numbers of mental *dhammas* relating to either prompted mind or unprompted mind. The nature of prompted mind and unprompted mind can be understood gradually during discerning oneself. Therefore only (4) kinds of great wholesome consciousness are presented in this place. (It should be recognized similarly on great mere functioning consciousness which arise in the continuum of mind of Arahants only)

Table showing *dhamma*-object-line, pure mind-door-cognitive process, wholesome group

depended base within heart = 54	54	54	
mind-door-adverting	Impulsion (7) times	Registering (2) times	Discern (4) ways
1. discerning as eye-transparent- element _____ 12	34	34	associated with <i>ñāṇa + pīti</i>
12	33	33	associated with <i>ñāṇa</i> but not <i>pīti</i>
12	33	33	without <i>ñāṇa</i> but associated with <i>pīti</i>
12	32	32	Without both <i>ñāṇa</i> and <i>pīti</i>
2. as corporeal <i>dhamma</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
3. as <i>anicca</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
4. as <i>dukkha</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
5. as <i>anatta</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
6. as <i>asubha</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways

PAGE-124**5.J To be understood _____**

In this case the righteous *meditator* has to understand the fact he is discerning on the consciousness and mental concomitants which know and see the eye-transparent-element only

1. as the eye-transparent-element only
2. as corporeal ***dhamma***;
3. as ***anicca***,
4. as ***dukkha***,
5. as ***anatta***,
6. as ***a-subha***, respectively ..

Real corporealities which must be discerned in similar way

1. ear-transparent-element
2. nose- transparent-element
3. tongue- transparent-element
4. body- transparent-element
5. the water-element (***āpodhātu***)
6. femininity corporeality (***itthibhāva rūpa***)
7. virility corporeality (***purisabhāva rūpa***)
8. heart-base-corporeality

9. vitality (*jivita rūpa*)
10. nutriment (*ojā rūpa*)

There are (11) kinds of real corporealities, including eye-transparent-element, which are inclusive in the list of *dhamma*-object. If any person wants to select and discern the eye-transparent-element, he must analyze eye-decad corporeal unit and then he has to select and discern eye-transparent-element. After wards he must discern mental *dhammas* which arise by taking object of the eye-transparent-element as shown in above table. Similarly he can discern mental *dhammas* which arise by taking object of remaining real corporealities, ear-transparent-element etc., through analyzing respective corporeal units and selecting each ultimate nature of corporeal *dhammas* as shown in above table. He has to discern in order to reach ultimate nature of both discerned object, i.e., corporeal *dhammas* and discerning mental *dhammas* through breaking down each compactness called *ghana*.

Among those discerned objects, male *meditator* must discern only virility corporeality while female *meditator* must discern only femininity corporeality for internal aspect. For external aspect both kinds of sex-corporealities can be discerned as a whole, due to the same occurrence as external objects.

6. Essential notes relating to registering consciousness

A. Explanation found in commentary called *Sammohavinodanī*

It has been explained in page (38-41) that *tadārammaṇa* means a kind of consequence consciousness which takes object taken by impulsions. The righteous *meditator* should like to understand which kind of registering can fall or not after impulsions because he has to discern registering consciousness which continue to fall after impulsions. With relating to this fact it is explained in commentary called *sammohavinodanī* as follows : _____

Pāli Quotation (Abhi-A-2-174)

These (11) kinds of consciousness which continue to take object of impulsions which can perform function of registering consciousness, viz;

- | | |
|--|--------------|
| 1. great consequence consciousness | (8) kinds |
| 2. rootless wholesome consequence joyful investigating consciousness | (1) kind |
| 3. rootless consequence neutral investigating consciousness | (1) kind |
| 4. rootless unwholesome consequence neutral investigating consciousness | (1) kind |
| in total | = (11) kinds |

Those (11) kinds of consciousness which are capable of benefiting or performing function of registering, which are worth designating as registering consciousness can not occur as registering; can not perform function of registering; can not take the object which is taken by impulsions, if impulsions fall through taking object of either concept of nomenclature or concept of lineage (concept of nomenclature called *uddicca brahma*, concept of lineage called *Gotama*). (If means any kind of those consciousness never arise by performing function of registering, by taking object which is taken by impulsions.)

2. If impulsions fall by taking objects of various concepts, man, woman, person, being etc., other than concept of nomenclature, concept of lineage, registering is not available after those impulsions.
3. After various *vipassanā* impulsions, i.e., knowledge of Contemplation on Impermanence, Knowledge of Contemplation on Suffering, Knowledge of Contemplation on Non-self, during arising of *vipassanā* impulsion with objects of states of affairs of *anicca*, *dukkha*, *anatta*, registering is not available.
4. During arising of very powerful *vipassanā* impulsions which are factors of reaching to the Noble Path-knowledge which emerges from incessant phenomena of conditioned things called *sañkhāra pavatta*, registering is not available.
5. If impulsions fall by taking objects of fine-material and immaterial *dhammas* which are called lofty *dhammas*, registering is not available after those impulsions.
6. These (5) kinds of unwholesome actions with fixed nature of giving rise to occur in woeful existences after death, viz.,

- (a) matricide (*mātughātaka kamma*)
- (b) patricide (*pitughātaka kamma*)
- (c) killing of Arahant (*aranhantaghātaka kamma*)
- (d) causing to be extravasated and contusion on body of the Exalted One (*lohituppādaka kamma*)
- (e) creating dissension among *sañghā* (*sañghā bhedaka kamma*), are called *anantariyakamma* (deed which consigns a perpetrator to *avici* hell.

These (3) kinds of wrong views, viz.,

- (a) *ahetukavāda* = wrong view by which one believes causeless phenomena,
- (b) *akiriyavāda* = wrong view by which one believes even though one does, it can not be said as doing,
- (c) *natthikavāda* = wrong view by which one believes non-result phenomena, are wrong views which reject action (*kamma*) and its consequence (*kamma vipāka*), which are called *niyata micchādiṭṭhi* (wrong view which consigns a person with that view to woeful existences certainly.)

Those (5) kinds of *anantariyakamma* and *niyata micchādiṭṭhi* are called *micchattaniyata dhamma*. (fixed nature of law by which perpetrator will reach hell certainly).

(*Abhi-A-1-21*)

During arising of those *micchattaniyatadhamma* registering is not available.

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[As the Noble Path *dhamma* can be accomplished through *vipassanā* practice called wholesome practice, *micchattaniyata dhamma* can be accomplished through unwholesome practice. If unwholesome *dhammas* arise repeatedly over and over, it can give rise to proliferate defilements resulting in designating as *bhāvanā* (=practice). It is called *akusala bhāvanā* (unwholesome practice). That unwholesome practice can produce a kind of wrong concentration (*micchā samādhi*). Because one can believe into *micchattaniyata* depending on that wrong concentration, those *micchattaniyata dhammas* are powerful. Therefore if *impulsions* fall in those *micchattaniyata dhammas*, registering is not worth arising by

following to impulsions. Therefore registering is rejected in *micchattaniyata dhammas*. (*Mūlaṭī-2-103*)

7. After Supra-mundane impulsions of Noble Path called *sammattaniyata* (fixed nature of law by which the Noble one will reach joyful destination certainly), which are not inclusive in suffering of rounds of rebirth registering is not available. (It means registering can not fall within the Path cognitive processes (*maggavīthi*.)

8. If impulsions fall by taking objects of supramundane *dhammas* called four Noble Path *dhammas*, four Noble Fruit *dhammas* and *nibbāna*, registering is not available.

[It means registering can not fall after

(a) reviewing impulsions which take object of four Noble Path *dhammas* ;

(b) reviewing impulsions which take object of four Noble Fruit *dhammas*;

(c) reviewing impulsions which take object of *nibbāna* ;

Further more registering can not fall after

(d) impulsions of Path (-moment), Fruit (-moment) which take object of *nibbāna*, within Path cognitive processes ;

(e) impulsions of Fruit (moments) which take object of *nibbāna*, within Fruit-absorption – cognitive process (*phalasangāhī vīthi*).

Even though according to the word, this supramundane *dhamma*, Noble Path *dhammas* are also included, the reason why *sammattaniyata dhammas* are explained separately, is that it is in order to show the occurrence of not arising factor of registering, due to presence of opposite and powerful nature of *sammattaniyata dhammas* and *micchattaniyatadhammas*. [*Mūlaṭī-2-104*]

9. If impulsion falls by taking object of Super-psyhic Knowledge called *Abhiññāṇa*, registering is not available.

10. If impulsion falls by taking object of Discriminative knowledge called *patīsambhidā ñāṇa*, registering is not available.

11. Registering is not available by taking objects of weak sensual corporeality and mentality. [It means *mahantārammaṇa*, *parittārammaṇa*, *atiparittārammaṇa* which have got life-span of less than (17) mind moments and very weak and unobvious *avibhūtārammaṇa*.]

12. Only when powerful object with sufficient life-span which can give rise to fall registering, i.e., *atimahantārammaṇa* falls in fivefold doors; *vibhūtārammaṇa* falls in the mind-door; registering is available.

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13. Although it is available only sensuous object can give rise to fall registering.

14. There is no registering in planes of fine-material and immaterial spheres.

These are explanations found in olden day commentaries. (*Abhi-A-2-147*)

In accordance with above commentaries, generally registering can fall after impulsion only when these three factors, viz,

1. occurrence of sensuous impulsions,
2. occurrence of sensuous being,

3. occurrence of sensuous object,
are completely united.

Sensuous object means sensuous consciousness, mental concomitants and (28) kinds of corporealities which are designated as sensuous *dhammas*. In the continuum of sensuous being registering can fall after sensuous impulsion within sensuous mind-door-cognitive process which arise by taking object of sensuous *dhammas* called sensuous consciousness and mental concomitants.

Sensuous impulsions means (29) kinds of impulsions, namely,

1. unwholesome impulsions (12) kinds,
 2. great wholesome impulsions (8) kinds,
 3. great mere functioning impulsions (8) kinds,
 4. *hasituppāda* impulsions (1) kind
- in total = 29 kinds.

Among those kinds, great mere functioning and *hasituppāda* impulsions can fall in the continuum of Arahant only. Therefore, (20) kinds of impulsions can fall appropriately in continuum of practising person who is beginner for *nāmakammathāna*.

Further more because (28) kinds of corporealities are also called sensuous *dhammas* registering can fall after sensuous impulsions within five-doors-cognitive processes and mind-door-cognitive process which arise by taking object of either any kind or all (28) kinds of corporealities. However only when *atimahantārammaṇa* falls in five fold cognitive processes and *vibhūtārammaṇa* falls in mind-door-cognitive process can registering fall successively. Therefore it is said as "generally". According to this specification, it should be recognized registering can not fall after impulsions within cognitive process which arise by taking object of concept.

Then it is explained in *sammohavinodanī aṭṭhakathā* that

* *tīlakkhaṇārammaṇika vipassanāya tadārammaṇam na labbhati. (Abhi-A-2-147)*

After various *vipassanā* impulsions, i.e., knowledge of Contemplation on Impermanence, Knowledge of Contemplation on Suffering, Knowledge of Contemplation on Non-self, during arising of *vipassanā* impulsion with objects of states of affairs of *anicca, dukkha, anatta*, registering is not available. It should be recognized this explanation refers to stage of very powerful *vipassanā* practice only. There is evidence of preaching by the Exalted one in which saying that registering can fall after immatured *vipassanā* impulsions.

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Pāli Quotation (Paṭṭhāna-1-133)

(Paṭṭhāna-A- Abhi-A- 3- 346)

The essence of above *Pāli* Text and commentary is as follows : __

Both fulfilling Noble Ones called Up-stream enterer, Once-returnee, Non-returnee and worldly persons perform *vipassanā* discerning on wholesome *dhammas* (= mental *dhammas*, 34, 33 etc., within impulsions of wholesome cognitive process) as *anicca, dukkha, anatta*. When continuity of impulsions of mind-door-cognitive process which is discerning mental *dhammas* cease a kind of sensuous consequence consciousness which can perform function of registering arise two times by taking object of wholesome *dhamma* which is discerned object of *vipassanā* knowledge.

This sensuous consequence consciousness can arise by means of not only pure registering but also *paṭisndhi* life-continuum, death. It is right. ____ In the continuum of

person with acquired *paṭisandhi* which takes object of wholesome action consequence mental *dhamma* takes object of that wholesome action only. In this case, the Exalted One did not show those *dhammas* because those consequence consciousness which can perform functions of *paṭisandhi*, life-continuum, death are very difficult to be understood. (*Paṭṭhāna-1-133, Abhi-A-3-436*)

6.B. Very important fact to be noticed _____

Ways of discerning called *arūpasattaka* (non-corporeal septad method) are explained in commentary called *Visuddhi Magga (Vs-2-261, 262)*.

It is instructed that succeeding *vipassanā* consciousness must discern preceding *vipassanā* consciousness again. In other words ___ preceding *vipassanā* impulses of cognitive process must be discerned by succeeding *vipassanā* impulses of cognitive process again. If it is said especially for worldly persons with three roots _____

1. discerned wholesome deed is also mental *dhammas* of wholesome *vipassanā* impulses; and
2. discerning wholesome deed is also mental *dhammas* of wholesome *vipassanā* impulses.

During performing *vipassanā* discerning when it is possible to give rise to occur consequence called *paṭisandhi*, life-continuum, death through those *vipassanā* impulses, impulses adjacent to death also take objects of discerned wholesome *dhammas* which are objects of those *vipassanā* knowledge. In other words ___ those impulses adjacent to death also take object of phenomena of *anicca, dukkha, anatta* of discerned wholesome *dhammas*.

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Because *paṭisandhi*, life-continuum-death of new coming-into-existence take object of those impulses adjacent to death of previous existence those *dhammas* take object of that wholesome deed only. It means the exalted one did not show this fact because it is very difficult to be understood. This fact is also an evidence of the fact *vipassanā* impulses can give rise to occur consequence of *paṭisandhi* and consequence which occurs during life. (Please see page 134. etc.)

6.C. To weigh the pros and cons through logical reasoning

While ultimate nature of corporeal *dhammas*, such as eye-transparent-element etc, are kept in mind, in other words___ while eye-transparent-element together with (10) kinds of ultimate corporeal *dhammas* are distinguished by insight the righteous *meditator* can see the phenomenon of perishing away after arising, which is called *anicca*, of those corporeal *dhammas* too. Although phenomenon of *anicca* of those ultimate nature of real corporeal *dhammas* is seen by insight during taking object of ultimate nature of real corporeal *dhammas* it is possible to fall registering. It is because those ultimate nature of real corporeal *dhammas* are also called sensuous *dhammas*. Similarly while mental *dhammas* of mind-door-cognitive process which are knowing phenomenon of *anicca* of eye-transparent-element are distinguished and kept in mind it is possible to fall registering after impulses. Therefore the explanation that “after immatured *vipassanā* impulses registering is available”, is noticeable explanation really. If one rejects such explanation that “after sensuous impulses which arise by taking object of real sensuous *dhammas*, such as eye-transparent-element,

registering is available”, will be meaningless. It is because it is inevitable phenomena between the seeing on the ultimate nature of eye-transparent-element and the seeing on the phenomenon of perishing after arising which is called *anicca* of eye-transparent-element. When one sees up to the field of ultimate nature by insight, compactness has been broken down. Only when compactness is broken down can the insight reach to the field of ultimate nature. When one reaches to the field of ultimate nature by insight characteristic of *anicca*, *dukkha*, *anatta* become appear apparently in the insight of *meditator* as they really are.

* *nānādhātuyo vinibbhujitvā ghanavinibbhuge kate anattalakkhaṇam yāthāvasarasato upaṭṭhāti. (Abhi-A-2-47)*

As it is possible to fall registering after immatured *vipassanā* impulses which are knowing phenomena of *anicca*, *dukkha*, *anatta* of eye-transparent-element it is possible to fall registering after impulses which are knowing nature of loathsomeness called *asubha* of the eye-transparent-element. It is not taking object of concept of foul body of corpse but loathsome nature of ultimate nature of real corporeal *dhammas*, eye-transparent-element etc., within same corporeal unit. Although it is possible to fall registering after impulses of mind-door-cognitive process which arise by taking object of corporeal *dhammas* called *dhamma*-object, eye-transparent-element etc., it must be obvious object call *vibhūtārammaṇa*.

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Furthermore after great wholesome impulses, great consequence and rootless investigating registrations with either joyful feeling or neutrality feeling, can fall appropriately. After unwholesome impulses great consequence and rootless investigating registrations with either joyful feeling or neutrality feeling, can fall appropriately. In this work generally only one example is shown in tables as priority. The righteous *meditator* can understand remaining ways of discerning on registering for some sections gradually during discerning on registrations. Depending on general rules _____

1. after joyful impulses, joyful registering;
 2. after neutral impulses and impulses with disagreeable feeling, neutral registering;
 3. after unwholesome impulses, rootless registering,
- are shown in tables respectively.

However after wholesome impulses, rootless consequence registering can also fall appropriately. After unwholesome impulses great consequence registering can fall.

Those (8) kinds of great consequence consciousness and (3) kinds of rootless investigating consciousness, total in (11) kinds of consciousness can perform function of registering. In this place a table showing probability of registering after various impulses for worldly person with three roots would be presented as follows. Noble Ones called Upstream-enterer, Once-returner, Non-returner can recognize in similar way after removing defilements which had been eradicated by themselves.

Table showing probability of registrations for worldly persons with three roots

After any kind of great wholesome impulses	(8) kinds	any of (11) kinds of registrations can fall.
After any kind of impulses rooted in greed	(8) kinds	any of (11) kinds of registrations can fall.
After any kind of impulses rooted in anger	(2) kinds	any of (6) kinds of neutral registrations can fall.
After any kind of impulses rooted in delusion	(2) kinds	any of (11) kinds of registrations can fall.

6.D Regularity of consequence – irregularity of impulses _____

1. Natural desirable object and natural extremely desirable object can be encountered through previous action only. Therefore only wholesome consequence registrations are available.

Among those when middle natural desirable object called *iṭṭhamajjhata* is encountered consciousness of cognitive process, excluding adverting and impulses, can be only great consequence consciousness and rootless wholesome consequence consciousness which are result of previous wholesome action. It means those consciousness are five fold consciousness, receiving, investigating and registering consequence consciousness. If wise attention arises by taking object, wholesome impulses will fall; if unwise attention arises by taking object, unwholesome impulse will fall.

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2. When natural extremely desirable object, such as the Exalted One etc., are encountered it is available through previous action, resulting in probability to fall (5) kinds of joyful registrations, i.e, (4) kinds of great consequence joyful registrations and one kind of rootless wholesome consequence joyful investigating registering. If wise attention arises by taking object, wholesome impulses will fall; if unwise attention arises by taking object, unwholesome impulse will fall. Five fold consciousness, receiving and investigating consciousness must also occur wholesome consequence only.
3. Because natural undesirable objects are also encountered through only previous unwholesome action, when one encounters with that undesirable object, if wise attention arises, wholesome impulses will fall; if unwise attention arises, unwholesome impulses will fall and fivefold consciousness, receiving, investigating, registering consciousness must occur rootless unwholesome consequence consciousness only. According to this specification, it should be recognized after impulses of fivefold doors and mind-door-cognitive processes which arise by taking undesirable object it is possible to fall one kind of registering called unwholesome consequence neutral investigating registering consciousness only.

6.E Section of action (*kamma*) and consequence of action

In this place, these (4) kinds of actions _____

1. *tihetuka ukkaṭṭha kusala* (superior wholesome action with three roots)
 2. *tihetuka omoka kusala* (inferior wholesome action with three roots)
 3. *dvihetuka ukkaṭṭha kusala* (superior wholesome action with three roots)
 4. *dvihetuka omoka kusala* (inferior wholesome action with three roots)
- and consequences of those wholesome actions ought to be understood, resulting in clear understanding on way of discerning on registrations.

Pāli Quotation (Abhidhammatthasangaha section of vīthimutta)

Table showing wholesome action and consequence of action

Wholesome action		<i>Samānavāda</i> Consequence	<i>kecivāda</i> consequence
<i>tīhetuka-ukkaṭṭha</i> (superior with three roots)	unprompted prompted	16	12
<i>tīhetuka-omaka</i> (Inferior with three roots)	unprompted	12	10
<i>dvīhetuka-ukkaṭṭha</i> (superior with two roots)	prompted		
<i>dvīhetuka-omaka</i> (Inferior with two roots)	unprompted prompted	8	8

1. Superior wholesome action with three roots

During performing wholesome actions both such kind of wholesome action which is predominated with the right view knowledge on action and consequence of action called *kamassakatā sammādiṭṭhiñāṇa*, which is associated with firm faith on action and consequence of action and some kinds of wholesome actions, such as charity, morality, practice, which are surrounded by knowledge of contemplation on *anicca*, knowledge of contemplation on *dukkha*, knowledge of contemplation on *anatta*, due to ability to perform *vipassanā* discerning on ultimate *dhammas* of corporeality-mentality, are wholesome action with three roots because those actions are associating with three roots called greedlessness, hatelessness, non-delusion which are real fundamental of every wholesome action. Great wholesome *vipassanā* impulses associated with knowledge are real wholesome action with three roots.

During performing that kind of wholesome action, if those actions are not surrounding with unwholesome *dhammas*, greed, anger, conceit etc., but greedlessness, hatelessness, non-delusion, those wholesome actions can be said superior kind of wholesome action (*ukkaṭṭha kusala*). If one always enjoys whenever recollecting those wholesome actions it becomes the most excellent kind of wholesome action. The basic meaning is great wholesome consciousness associated with knowledge or group of consciousness and mental concomitants which are associated with great wholesome action and knowledge, called *puññābhisañkhāra*. If it is associated with agreeable feeling, those are (34) kinds of mental *dhammas*; if it is associated with neutrality feeling, those are (33) kinds of mental *dhammas*. It should be recognized as generally.

How it produces consequence ____ That superior kind of great wholesome action with three roots give rise to occur *paṭisandhi* with three roots called great consequence consciousness associated with knowledge during *paṭisandhi*. During life it produces (16) kinds of consequences called great consequence and rootless wholesome consequence. If *paṭisandhi* consciousness associates with agreeable feeling, numbers of mental *dhammas* are (34), while if it associates with neutrality feeling, that of mental *dhammas* are (33), due to lack of pleasurable interest (*pīṭi*).

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6.E.2 How volitions of *vipassanā* impulses can produce *paṭisandhi* consequence

Pāli Quotation (Sam-1-295 Cetanā Sutta)
(Sam-A-2-66) (two paragraph)
(Sam- 1-2-83)

The essence of above **Pāli** Text, commentary and sub-commentary is as follows. ____

A practising person performs **vipassanā** discerning continuously through generalizing on conditioned things occurring in three realms called sensuous sphere, fine-material sphere and immaterial sphere as **anicca, dukkha, anatta**. He is knowing and seeing on faults of impermanence, faults of suffering, faults of non-self, faults of ability to change and alteration by eye of wisdom clearly. In the continuum of that righteous **meditator** with incessant arising of **vipassanā** knowledge in that time ____

1. it is impossible to arise wholesome action and unwholesome action, which can produce new coming-into-existence, which can cycle rounds of rebirth;
2. there is no consideration with craving and wrong view as "may I become superior kind of human being, heavenly being" etc.,
3. however, underlying tendency called **anusaya dhātu** always deposits in the continuity of corporeality-mentality of that righteous **meditator**, due to un accomplishment to remove underlying tendency element completely through the Noble-Path **dhamma**.

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Although he is lacking of endeavouring wholesome and unwholesome actions which can produce new coming-into-existence, due to walking straight forward to **nibbāna** which is extinguishment of all existences along with the course of factors of Path; although he is lacking of considerations with craving and wrong view so as to become superior kind of human being, heavenly being etc; embedding of underlying tendency element is causal **dhamma** for arising of action-consciousness (**kamma viññāṇa**) which is capable of producing new coming-into-existence again in future because the underlying tendency element is embedding in the continuum of that practising person who is penetrative knowing and seeing on danger of all existences in three realms, resulting in ability to **paṭisandhi** consequence by volitions which are associating with **vipassanā** impulses. It means due to existing of underlying tendency element within continuity of consequence corporeality-mentality of that practising person, the consciousness which associates with **vipassanā** knowledge is existing as status of action consciousness (**kamma viññāṇa**) which can produce new coming-into-existence again in future. According to these explanations, translation of **Cetanā Sutta** is as follows : ____

Bhikkhus ... although such wholesome volition, unwholesome volition which can produce new coming-into-existence are not also performed intentionally; although there is no considerations with craving wrong view so as to become superior kind of human being, heavenly being etc., if the underlying tendency element is still existing, embedding, this embedding of underlying tendency element will be causal **dhamma** for arising of action-consciousness called **kammaviññāṇa** which has got efficiency to produce new coming-into-existence again in future. If there is causal **dhamma** called underlying tendency element, there will be obvious occurrence of arising of action consciousness called **kammaviññāṇa** which has got efficiency to produce new coming-into-existence again. It that action-consciousness becomes flourish, the arising of coming-into-existence called new coming-

into-existence again in future will be resulted. If it is apparent arising of new coming-into-existence again in future, _____

- (1) *jāti* = taking *paṭisandhi*,
- (2) *jarā* = ageing,
- (3) *maraṇa* = death,
- (4) *soka* = sorrow,
- (5) *parideva* = lamentation,
- (6) *dukkha* = bodily suffering,
- (7) *domanassa* = mentally disagreeable feeling
- (8) *upāyāsa* = grief and despair,

will arise apparently in future. Thus all kinds of masses of suffering arise.

(Sam-1-295)

This preaching is an evidence of how volitions of *vipassanā* impulses can produce *paṭisandhi* consequence and consequences during life in the continuum of righteous person with defilement of underlying tendency element, if opportunity is available. Volitions of *vipassanā* impulses associated with knowledge produces the great consequence consciousness of *paṭisandhi* with knowledge during *paṭisandhi* and it produces (16) kinds of consequences mentioned above during life. It should be recognized volitions of *vipassanā* impulses which do not associate with knowledge can produce *paṭisandhi* and *pavatti* (during life) consequences shown in *dvihetuka ukkaṭṭha kusala* section. Those volitions of *vipassanā* impulses which can produce *paṭisandhi* and *pavatti* consequences are inclusive in seed of practice (*carāṇa*) while those *vipassanā* impulses which can not produce consequence in that way are inclusive in seed of knowledge (*vijjā*).

Pāli Quotation (Paṭisam -60) (Paṭisam-A-1-250)

How does similarity arise in the phenomenon of directing of the mind of meditation towards *saṅkhārupekkhā* for both worldly person and fulfilling persons called upstream-enterer and Once returnee who lack absorption?

1. For the worldly person who is pleased with knowledge of Neutrality Towards Formations (*saṅkhārupekkhā ñāṇa*) the mind of meditation is faded; it is danger of practice; it is danger of attainment of *sacca paṭivedha ñāṇa* called **penetrative knowing and seeing on four Noble Truth**, which is deserving to attain through *vipassanā* practice; it is the origin of sensuous joyful *paṭisandhi* which will arise in future. **(Paṭisam-60)**

Due to presence of powerful efficiency of volitional action associated with the knowledge of Neutrality Towards Formations, if that action give rise to occur joyful *paṭisandhi* consequence, defilement called greed which is said as heartfelt attachment on the knowledge of Neutrality Towards Formations, is supporting causal *dhamma* for sensuous joyful *paṭisandhi* in future.

The wholesome action of *saṅkhārupekkhā* which has got association of defile called greed which is heartfelt attachment on the knowledge of Neutrality Towards Formations, can produce consequence round (*vipāka vatta*). The Knowledge of Neutrality Towards Formation is, Therefore, definite cause (*janaka paccaya*) while defilement called greed which is heartfelt attachment on that knowledge, is supporting cause (*upatthambhaka paccaya*). **(Paṭisam-A-1-250)**

2. For fulfilling persons called upstream enterer and Once-returnee who lack absorption who are pleased with knowledge of Neutrality Towards Formations (*saṅkhārupekkhā*

ñāṇa) the mind of meditation is faded; it is danger of practice; it is danger of attainment of *sacca paṭivedha ñāṇa* called successive kinds of upper Path-knowledge which are capable of penetrative knowing and seeing on four Noble Truth, which is deserving to attain through *vipassanā* practice; it is the origin of sensuous joyful *paṭisandhi* which will arise in future. (*Paṭisam -60*)

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Among fulfilling persons, for upstream-enterer and Once-returner who lack absorption, if action of *sañkhārupekkhā* produce sensuous joyful *paṭisandhi* consequence, the defilement called greed which is heartfelt attachment on that knowledge of Neutrality Towards Formations is supporting cause for that action of *sañkhārupekkhā*. The action of *sañkhārupekkhā* is definite cause called *janaka paccaya*. For those persons called both Upstream-enterer, Once-returner who have got absorption and Non-returner, due to presence of efficiency to exit in brahma world only, the defilement called greed which is heartfelt attachment on that knowledge of Neutrality Towards Formation, can not occur as supporting cause of lofty absorption of wholesome action which is definite action (*janaka kamma*) which can produce brahma's *paṭisandhi* directly. (It is because only the attachment, called *taṇhā* which is heartfelt desire on both lofty absorption and brahma's life is supporting cause.) It should be understood the fact while the knowledge of Adaptation (*anuloma ñāṇa*) and the knowledge of Trans-lineage give rise to occur sensuous joyful *paṭisandhi* only that defilement called attachment on those *vipassanā* knowledge are supporting causes. (*Paṭisam-A-1-250*)

Thus similarity in nature of capable of attaching, pleasing with mind of meditation which is directing towards *sañkhārupekkhā* occurs for worldly person and fulfilling persons. (*Paṭisam-60*)

These kinds of *vipassanā* actions are superior kinds of sensuous actions with three roots, which have got efficiency to produce the highest sensual existences.

6.F Inferior kind of wholesome action with three roots (*tīhetuka omaka kusala*)

If unwholesome *dhammas*, such as selfish desire, anger, conceit, envy, stinginess etc, are surrounding three periods, before, during and after cultivation of wholesome actions, those wholesome actions become inferior kinds, resulting in designation as *tīhetuka omaka* (inferior kind with three roots).

6.G Superior kind of wholesome action with two roots (*dvīhetuka ukkhattha kusala*)

During cultivating wholesome actions, if one does without association of knowledge, as children do, it associates with only two roots, greedlessness, hatelessness, but not non-delusion, that kind of wholesome action is wholesome action with two roots. If wholesome *dhammas* are surrounding at the period before and after that wholesome action, it is superior kind of wholesome action with two roots. The basic meaning is group of mental *dhammas* of great wholesome action which are not associated with knowledge.

How it produces consequences_____ During *paṭisandhi* these inferior kind of wholesome action with three roots and superior kind of wholesome action with two roots give rise to occur *paṭisandhi* with two roots called great consequence consciousness without knowledge. During life, however, it can not produce great consequence consciousness with three roots which associates with knowledge but (12) kinds of consequences called (4) kinds

of great consequence consciousness without knowledge and (8) kinds of wholesome consequences.

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6.H. Inferior kind of wholesome action with two roots (*dvihetuka omaka kusala*)

During cultivating wholesome action with two roots, if unwholesome *dhammas* are surrounding the period before and after that wholesome action, it reaches to inferior kind, resulting in designating as "*dvihetuka omaka*" (inferior kind with two roots).

How it produces consequences_____ During *paṭisandhi* that inferior kind of wholesome action with two roots gives rise to occur inferior *paṭisandhi* called rootless wholesome consequence neutral investigating consciousness. Due to associating with (10) kinds of both sides mental concomitants, excluding *chanda, pīti, viriya*, that *paṭisandhi* mind moment consists of (11) mental *dhammas*. Those *paṭisandhi* of congenital blind person and congenital disable persons without hand or foot etc., are consisting of that rootless wholesome consequence neutral investigating *paṭisandhi* consciousness. The *paṭisandhi* consciousness of *vinipātika asurā* is also that rootless wholesome consequence neutral investigating *paṭisandhi* consciousness too. During life, it can bring forth (8) kinds of rootless wholesome consequences only. These explanations mentioned above are called *samānavāda* (=agreed by all teachers). Those *Mahā Theras* such as *Mahādatta Thero* etc, who dwelled in *Moravapi*, who were known as *keci* teachers or *kecivāda*, however, considered that _____

1. unprompted wholesome action can not bring forth prompted consequence and
2. prompted wholesome action can not bring forth unprompted consequence.

If it is counted in this view, numbers of consequence will be as follows. _____

(1) *dvādasa* (twelve) ___ If superior kind of wholesome action with three roots might be (2) kinds of unprompted great wholesome action with knowledge, A _____

- | | |
|--|------------|
| (a) rootless wholesome consequence | (8) kinds |
| (b) great wholesome unprompted | (4) kinds |
| in total | (12) kinds |

of these consequences will be resulted.

Then if superior kind of wholesome action with three roots might be (2) kinds of prompted great wholesome action with knowledge

- | | |
|--|------------|
| (a) rootless wholesome consequence | (8) kinds, |
| (b) great wholesome prompted | (4) kinds, |
| in total | (12) kinds |

of these consequences will be resulted.

(Due to lack of prompted or unprompted for rootless consequence, it is available in both sides.)

(2) *dasa* (ten) ___ If inferior kind of wholesome action with three roots and superior kind of wholesome action with two roots might be unprompted ones _____

- | | |
|---|------------|
| (a) rootless wholesome consequence | (8) kinds |
| (b) great wholesome consciousness without knowledge, unprompted | (2) kinds |
| in total | (10) kinds |

of these consequences will be resulted.

If inferior kind of wholesome action with three roots and superior kind of wholesome action with two roots might be prompted ones

- | | |
|--|---------------------|
| (a) rootless wholesome consequence | (8) kinds, |
| (b) great wholesome consciousness without knowledge prompted | (2) kinds, |
| | in total (10) kinds |

of these consequences will be resulted.

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(3) *aṭṭha* (eight) ____ Both kinds of unprompted and prompted inferior kind of wholesome actions with two roots can bring forth (8) kinds of rootless wholesome consequences only. (*Abhidhammasangaha*)

Purpose of explanation ____

The purpose of explanation on above wholesome actions and consequence of action in the aspect of mankind as priority is firstly during discerning on principle of dependent-origination it is essential to be understood action and consequence of action systematically. Second, it is intended to be able to keep registering consciousness in mind accurately in this section of *nāmakammaṭṭhāna*. Those investigating consciousness and great wholesome consequence consciousness which are inclusive in side of sequence of action are kinds of consciousness which can perform function of registering. (**Please see in detailed in *Abhi-A-1-307,327***)

6.I. How object and consequence are specified

Pāli Quotation (Abhidhammatthasangaha)

Probability to become either wholesome consequence or unwholesome consequence and probability of association with either joyful feeling or neutrality feeling of all consequence consciousness within cognitive process, from fivefold consciousness, seeing-consciousness etc., as beginning until registering consciousness as end, are relating to kinds of objects, i.e., (1) desirable-object, (2) very desirable object (3) undesirable-object. Those kinds of desirable or very desirable or undesirable objects must be specified according to wish of middle kind of human beings. (**See in detailed in *Abhi-A-2-10* etc.**)

In accordance with wish of middle kind of human beings (6) kinds of good objects, colour, sound etc., are desirable-objects. The appearance and sound of the Exalted One who is very difficult to be encountered and very handsome man and very pretty girl are very desirable objects. Faeces, urine, corpse etc, and bad objects of colour, sound, odour, taste, touch etc., are undesirable-objects.

Because natural undesirable-object can be uncouncted through previous unwholesome action only, only unwholesome consequence fivefold consciousness, receiving, investigating, registering consciousness arise in those consciousness of cognitive process which take undesirable-object.

Because natural desirable-object can be uncouncted through previous wholesome action only, only wholesome consequence fivefold consciousness, receiving, investigating, registering consciousness arise in those consciousness of cognitive process which take undesirable-object. Great consequence consciousness are also included in registering.

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Because natural very desirable-objects can be encountered through taking along with the efficiency of previous perfections (*pāramita*), when natural very desirable-objects are encountered (wholesome consequence fivefold consciousness, receiving) joyful investigating,

joyful registering consciousness only arise. (Rootless wholesome consequence joyful investigating registering and great consequence joyful registering fall as registering consciousness.)

6.J How impulsion and registering are specified

* *yam pana "javanena tadārammaṇam niyametabba" nti vuttam. Tan kusalam sandhāya vuttanti veditabbam. (Abhi-A-1-317)*

= Those words, "registering should be specified by impulsion", (*Abhi-A-1-309*), are said in section of *hetukittanakathā*. It should be recognized those words are said with referring to wholesome impulsion.

Pāli Quotation (Abhidhammatta sangaha)

= Disagreeable feeling feels taste of object through unpleasing, agreeable feeling, however, feels taste of object through pleasing. Therefore disagreeable feeling and agreeable feeling are not conform with each other in sequence. Neutrality feeling, however, feels taste of object moderately, resulting in conformity with both kinds of disagreeable and agreeable feelings in sequence. Therefore either registering or life-continuum must associate with neutrality feeling after impulsions with disagreeable feeling.

Unless it is possible to fall registering after impulsions which associate with anger in the continuum of a person who has got *paṭisandhi* with great consequence consciousness with agreeable feeling, in the aspect of fixed law of mind, the life-continuum must fall after impulsions which associate with anger. If life-continuum falls, it might be life-continuum with agreeable feeling because he has got *paṭisandhi* with agreeable feeling originally and then those *paṭisandhi*, life-continuum and death-consciousness within one life are the same as each other. That life-continuum with agreeable feeling does not conform with impulsions which associate with anger. "While difficulty is encountered in this way, investigating consciousness with neutrality feeling, which takes any sensual object (of corporeality-mentality) which was experienced in previous period, arise so as not to cease continuity of mind but availability to connection between impulsions with anger and life-continuum with agreeable feeling", said by noble teachers. (*Abhidhammattha sangaha*)

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Pāli Quotation (Abhi-A-1-317,318)

After falling of impulsions which associate with agreeable feeling, (5) kinds of registering with agreeable feeling i.e, (4) kinds of great consequence registering with agreeable feeling and one kind of rootless wholesome consequence investigating registering with agreeable feeling, are worth searching to fall. Among those (5) kinds of registering with agreeable feeling, any one will fall after impulsions which associate with agreeable feeling. After falling of impulsions which associate with neutrality feeling, (6) kinds of registering with neutrality feeling i.e, (4) kinds of great consequence registering with neutrality feeling and (2) kinds of rootless wholesome consequence investigating with neutrality feeling and rootless wholesome consequence investigating with neutrality feeling, are worth searching to fall. Among those (6) kinds of registering with neutrality feeling, any one will fall after impulsions which associate with neutrality feeling. This is the opinion of *Mahādhamma rakkhita Mahā Thero*.

During searching in that way ___ for instance ___ a virtuous person has got *paṭisandhi* with agreeable feeling. He endeavoured so as to attain absorptions. One day acquired absorption is fallen back, due to suppression by forgetfulness: When he bears in mind that "my supreme absorption *dhammas* has been lost ..." impulsion which associate with anger arise through unpleasiness in the continuum of that virtuous person. It is reasonable question that at that time which kind of registering falls after those impulsions which associate with anger.

The Exalted One rejected these phenomena, viz.,

1. arising of disagreeable feeling contiguous after agreeable feeling and
2. arising of agreeable feeling contiguous after disagreeable feeling in the *Paṭṭhāna* (*Paṭṭhāna-1-312*)

The Exalted one rejected the phenomenon that if impulsions fall by taking object of lofty *dhamma*, the registering falls after that kind of impulsion, in that *Pāli* Text of *Paṭṭhāna* too.

Therefore it should be answered that after those impulsions which associate with anger investigating consciousness with neutrality feeling called rootless mind-consciousness-element with neutrality feeling (*upekkhāsahagata ahetuka manoviññāḍhātu*), which may be either wholesome consequence or unwholesome consequence will fall. (*Abhi-A-1-317,318*)

In this case, because guest life-continuum falls by taking sensuous object (of corporeality-mentality) which has been experienced previously, if it is desirable object, rootless wholesome consequence investigating registering with neutrality feeling will fall; if it is undesirable object, rootless unwholesome consequence investigating registering with neutrality feeling will fall respectively. It should be recognized in this way.

6.K Sessions (*vāra*) without availability to fall registering

1. If impulsions which associate with anger fall by taking any object of three kinds, i.e, very desirable object, such as the appearance of the Exalted One etc-; the object with very long life span called *atimahantārammaṇa*, which has got life span of (17) mind moments completely; obvious object called *vibhūtārammaṇa* in the mind-door in the continuum of heretic who has got *paṭisandhi* with agreeable feeling; or if dreadful impulsions which associate with anger fall by taking object with very long life span, obvious object, such as female heavenly being who is very desirable object in the continuum of person who has got *paṭisandhi* with agreeable feeling; after those kinds of impulsions registerings are impossible to fall.

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Because the object is very desirable object, if registerings fall, it must associate with agreeable feeling. That registering with agreeable feeling is not deserving to fall after impulsions which associate with anger. Those registerings with neutrality feeling are also not conformed with very desirable object, due to presence of explanation that registering consequence consciousness with agreeable feeling only can fall by taking very desirable object (*atitṭṭhe panasomanassasahagatāneva*.)

2. If object of long life span strikes in fivefold doors, unobvious object strikes in the mind-door in the continuum of person who has got *paṭisandhi* with agreeable feeling and if impulsions which associate with anger fall by taking that object, after that kind of impulsions registering is not worth falling. It is because only when the object with very

long life span and obvious object fall in fivefold doors and mind-door respectively registering is available.

3. In the continuum of a person who has got *paṭisandhi* with agreeable feeling when impulsions which associate with anger fall by taking object of fallen acquired absorption back in such way that "my supreme absorption *dhammas* has been lost" registering is not available. It is because only when three factors i.e, sensuous impulsions, sensuous being, sensuous object, are completed, registering is available.
4. In the continuum of a person who has got *paṭisandhi* with agreeable feeling if impulsions which associate with anger fall by taking any object of concepts, registering is not available through taking object of that concept. It is because registering consciousness takes object of only sensuous *dhammas* (=sensual corporeality-mentality) but not object of concepts.

In these (4) kinds of sessions of impulsions without availability to fall registering life-continuum with agreeable feeling which is similar to *paṭisandhi*, is also not available because it is contiguous after impulsions which associate with anger.

When it is encountered with difficulty, due to neither registering nor life-continuum is available investigating consciousness with neutrality feeling arise through performing function of guest life-continuum (*āgantukabhavarga*) so as to connect continuity of mind between impulsions which associate with anger and life-continuum with agreeable feeling (of a person who has got *paṭisandhi* with agreeable feeling). Because if this investigating consciousness does not arise after impulsions which associate with anger, continuity of mind will be ceased, resulting in termination of life, those investigating consciousness with neutrality feeling have to arise for performing function of life-continuum, so as not to cease life but occurring as factor of a life according to explanation that *bhavassa angam bhavangam*.

Guest life-continuum ____ life-continuum consciousness which are occurring at intervals of consciousness of cognitive processes are identical with *paṭisandhi* consciousness. Therefore those kinds of life-continuums are called *āvāsikabhavanga* (host life-continuum) which exist at the beginning of house of body. This investigating consciousness with neutrality feeling, however, is called guest life-continuum because it arises sometimes, during encountering with difficulty.

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6.L. Opinion of the Most Venerable Ledi Sayadaw

Pāli Quotation (Abhi-A-1-326,327)

= In such time unwholesome impulsions fall at the interval of wholesome impulsions. At that time great consequence registering with roots should be fallen at the end of unwholesome impulsions so as to be same as the custom which has been practiced frequently at the end of wholesome impulsions (in the continuum of a person who always practices wholesome deeds frequently).

In such time only unwholesome impulsions fall continuously. At that time registering without root cause should be fallen at the end of that unwholesome impulsions. (*Abhi-A-326, 327*)

With referring to these explanations found in commentary the Most Venerable *Ledi Sayadaw* said in *Paramattha dīpanī* as follows. _____

If great consequence consciousness with neutrality feeling arises frequently and originally, it ought not to be said that those great consequence consciousness with neutrality are also unable to arise by performing function of life-continuum. In the commentary also it is explained that great consequence registering with roots should be fallen at the end of unwholesome impulses so as to be same as the custom which has been practiced frequently at the end of wholesome impulses. In accordance with this explanation found in commentary, if consequence registering with root cause can fall after unwholesome impulses, the guest life-continuum which falls on behalf of registering ought to be great consequence life-continuum with root cause. Therefore these (6) kinds of consciousness, viz.,

(a) great consequence with neutrality feeling -	(4) kinds
(b) rootless investigating with neutrality feeling -	(2) kinds
in total	= (6) kinds

are possible to fall by performing function of guest life-continuum.

6.M. In desirable object-registering after impulses with sceptis and restlessness rooted in delusion

Pāli Quotation (Abhi-A-1-317)

The way of arising of registering after impulses rooted in delusion is as follows _____

There is a question that _____ which kind of registering can arise in the continuums of both the person with skeptical doubt on desirable-object and the person with restlessness. Whether skeptical doubt arises on desirable object or not, whether restlessness arises or not, rootless wholesome consequence rootless consciousness with agreeable feeling only arises by performing function of registering. It should be answered that rootless wholesome consequence consciousness with neutrality arises on the moderate desirable object by performing function of registering. (*Abhi-A-1-317*)

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This is the opinion of *Mahādhammarakkhita Maha Thero*. In the aspect of opinion agreed with all teachers _____ rootless unwholesome consequence investigating registering with neutrality feeling is available on the undesirable object; (2) kinds of rootless wholesome consequence registering and (8) kinds of great consequence are available on moderate desirable object; rootless wholesome consequence investigating registering with agreeable feeling and (4) kinds of great wholesome consequence registering with agreeable feeling are available on very desirable object appropriately. (*Abhidhammatthasangaha*)

N. The dhamma which specifies to occur either wholesome or unwholesome action

Pāli Quotation (Abhi-A-1-317)

= This phenomenon is not suitable one that if the adverting consciousness brings forth cessation of life-continuum through wise attention (=proper way of taking object into heart, which is factor of prosperity); if determining consciousness distinguishes and keeps the object in mind through wise attention (= proper way of taking object into heart, which is factor of prosperity) impulses will be unwholesome ones.

This phenomenon is also not suitable one that if the advertent consciousness brings forth cessation of life-continuum through unwise attention (=wrong way of taking object into heart, which is not factor of prosperity); if determining consciousness distinguishes and keeps the object in mind through unwise attention (= wrong way of taking object into heart, which is not factor of prosperity), impulses will be wholesome ones.

If both kinds of advertent and determining consciousness bring forth cessation of life-continuum and keep object in mind through wise attention, impulses are wholesome ones.

If both kinds of advertent and determining consciousness bring forth cessation of life-continuum and keep object in mind through unwise attention, impulses are unwholesome ones. It should be understood in this way. (*Abhi-A-1-317*)

Either the way of taking into heart on conditioned things, which are real *anicca, dukkha, anatta, a-subha*, as *anicca, dukkha, anatta, a-subha* or the way of taking into heart as corporeal *dhammas*, mental *dhammas*, causal *dhammas*, resultant *dhammas* is called wise attention through factor of attainment of prosperity, the Noble Path, Fruit, *nibbāna*, etc. Unwise attention should be understood in turn.

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6.O. Three roots – two roots – rootless

Pāli Quotation (Abhi-A-1-327)

According to above specification of the commentary _____

1. after impulses with three roots registering with three roots;
2. after impulses with two roots registering with two roots;
3. after rootless impulse (*hasituppāda* impulses) rootless registering consciousness can fall respectively.

It should be recognized as generally

According to above explanations relating to registering consciousness if it is pondered as a whole, feelings of investigating, impulses, and registering consciousness are the same as each other generally.

1. If impulses associate with agreeable feeling, investigating and registering consciousness also associate with agreeable feeling frequently.
2. If impulses associate with neutrality feeling, investigating and registering consciousness also associate with neutrality feeling frequently.
3. If impulses associate with three roots, registering consciousness also associate with three roots frequently.
4. If impulses associate with two roots, registering consciousness also associate with two roots frequently.

Therefore with regarding to general rules, impulses and registering are shown as three roots, two roots, agreeable feeling, neutrality feeling as priority in tables. It should be recognized exact specification as shown in above explanations.

6.P. The reason why registering does not fall after sensuous *dhammas* which take objects of lofty and Supramundane *dhammas*

Pāli Quotation (Abhi-A-2-147)

1. All kinds of sensuous consequence consciousness have object of sensuous *dhammas* only (*parittārammaṇa*); they take objects of only corporeal *dhammas*, mental *dhammas* called sensuous *dhammas*.
2. Mere functioning-mind-element (*kiriya manodhātu*) called five-door-adverting which is capable of adverting five kinds of objects, visible-object etc., which strike on each (5) kinds, eye-door etc., respectively, has got sensuous *dhammas* only; it takes objects of only corporeal *dhammas*, mental *dhammas* called sensuous *dhammas*.

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3. Rootless mere functioning mind-consciousness-element with agreeable feeling, which is called *hasituppāda*, which is a kind of joyful consciousness occurring in continuum of Arahant only, has also got object of sensuous *dhammas* (*parittārammaṇa*) only, it takes object of only corporeal *dhamma*, mental *dhammas* called sensuous *dhammas*.

Thus the Exalted One preached that every sensuous consequence consciousness, five-door-adverting and *hasituppāda* consciousness take objects of only corporeal *dhammas*, mental *dhamma* called sensuous *dhamma* certainly. Due to occurrence of sensuous consequence consciousness, the registering consciousness can take objects of sensuous *dhammas* certainly. It should, therefore, be recognized registering can not follow the objects called lofty and Supra mundane *dhammas* which are taken by sensuous impulsion. It means registering can not fall after sensuous impulsions which take object of lofty and Supra-mundane *dhammas*. (*Abhi-A-2-147*)

7.A. Ten kinds of non-real corporealities

Those (10) kinds of non-real corporealities are not deserving to discern as three general characters and are called *a-sammasana* corporealities. Although any kind or all kinds of non-real corporealities are discerned as *anicca*, continuity of *vipassanā* impulsion, which know as *anicca*, can not arise really. Similarly although it is discerned as *dukkha*, *anatta*, continuity of *vipassanā* impulsions, which know as *dukkha*, *anatta*, can not arise. Therefore each kind of non-real corporealities must be discerned by dividing only(2) kinds but not (6) kinds shown in real corporealities. The righteous *meditator* must discern each kind through (4) ways of discerning, i.e., knowledge and pleasurable interest (*pīti*) are associated or not. The space-element will be presented as example.

The righteous *meditator* must scrutinize the space-element which lies between corporeal units and then

1. he must discern as the space-element. After wards those consciousness and mental concomitants which are knowing as space-element must be discerned again through (4) ways of discerning, i.e., knowledge and pleasurable interest are associated or not.
2. Then that space-element must be discerned as corporeal *dhamma*. After wards those consciousness and mental concomitants which are knowing as space-element as corporeal *dhamma* must be discerned again through (4) ways of discerning, i.e., knowledge and pleasurable interest are associated or not.

During discerning in that way the rule that "life-continuum mind-clear-element must be kept in mind beforehand" ought not to be forgotten.

Table showing *dhamma*-object-line mind-door-cognitive process, wholesome group, way of discerning by taking object of non-real-corporeality

Depended base within heart	54	54	54	54
Mind-door-adverting		Impulsions (7) times	registering with root (2) times... or	registering without root cause (2) times
1. discerning as space-element -	12	34	34 ... or	12 / 11
1. discerning as space-element -	12	33	33 ... or	11 / 11
1. discerning as space-element -	12	33	33 ... or	12 / 11
1. discerning as space-element -	12	32	32 ... or	11 / 11
2. discerning as corporeal <i>dhamma</i> -	12	34	34 ... or	12 / 11
2. discerning as corporeal <i>dhamma</i> -	12	33	33 ... or	11 / 11
2. discerning as corporeal <i>dhamma</i> -	12	33	33 ... or	12 / 11
2. discerning as corporeal <i>dhamma</i> -	12	32	32 ... or	11 / 11

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7.B. Nine kinds of non-real corporalities which must be discerned in similar way

1. bodily expression (*kāya viññatti*)
2. verbally expression (*vasī viññatti*)
3. agility (*lahutā*)
4. plasticity (*mudutā*)
5. adaptability (*kammaññatā*)
6. *upacaya*
7. continuity (*santati*)
8. ageing (*jaratā*)
9. impermanence corporeality (*aniccatā*)

Notes ___ The term, *upacaya*, means the phenomenon of arising of veal corporealities in one life, as beginning and the phenomenon of successive improvement of real corporealities, until all available corporealities are completed, until controlling faculties are completed for one life. Therefore only when one can keep corporeality-mentality in mind until the embryo at the moment of conception he must discern mental *dhammas* which arise by taking object of those *upacaya rūpa* again.

7.C. A fact to be careful

During discerning mental *dhammas* which arise by taking objects of real corporealities, (11) kinds and non-real corporealities, (10) kinds which are inclusive in list of *dhamma*-object-line, because those corporealities, which are intended to be discerned, always arise in group-wise called corporeal unit as natural fixed law, the righteous *meditator* must discern in order to see corporeal unit previously. Afterwards he has to analyze each corporealities, which arise simultaneously within same corporeal unit, which are produced by either *kamma* or mind or temperature or nutriment, so as to reach the field of ultimate nature by insight. Each (8) kinds, (9) kinds, (10) kinds of corporealities within various corporeal units must be discerned upto the field of ultimate nature. Only when any kind of real corporeality, eye-transparent-element etc., or any kind of non-real corporeality, bodily expression corporeality etc., can be selected and only when that corporeal *dhamma* strikes (=impinges) on the life-continuum mind-clear-element, he has to continue to discern and keep mental *dhammas* which arise by taking that corporeal *dhamma* in mind as shown in table.

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8. Section of way of keeping mental *dhammas* within five-doors-cognitive process in mind

The righteous *meditator* has to continue to discern and keep mental *dhammas* which arise by taking (5) kinds of objects called visible-object, audible-object, olfactory-object, sapid-object, tactile-object, in mind. The righteous *meditator* has to practise so as to understand meaning of (7) kinds of consciousness of cognitive process, i.e., five-door-adverting, seeing-consciousness, receiving, investigating, determining, impulses, registering and (3) kinds of consciousness of mind-door-cognitive process, i.e., mind-door-adverting, impulses, registering. Only when he has got understanding on meaning of those mind moment can he understand way of discerning clearly.

Notes: _____ Those impulses mental *dhammas*, (34) kinds which are occurring within absorption cognitive process; or mind-door-cognitive process which arise by taking *dhamma*-objects of real and non-real corporealities, or registering mind moment as mentioned above; or within five-door-cognitive process, mind-door-cognitive process; or registering mind moment which will be continued to present later are designated as faith-wisdom group mental *dhammas* so as to attain easy nomenclature for those persons with immatured knowledge in *Abhidhamma*.

Table showing Visible-object (= colour) line – wholesome group mental *dhammas*

Eye-door-cognitive process							mind-door-cognitive process			
<i>rūpa-hadaya</i> = 54	eye = 54	<i>hadaya</i> =54	<i>hadaya</i> = 54	<i>hadaya</i> =54	<i>Hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54
Five-doors-adverting	Seeing-consci :	receiving consci:	investiga- ting	determi- ning	impulsions (7)	register- ing (2)	life- continuum	mind-door adverting	impulsion (7)	registering (2)
<i>pañcadvārāvaj-jana</i>	<i>cakkhu- viññāṇa</i>	<i>sampañic- chana</i>	<i>santirana</i>	<i>vuttho</i>	<i>Javana</i> (7)	<i>tadāram- maṇa</i>	<i>bhavaga</i>	<i>manodvā rāvajjana</i>	<i>Javana</i> (7)	<i>tadārammaṇa</i>
1. as visible-object				as visible- object				as visible- object		
11	8	11	12	12	34	34/12/11	34	12	34	34/12/11
11	8	11	11	12	33	33/11/11	34	12	33	33/11/11
11	8	11	12	12	33	33/12/11	34	12	33	33/12/11
11	8	11	11	12	32	32/11/11	34	12	32	32/11/11
						2.as corporeal <i>dhamma</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						3.as <i>anicca</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						4. as <i>dukkha</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						5. as <i>anatta</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						6. as <i>a-subha</i>		12	34 (33-33-32)	34(33-33-32) 12/11

Table showing Visible-object (= colour) Line-wholesome group consciousness and mental concomitants

Eye-door-cognitive process							mind-door-cognitive process			
Five-doors-adverting	Seeing-consci :	Receiving-consci:	investigating	determining	impulsions (7)	registering (2)	life-continuum	mind-door-adverting	impulsion (7)	registering (2)
11	8	11	12	12	34	34/12/11	34	12	34	34/12/11
consciousness	conscious	Conscious:	conscious	conscious	faith-Wisdom Group Mental	faith-wisdom group mental	faith-wisdom group mental	consci- <i>phassa</i>	faith-wisdom group mental	faith-wisdom group mental
<i>phassa</i>	<i>phassa</i>	<i>phassa</i>	<i>phassa</i>	<i>phassa</i>	<i>dhammas</i> (34)	<i>dhammas</i> (34) or rootless registering 12/11	<i>dhammas</i> (34)	<i>vedanā</i>	<i>dhammas</i> (34)	<i>dhammas</i> (34) or rootless registering 12/11
<i>vedanā</i>	<i>vedanā</i>	<i>vedanā</i>	<i>vedanā</i>	<i>saññā</i>						
<i>saññā</i>	<i>saññā</i>	<i>saññā</i>	<i>saññā</i>	<i>cetanā</i>						
<i>cetanā</i>	<i>cetanā</i>	<i>cetanā</i>	<i>cetanā</i>	<i>ekaggatā</i>						
<i>ekaggatā</i>	<i>ekaggatā</i>	<i>ekaggatā</i>	<i>ekaggatā</i>	<i>jīvita</i>						
<i>jīvita</i>	<i>jīvita</i>	<i>jīvita</i>	<i>jīvita</i>	<i>manasikāra</i>						
<i>manasikāra</i>		<i>manasikāra</i>	<i>manasikāra</i>	<i>vitakka</i>						
<i>vitakka</i>		<i>vitakka</i>	<i>vitakka</i>	<i>vicāra</i>						
<i>vicāra</i>		<i>vicāra</i>	<i>vicāra</i>	<i>adhimokkha</i>						
<i>adhimokkha</i>		<i>adhimokkha</i>	<i>adhimokkha</i>	<i>pīti</i> *						
			<i>pīti</i> *	<i>virīya</i>				<i>virīya</i>		

Notes: ___ * If investigating associates with agreeable feeling, there are (12) mental *dhammas*, due to presence of *pīti*. If it associates with neutrality feeling, there are (11) mental *dhammas*, due to lack of *pīti*.

8.A Way of discerning on mental *dhammas* of visible-object (=colour) Line wholesome group

The righteous *meditator* must develop concentration and then he has to keep corporeality-mentality which have been discerned previously in mind again.

After wards _____

1. Eye-transparent-element and life-continuum mind-clear-element must be kept in mind so as to impinge in the insight simultaneously.
2. The visible-object, colour, of group of corporeal units must be taken into heart. Or the visible-object, colour, of a corporeal unit must be taken into heart. (In the aspect of mind-door-cognitive process specifically, one can discern by taking visible-object, colour, of a corporeal unit. Please see page 182 etc., in this volume.)
3. When that visible-object, colour, strikes on two kinds of transparent element called eye-transparent-element and life-continuum mind-clear-element simultaneously; or when that visible-object, colour, impinges on two kinds of transparent element called eye-transparent-element and life-continuum mind-clear-element simultaneously; or when that visible-object, colour, appears on two kinds of transparent element called eye-transparent-element and life-continuum mind-clear-element simultaneously _____ these two kinds of cognitive process
 - (a) eye-door-cognitive process which takes visible-object and
 - (b) mind-door-cognitive process which takes visible-object only continuously will arise successively but separated by life-continuums. If one time of eye-door-cognitive process arises, numerous mind-door-cognitive processes will arise continuously but separated by life-continuums.
4. Five-doors-adverting, determining and mind-door-adverting consciousness must determine that visible-object as colour only. Due to occurrence of wise-attention, wholesome impulsions will fall. Those (34) kinds of mental *dhammas* of wholesome impulsions and registering are faith-wisdom group mental *dhammas*.

Notes _____ In above table only *atimahatārammaṇa vīthi* and *vibhūtārammaṇa vīthi* are shown. Remaining *vīthis*, *mahantārammaṇa vīthi* and *a-vibhūtārammaṇavīthi* etc., will be understood gradually during keeping mental *dhammas* in mind and during performing *vipassanā* practice. Among those cognitive process, the first mind-door-cognitive process is called *tadanuvattaka manodvāra vīthi* (the cognitive process which follows eye-door-cognitive process, which takes visible-object successively) and successive mind-cognitive processes which also take visible-object are called *suddhamanodvāra vīthi* (=pure mind-door-cognitive process). However the Most Venerable *Mahāgandhārammaṇa Sayādaw* suggested that all mind-door-cognitive processes which arise relating to fivefold doors are called *tadanuvattika* only. (*vīthi* and group of three facts – 34)

If he wants to keep consciousness in mind as beginning, he must try to see how consciousness arises through the fixed route or mind in sequence of consciousness of cognitive processes. He must practise frequently in order to see every consciousness occurring in each mind moment, i.e.,

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

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Five-doors-adverting, seeing-consciousness, receiving, investigating, determining, (7) times of impulsions, (2) times of registering, after wards life-continuums fall many times and mind-door-adverting, (7) times of impulsions, (2) times of registering etc.,

During keeping in mind mental *dhammas* in that way he has to practise in order to understand arising of numerous mind-door-cognitive processes after one time of eye-door-cognitive process but separated by many times of life-continuums.

When he is mastery in discerning consciousness only he has to continue to discern synchronous arising of consciousness and contact called *phassa* within same mind moment. After wards he has to discern in order to see synchronous arising of all mental *dhammas* within every mind moment of both kinds of cognitive processes as shown in table, through gradual increment of mental *dhammas* which can be kept in mind clearly. He will be successful gradually. If should be recognized similarly on way of discerning through contact as beginning, way of discerning through feeling as beginning. If it is not successful, only corporeal *dhammas* must be kept in mind over and over again. It is explained in *Visuddhi Magga (Vs-2-225)* that mental *dhammas* will be apparent automatically.

8.B Real and non-real corporealities must be discerned minglingly

Among those consciousness of cognitive processes, seeing-consciousness arises depending on eye-base called eye-transparent-element while remaining all consciousness arise depending on heart-base only. Therefore depended base are also shown in table so as to attain advantages in keeping corporeality-mentality in mind and in distinguishing, analyzing corporeality-mentality. In the aspect of *Abhidhamma*, the term, *vatthu* (=base), must be inferred pure base, eye-base, heart-base etc., only. However in the aspect of *Suttanta*, the term, *vatthu* (=base), must be inferred not only pure base, eye-base, heart-base etc, but also underived and derived corporealities which are synchronous arising together with those eye-base, heart-base etc., within the same corporeal unit. Those underived and derived corporealities must also be kept in mind. In the aspect of *Suttanta*, it is practical and all ultimate nature must be essential to be reached by insight by breaking down each compactness of corporeality and mentality.

Therefore way of inferring on the term, *vatthu*, in the aspect of *suttanta*, is explained in olden day commentaries and sub-commentaries.

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(54) kinds of corporeal *dhammas* _____

(54) kinds of corporeal *dhammas* are shown in tables. Seeing consciousness arises depending on eye-base while remaining all consciousness which take visible-object arise depending on heart-base only.

Furthermore it is impossible to arise any kind of ultimate nature, either eye-base or heart-base. Every corporeality arise group wise system called corporeal unit. Only when those corporeal units can be analyzed upto the field of ultimate nature compactness called *ghana* can be broken down and vice versa.

After keeping mental *dhammas* in mind the righteous *meditator* has to keep corporeal *dhammas* in mind again. During repeated keeping corporeal *dhammas* in mind again, the

facts relating to which kinds of corporeal *dhammas* are essential to be kept in mind are instructed in commentaries as follows : _____

8.D The basic meaning of the term, *vatthu* (=base)

Pāli Quotation (Abhi-A-2-252, 253; Dī-A-2-314-315; M-A-1-281)
(*Mūlaṭī-2-157*) (*Anuṭī-2-157*)

The essence of above commentaries, sub-commentaries is as follows. _____

After the practising person who has finished to keep corporeal *dhammas* in mind upto the field of ultimate nature, has finished to distinguish and keep in mind mental *dhammas* which are led by *phassapañcamaka dhamma* (*dhammas* with contact as fifth factor) _____

When he scrutinize in such way that

“how do these mental *dhammas* which are led by *phassapañcamaka dhamma* arise depending on which *dhamma*?”

he distinguishes that these mental *dhammas* arise depending on base-corporeality. Base corporeality means *karajakāya* really. With referring to that base corporeality called *karajakāya* _____

the Exalted one preached in *Sāmaññaphala Sutta (Dī-1-72)*, *Mahāsakuludāyī Sutta (M-2-209)*, that _____

“this consciousness of mine depends on this *karajakāya*; it arises relating to this *karajakāya* (=bodily constituents)”.

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That *karajakāya* means underived corporealities called four great elements and (24) kinds of derived corporealities which arise depending on those four great elements. (*Abhi-A-2-252, 253; Dī-A-2-314, 315; M-A-1-281*)

Because *nāma rūpavavattāna nāṇa* which is the factor of knowing each ultimate nature of mentality-materiality discriminately, is worth desiring, _____

So as to instruct the fact all corporeal *dhammas* must be kept in mind thoroughly _____ the commentator *Sayādaw* said that _____

“*vatthu nāma karajakāyo* = the base corporeality means bodily constituents”.

Commentator *Sayādaw* does not refer to (6) kinds of bases called eye-base, ear-base, nose-base, tongue-base, body-base, heart-base.

So as to finish the basic meaning of base-corporeality as underived and derived corporealities called *karajakāya*, he shows the reference found in *Sāmaññaphala Sutta*, *Mahāsakuludāyī Sutta* that _____

“*idañca pana me viññāṇam ettha sitam; ettha paṭibaddham* = this consciousness of mine depends on this *karaja-kāya*; it arises relating to this *kara-jakāya*.” (*Mūlaṭī-2-157*)

Mūlaṭīkā Sayādaw who wants to show apparently the meaning which is rejected by those words, “base-corporeality means *kārajakāya*”, explained that “in this case only (6) kinds of bases, eye-base etc., are not intended to be said as base corporealities”. Two bundles of reeds are stood by mutual depending on each other. As two bundles of reeds are relying on each other _____

similarly it should be recognized these words, “ in this case only (6) kinds of bases, eye-base etc., are not intended to be said as base corporealities”, show not only presence of relationship of *nāmakāya* with *rūpakāya* but also benefitting of *rūpakāya* on *nāmakāya* through efficiency of relation of dependence (*nissayapaccaya*). (*Anuṭī-2-157*)

In the aspect of *Abhidhamma niddesa* method _____

1. seeing-consciousness together with associating mental *dhammas* arise depending on eye-base only.
2. hearing-consciousness together with associating mental *dhammas* arise depending on ear-base only.
3. smelling-consciousness together with associating mental *dhammas* arise depending on nose-base only.
4. tasting-consciousness together with associating mental *dhammas* arise depending on tongue-base only.
5. touching-consciousness together with associating mental *dhammas* arise depending on body-base only.
6. mind-consciousness together with associating mental *dhammas* arise depending on heart-base only.

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Therefore in the aspect of preaching methodology of *Abhidhamma niddesa*, only (6) kinds of bases, eye-base etc., can be designated as base-corporeality (*vatthurūpa*), due to occurrence of depended corporealities of (6) kinds of consciousness element, seeing-consciousness etc., together with associating mental *dhammas*.

However in the aspect of preaching methodology of *Suttanta pariyāya* (= periphrasis method) ___ according to the term, *vatthu*, one should not infer on only (6) kinds of bases, eye-base etc., as basic meaning but on each base-corporeality, those eye-base etc., and all kinds of underived and derived corporealities called *kārajakāya*, which are occurring within the same corporeal unit respectively. Therefore (54,44 kinds etc.) of corporealities must be inferred.

Suttantanaya is practical way of preaching methodology. During keeping corporeality-mentality, in mind the practising person must try to break down each compactness of corporeality, mentality so as to reach the field of ultimate nature. Corporeal units are the smallest system in the aspect of conventional reality. Only when one can break down those masses of corporealities and mentalities by insight, can he reach into the field of ultimate nature by insight. Every corporeal unit consists of underived and derived corporealities. For instance ___ only when a person who wants to keep eye-base in mind can distinguish (10) kinds of corporealities within eye-decad, can he realize eye-transparent-element called eye-base really. Therefore, in the aspect of preaching methodology of *Suttanta*, (54-44 kinds etc.) of depended corporealities are shown in tables. However the righteous *meditator* has to keep both real and non-real corporealities in mind minglingly in the stage of Knowledge of Analyzing Mentality-Corporeality. When he reaches into *vipassanā* stage only real corporealities must be discerned. Only real corporealities are shown in tables as priority.

8.E Life-continuum must be noticed

In these tables it is shown that numerous times of life-continuums separate between eye-door-cognitive process and mind-door-cognitive process each interval of mind-door-cognitive processes. With referring to the person who has got *paṭisandhi* with three roots and agreeable feeling it is shown (34) mental *dhammas* in life-continuum. If the righteous *meditator* has got *paṭisandhi* with three roots and neutrality feeling, life-continuum consists of (33) mental *dhammas*, due to lack of pleasurable interest called *pīti*. For those persons with two roots etc., mental *dhammas* of life-continuum might be (33-32) etc., appropriately. That life-continuum takes any kind of three objects called action emblem of action emblem of

destination, which was object of impulsions adjacent to death of previous life. Generally most practising persons can discern object of impulsions adjacent to death of previous life in the stage of Knowledge of Discerning Cause and Condition systematically, resulting in understanding on life-continuum properly. Only when the life-continuum can be discerned properly consciousness of life-continuum and associating mental *dhammas* can be discerned properly. Therefore during discerning mental *dhammas* as beginning mental *dhammas* of life-continuum can be omitted temporarily without discerning.

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Those two kinds of knowledge, knowledge of Analyzing Mentality-Corporeality and Knowledge of Discerning Cause and condition can not be accomplished through once discerning but over and over again, resulting in designation as *anubodha ñāṇa* (=repeated discerning knowledge). (see *Dī-ṭī-2-89,90*)

8.F. Wise-attention (*yoniso manasikāra*)

1. If visible-object (=colour) is discerned as visible-object (= colour), eye-door-cognitive process and numerous mind-door-cognitive process which know visible-object continuously will arise. (Way of discerning has been presented.) Then _____
2. if that visible-object is discerned as corporeal *dhamma*, continuity of consciousness of mind-door-cognitive process which know it as corporeal *dhamma*;
3. if that visible-object is discerned as *anicca*, continuity of consciousness of mind-door-cognitive process which know it as *anicca*;
4. if that visible-object is discerned as *dukkha*, continuity of consciousness of mind-door-cognitive process which know it as *dukkha*;
5. if that visible-object is discerned as *anatta*, continuity of consciousness of mind-door-cognitive process which know it as *anatta*;
6. if that visible-object is discerned as *a-subha*, continuity of consciousness of mind-door-cognitive process which know it as *a-subha*; will arise respectively.

Those various consciousness of mind-door-cognitive processes must be discerned in order to see ultimate nature of each mental *dhamma* through breaking down each compactness of mentality called masses of mentality.

[Notes: _____ In this case the reason why that visible-object is shown as repeatedly is due to same occurrence as visible-object in accordance with *ekattanaya*. It does not mean single visible-object within a corporeal unit must be discerned as (6) times in that way before completion of (17) mind moments. It should be recognized the same kind of visible-objects must be discerned over and over.]

8.G. The reason why it is discerned through (6) ways

According to explanations found in *Pāli* Text called *Vibhanga (Abhi-2-323)* and commentary (*Abhi-A-2-388*), visible-object (= colour) can be realized as visible-object (= colour) only by consciousness of eye-door-cognitive process. Those consciousness of eye-door-cognitive process can not realize that visible-object (= colour) either

1. as corporeal *dhamma*, or

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2. as *anicca dhamma* or

3. as *dukkha dhamma* or
4. as *anatta dhamma* or
5. as *a-subha dhamma*.

Similarly remaining five-doors-cognitive processes, ear-door-cognitive process, can realize respective objects, audible-object etc., only but not realizing

1. as corporeal *dhamma* or
2. as *anicca dhamma* or
3. as *dukkha dhamma* or
4. as *anatta dhamma* or
5. as *a-subha dhamma* .

Those consciousness of mind-door-cognitive processes which take visible-object continuously can realize that visible-object either

1. as visible-object (=colour) or
2. as corporeal *dhamma* or
3. as *anicca dhamma* or
4. as *dukkha dhamma* or
5. as *anatta dhamma* or
6. as *a-subha dhamma* respectively.

Those consciousness of mind-door-cognitive processes which take either audible-object or olfactory-object or sapid-object or tactile-object continuously can realize respective objects in similar way.

Firstly the reason why each corporeal element is discerned through (6) ways is intended to be understood how wholesome impulsions fall if wise attention performs properly.

Second _____ when one reaches into *vipassanā* stage it is instructed in *Visuddhi Magga* in *arūpasattakanaya* (non-corporeal septad method) that preceding *vipassanā* impulsions of cognitive process must be discerned by succeeding *vipassanā* impulsions of cognitive process again. When one reaches into later stage of Knowledge of Dissolution (*bhanga ñāṇa*) also _____ it is instructed that _____

ñātañca ñāṇañca ubhopi vipassati. (Vs-2-278)

= both conditioned things which are worth knowing by *vipassanā* knowledge, which are called *ñāta* and *vipassanā* knowledge called *ñāṇa* must be discerned as object of *vipassanā* practice.

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Therefore it is preliminary preparation for ability to discern both *ñāta* and *ñāṇa*.

Due to these two reasons, it should be recognized mental *dhammas* which arise by taking each corporeal element are discerned through (6) ways. There are (6x4=24) 24 ways in total. In this case because this is only the stage of knowledge of Analyzing Mentality-Corporeality, registering can fall, resulting in showing registering after great wholesome impulsions of cognitive process. However depending on obvious or unobvious occurrence of objects, it can fall or not appropriately.

8.H. Further explanations

pañcadvārāvajjana _____

In five-door-adverting mind moment (11) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

cakkhuvīññāṇa _____

In seeing-consciousness mind moment (8) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

sampaṭicchana _____

In receiving mind moment (11) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

santīraṇa

In investigating mind moment if it associates with agreeable feeling, (12) kinds of mental *dhammas* will be included, due to presence of pleasurable interest. In second and fourth rows it associates with neutrality feeling (11) kinds of mental *dhammas* will be included, due to lack of pleasurable interest.

vuṭṭho _____

In determining mind moment (12) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

javana _____

In impulsion mind moment (34) consciousness and mental concomitants means (34) mental *dhammas* of faith-wisdom group.

1. If it associates with both *ñāṇa* and *pīti*, there are (34) kinds of mental *dhammas*; it associates with agreeable feeling;
2. If it associates with *ñāṇa* but not *pīti*, there are (33) kinds of mental *dhammas*; it associates with neutrality feeling;
3. If it dissociates from *ñāṇa* but not *pīti*, there are (33) kinds of mental *dhammas*; it associates with agreeable feeling;
4. If it dissociates from both *ñāṇa* and *pīti*, there are (32) kinds of mental *dhammas*; it associates with neutrality feeling.

tad-ārammaṇa _____

It should be recognized on registering mind moment as four facts found in impulsion.

manodvārāvajjana _____

The mind-door-adverting mind moment is similar to determining mind moment. It always associates with neutrality feeling.

PAGE-160**8.I. Factors of falling of great wholesome impulsions**

Explanations relating to factors of falling of great wholesome impulsions can be found in the commentary called *Aṭṭhasālinī (Abhi-A-1-117)* etc., in detailed. Here it will be presented essence of explanations. _____

Among those (6) kinds of objects, previously those great wholesome impulsions arise by taking visible-object of any kind of comely colours, i.e., brown, golden red, white flowers, clothes, realgar brownish jasper etc., which are factors of taking as pleasingness, which are desirable and proliferable of the mind.

There is a reasonable question in this case. Due to occurrence of desirable and comely emblem of pleasingness, is this desirable object basis of greed? Why wholesome consciousness can arise by taking this desirable object? The answer is as follows : ____ Due to these four factors, viz.,

1. *niyamitavasena* ____ due to efficiency of mind which is fixedly determined forever in performing wholesome deeds;
2. *pariñāmitavasena* ____ due to efficiency of mind which is inclined, bent towards performing wholesome deeds;
3. *samudācāravasena* ____ due to efficiency of mind which has been well practiced and experienced previously in performing wholesome deeds;
4. *ābhujitavasena* ____ due to efficiency of way of taking into heart so as to arise wholesome deeds,

the consciousness which takes these desirable objects become wholesome one.

1. *niyamita* ____ In continuum of such person a way of fixedly determination that “ I am deserving to do wholesome consciousness only, whatever kind of object might be encountered, wholesome consciousness must be arisen in my continuum”, is always made a decision. In continuum of that person wholesome consciousness always arises.
2. *pariñāmita* ____ In the continuum of a person who always inclines his mind so as to arise wholesome deed through restraining one’s mind so as not to arise unwholesome deed also wholesome consciousness only usually arises.
3. *samudācāra* ____ The mind is well practiced previously so as to become wholesome consciousness through well accomplishment of experienced wholesome deed previously. In the continuum of a person who has got well practice of wholesome consciousness only wholesome consciousness usually arises; only wholesome consciousness arises frequently.

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4. *ābhujita* ____ Due to presence of efficiency of relation of powerful determinative dependence such as ____
 - (a) *patirūpadesavāsa* = dwelling in suitable place where is blessed with triple gems and virtuous persons so as to be available wholesome deed,
 - (b) *sappurisūpanissaya* ____ availability to approach virtuous persons,
 - (c) *saddhammassavana* ____ availability to listen virtuous person’s *dhammas*,
 - (d) *pubbe katapuññatā* ____ acquired wholesome deeds in previous lives, in the continuum of a person who usually takes into heart properly, who has got *ābhujita* (= wise attention) wholesome consciousness only arises.

Due to these four factors, greedy mind does not arise but wholesome consciousness arise although emblem of pleasingness, desirable object is encountered. (*Abhi-A-1-117*)

These explanations are invaluable *dhamma* gifts which is better than excellent ruby gem for the righteous person who is trying to arise unexperienced wholesome deeds and to proliferate experienced wholesome deeds.

8.K. Efficiency of *pubbe katapuññatā*

It will be explained significance of efficiency of *pubbe katapuññatā* continuously as follows : ____

The term, *pubbe katapuññatā* means fertile seed of knowledge and fertile seed of practice which had been well cultivated in various lives for attainment of eternal peace

element, *nibbāna*, which is the object of various kinds of Enlightenments (*bodhiñāṇa*), namely,

1. *sammāsambodhi ñāṇa* = Perfectly self-Enlightened One's Enlightenment,
2. *paccekabodhi ñāṇa* = Lesser Buddha's Enlightenment,
3. *agga sāvakabodhi ñāṇa* = Supreme most Disciple's Enlightenment,
4. *mahā sāvakabodhi ñāṇa* = Great Disciple's Enlightenment,
5. *pakati sāvakabodhi ñāṇa* = Ordinary Disciple's Enlightenment.

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Three kinds of *vijjā* (knowledge)

These three kinds of knowledge

1. *pubbenivāsānussati ñāṇa* = the super-psychic knowledge which is capable of recollecting continuity of experienced aggregates in previous lives,
2. *dibbacakkhu ñāṇa* = the super-psychic knowledge called Divine Eye which is capable of seeing all near and far things as divine eye,
3. *āsavakkhaya ñāṇa* = the Path-Knowledge of Arahant which knows and sees *nibbāna* which is extinguishment of (4) kinds of taint *dhammas* called *āsava dhamma*, are called (3) kinds of *vijjā* (knowledge), preached by the Exalted One in *Bhayabherava Sutta (M-1-26)*.

Eight kinds of *vijjā* (knowledge)

Furthermore eight kinds of *vijjā* are also preached in *Ambaṭṭha sutta (Dī-1-94)*, namely _____

1. *iddhividha ñāṇa* = the super-psychic knowledge which can create various kinds of miraculous power, such as going under ground, flying in the sky etc.,
2. *dibbasota ñāṇa* = the super-psychic knowledge which is capable of hearing whatever sound of human and heavenly beings which is either near or far as Divine Ear,
3. *cetopariya ñāṇa* = the super-psychic knowledge which is capable of knowing other's mind
4. *pubbenivāsānussati ñāṇa* = the super-psychic knowledge which is capable of recollecting continuity of experienced aggregates in previous lives,
5. *dibbacakkhu ñāṇa* = the super-psychic knowledge called Divine Eye which is capable of seeing all near and far things as divine eye,
6. *āsavakkhaya ñāṇa* = the Path-Knowledge of Arahant which knows and sees *nibbāna* which is extinguishment of (4) kinds of taint *dhammas* called *āsava dhamma*,
7. *vipassanā ñāṇa* = it is called *dhammaḥitiñāṇa* which lies well on the phenomena of *anicca, dukkha, anatta* of conditioned things called *dukkhasacca, samudayasacca*,
8. *manomayiddhi ñāṇa* = the super-psychic knowledge which is capable of creating numerous bodies with mind.

The Exalted One preached in different ways depending on individual preference of beings who listen various kinds of discourses.

(15) kinds of *carāṇa* (practices)

1. *sīlasamvara* = restraining with morality,

2. *indriyesu guttadvāratā* = restraining in (6) kinds of doors called eye, ear, nose, tongue, body, mind so as not to enter impurities of defilements, selfish desire, anger, delusion etc, through permanent taking into heart any object of meditation subjects, called *samatha* practice, *vipassanā* practice,
3. *bhojane mattaññutā* = understanding on balanced diet

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4. *jāgariyānuyoga* = presence of vigilance (sleeping in only one part of three phases of night, i.e, night fall, midnight and dawn)
- 5-11. *satta saddhamma* = Virtuous person's (7) *dhammas* called faith, conscience, shame, general knowledge, diligence, mindfulness, wisdom,
- 12-15. Four kinds of fine material absorptions called First absorption, Second absorption, Third absorption, Fourth absorption, in the aspect of tetrad method, there are (15) kinds of practices (*carāṇa dhamma*) in total.

Satta saddhamma = (7) kinds of virtuous person's *dhammas*

1. *saddhā* (faith) = firm faith on bases which are deserving to be faithful, triple gems, action consequence of action etc.,
2. *hirī* (conscience) = It has conscientious scruples (*hiriyati*) about bodily misconduct etc.,
3. *ottappa* (shame) = It has dreadfulness about bodily misconduct etc.,
4. *bāhusacca* = general knowledge = presence of knowledge gained through learning and knowledge gained through practice on principle of aggregates, bases, elements, truths, dependent-origination, which are inclusive in (37) factors of associations of Enlightenment (*bodhipakkhiya dhamma*), which are essence of three baskets preached by Exalted One,

[The knowledge gained through learning from teacher is called *āgamasuta* or hearing knowledge, due to occurrence of knowledge by means of hearing. The knowledge gained through practice, in accordance with knowledge gained through learning, is called *adhigamasuta* or insight knowledge, due to occurrence of experiential penetrative knowledge by means of practice of himself.

Thus *bāhusacca* can be translated into hearing and insight knowledge by olden day noble teachers. In the aspect of order of knowledge *bāhusacca* means the knowledge of Analyzing Mentality-Corporeality and the Knowledge of Discerning Cause and Condition. Please see explanations found in *Pāli* Text and commentary as follows.] _____

bahussuta

Pāli Quotation (Ang-2-399) (Ang-A-2-364)

Bhikkhus ... under this admonishment Noble disciple (the next method, my disciple who is Noble One) has got plenty of *bahussuta*, he keeps with *bahussuta*; he acquires *bahussuta*; that person has experience to listen, keep, memorize, bear in mind over and over again, *dhammas* which are completed with noble of three parts, beginning, middle, end, which are blessed with meaning and rules of grammar, which are thoroughly purified, due to lack of rejecting or adding anymore, which are capable of expressing thorough purified practice. He knows and sees penetratively on those *dhammas* by experiential right view knowledge.

Bhikkhus ... this can be said as **sutadhana** (= wealth of hearing and insight knowledge).
(*Ang-2-399*)

Commentary explained that the term, **diṭṭhiyā suppaṭividdhā**, means penetrative knowing and seeing on The Blessed One's **dhammas** by means of both

- (1) **attha** = basic meaning and
- (2) **kāraṇa** = causal **dhamma** with the help of experiential right view knowledge.

attha = Among there are (4) kinds of ultimate **dhammas** called consciousness, mental concomitant, corporeality, **nibbāna**, in this case, consciousness, mental concomitants, corporeality, which are discerned object of **vipassanā** knowledge, are meant as **attha** (=results). In the aspect of preaching methodology of truths, those consciousness, mental concomitants and corporeality are, actually, **dukkha sacca dhammas**, five clinging aggregates which are existing in (11) kinds of situations called past, future, present, internal, external etc.

kāraṇa = Those causal **dhammas** called **samudayasacca** are designated as **kāraṇa**.

Here the knowledge which is capable of penetrative knowing and seeing on **dukkhasacca** is called the knowledge of Analyzing Mentality-Corporeality while the knowledge which is capable of penetrative knowing and seeing on **samudayasacca**, is called the knowledge of Discerning cause and condition. The person who has got those two kinds of knowledge can be said as the person with **bahussuta**. (*Ang-2-399, Ang-A-2-364*)

5. **vīriya** (= diligence)

Strenuous diligence with these four kinds of factors,

1. may bones be remain, _____
 2. may skin be remain, _____
 3. may organ like line of streak be remain, _____
 4. may all flesh and blood be dry up, _____
- strenuous diligence must not fall back

- (a) so as not to arise unexperienced unwholesome **dhammas**,
 - (b) so as to remove experienced unwholesome **dhammas**,
 - (c) so as to arise unexperienced wholesome **dhammas**,
 - (d) so as to proliferate experienced wholesome **dhammas**,
- is called **sammappadhama vīriya** (= strenuous diligence).

6. **sati** (mindfulness) _____ It is the nature of unforgetfulness on (4) kinds of objects of foundation of mindfulness, called **kāya, vedanā, citta, dhamma**.

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7. **paññā** (wisdom) _____ **vipassanā** knowledge together with the knowledge of Arising and Passing Away which is capable of breaking down bulk of defilements called mass of selfish desire, mass of anger, mass of delusion; which has full of efficiency to reach **nibbāna** which is extinguishment of suffering of rounds of rebirth; which is penetrative knowing and seeing on phenomenon of **anicca**, phenomenon of **dukkha**, phenomenon of **anatta** of conditioned things called **kāya, vedanā, citta, dhamma**, is called **paññā**.

These (7) kinds of **dhammas** are virtuous person's **dhammas**. In these (8) kinds of **vijjā** and (15) kinds of **carāṇa, vipassanā** knowledge is a **dhamma** with both kinds of

designations, *vijja*, *carāṇa*. Those *vipassanā* actions which can give rise to occur *paṭisandhi* consequence are inclusive in seed of practice (*carāṇa*) while those *vipassanā* knowledge which can not give rise to occur *paṭisandhi* consequence are inclusive in seed of knowledge (*vijjā*). Seed of practice is similar to hand and foot, while seed of knowledge, eye respectively. Only when both kinds of seed of practice and seed of knowledge are completed can one reach into *nibbāna*.

Those fertile seed of practice and fertile seed of knowledge are *pubbe katapuññatā* (= acquired wholesome deeds in previous lives). Only when factor of that *pubbe katapuññatā* is available as supporting factor *pactirūpa desavāsa*, *sappūrisūpanissaya*, *saddhammassavana* can arise consequently. Only when those benefiting of four factors are available wise attention can arise on whatever object, resulting in frequent arising of wholesome consciousness. Therefore every person who wants to liberate from suffering of rounds of rebirth has to cultivate fertile seed of knowledge, fertile seed of practice called charity, morality, *samatha* and *vipassanā* practice with strenuous diligence during day and night continuously. (See *Abhi-A-117*, *Mūlaṭī-1-70*)

8.L. Causal *dhammas* of arising of agreeable feeling

There are (4) kinds of great wholesome consciousness with agreeable feeling and (4) kinds of great wholesome consciousness with neutrality feeling, totally in (8) kinds. It should be recognized due to efficiency of object, this great wholesome consciousness associates with agreeable feeling. It is right. ____ When this great wholesome consciousness arises by taking desirable object, this (first) great wholesome consciousness arises together with agreeable feeling, due to occurrence through taking desirable-object.

Occurrence of the person with great firm faith, etc., are causal *dhammas* for arising of this great wholesome consciousness which associates with agreeable feeling. It will be explicit. ____ In the continuum of either the person who lacks faith on bases which are deserving to be faithful or the person with wrong view agreeable feeling can not arise by seeing the excellent desirable object of even though the appearance of the Exalted One who is called *tathāgata*. Furthermore ____ such persons do not understand advantage of arising of wholesome deeds; even though those persons do wholesome deed, due to presence of prompted mind by others the agreeable feeling does not arise apparently in the continuum of those persons. Therefore ____ due to presence of these causal *dhammas* ____

1. occurrence of very desirable-object,
2. occurrence of the person with firm faith,
3. occurrence of the person with purified right view
4. occurrence of the person who has got well understanding on advantages of wholesome deeds,

during arising of this great wholesome consciousness, it always associates with agreeable feeling. It should be recognized in this way. In other words ____ as mentioned in previous section of *bojjhanga kosalla* (mastery in factors of enlightenment), volume I, those causal *dhammas* of arising of *pāṭisambujjhaṅga* are causal *dhammas* of association of agreeable feeling in the arising of this great wholesome consciousness. (*Abhi-A-1-117*)

8.M. Causal *dhammas* of arising of association with knowledge

Due to these causal *dhammas*,

1. *kammato* = availability of determinative dependence of action (*kamma*) which is foundation of knowledge,
2. *upapattito* = having *paṭisandhi* in *brahma*'s world,

3. *indriyaparipākato* = maturity of controlling faculty of wisdom,
 4. *kilesadurībhāvato* = occurrence of distance from defilements, it should be recognized arising of association with knowledge during arising of great wholesome consciousness.
1. *kammato* = such person had got experience to preach *dhammas* to others in previous time. He had taught others technology (*sippāyana*) such as horse riding skill, elephant riding skill etc., which are professional techniques; *kammāyatana* (craft), such as trade, ploughing, tending cows etc, which are professional crafts; *vijjāṭṭhāna* (astrology), which is capable of foreseeing life-expectancy, which is also professional art. He had experience to arrange for preaching *dhammas* by offering something preacher. After praying that “may I be become great wise person in future”, he had experience to offer various kinds of things. When the wholesome deed arises depending on action which had been cultivated in previous lives of that person, only wholesome consciousness which associates with knowledge usually arises in his continuum.
 2. *upapattito* = In the continuum of person who has got *paṭisandhi* in fine-material *brahma*'s spheres where lack anger, the wholesome which depends on the status of *paṭisandhi* usually arises through association with knowledge, in accordance with the preaching found in *Sotānugata Sutta* preached by the Exalted One that

Pāli Quotation (Ang-1-505)

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= In the continuum of that person in those *brahma*'s world words of *dhammas* of conditioned things appear apparently as floating; *Bhikkhus* ... the arising of mindfulness, which is capable of pondering *dhammas* through following it, might be retarded, slow; actually by the time the mindfulness, which is capable of pondering *dhammas* through following it, arises that being has got quota of the supra-mundane *dhammas* called (Path and Fruit-Knowledge), *nibbāna* quickly. (*Ang-1-505*)

[Notes: ___ The *Pāli* Text of this *Sotānugata Sutta*, “*tassas... pa ... visesagāmīhotī*” etc..., is showing about a *bhikkhu* in such way that a *Bhikkhu* had learned in scripture with (9) kinds of noble qualities and then while he was trying to attain matured *vipassanā* knowledge he passed away; and then he has got *paṭisandhi* of heavenly abode and supramundane *dhammas* also attains quickly in heavenly abode. This *Pāli* Text not does not show directly on the fact how he reach into *brahma*'s world called *avyāpajjaloka*. Therefore with intention to know that *Pāli* Text has been taken as example for occurrence of the person who has quota of the supramundane *dhamma* called *visesagāmī* ___ the commentator *Sayādaw* explained that “*iminā nayena* = in accordance with the preaching found in *Sotānugata Sutta*”. As the person who has got *paṭisandhi* in heavenly worlds, for the person who has got *paṭisandhi* in *brahma*'s world it might be retarded and slow in recollection of *dhammas* which had been practiced in *Bhikkhu* life, but as soon as mindfulness arises it will be very quick to attain supramundane *dhamma* continuously. It, therefore, means the wholesome which arises depending on having *paṭisandhi* in *brahma*'s world also associates with knowledge only.]

3. *Indriyaparipākato* = In the continuum of persons with age range of between 40-50 who is called *paññādasaka* (=decade of maturing intellect in a person's life), when wholesome deed arises depending on maturity of controlling faculty of wisdom it associates with knowledge.

4. *kilesadūrībhāvato* = Such persons have removed impurities of defilements either temporarily or for long time through powerful efficiency of *samatha* and *vipassanā* practices. In the continuum of those persons, when wholesome deed arises depending on occurrence of distance from defilements, it usually associates with knowledge.

yogā ve jāyatī bhūri, ayogā bhūri sañkhaya. (Khu-1-53, Abhi-A-118)

yogāti bhāvanābhīyogā samādhito. (Mūlaṭi-1-70)

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= Due to concentration which is a factor of strenuous diligence in practice, actually, the wisdom, which is great huge like the earth, arises consequently. Due to failure of strenuous diligence in practice, using up of wisdom, which is great huge like the earth, arises consequently. (*Khu-1-53*)

These are (4) kinds of factors for arising of association with knowledge. In other words, those (7) factors of arising of *dhammavicayasanbojjhanga*) = factor of enlightenment of wisdom) are also factors for arising of association with knowledge. [Those (7) factors have already mentioned in section of *bojjhanga kosalla*, Volume I.] (*Abhi-A-1-117, 118*)

8.N. Ways of perceiving on visible-object

It is mentioned repeatedly the fact mental *dhammas* of eye-door and mind-door cognitive processes take visible-object with the help of tables. Successive olden day teachers expressed traditionally various ways of perceiving of visible object by those cognitive processes as follows _____

vaṇṇam pathamacittena, tītam dutiyacetasa nāmam tatiyacittena, attham catutthacetasa.

saddam pathamacittena, tītam dutiyacetasa nāmam tatiyacittena, attham catutthacetasa.

In accordance with saying of olden day teachers, such as *Mañimañjūsā tīkā* etc., _____

1. By taking present visible-object as object, eye-door-cognitive process arise once. Afterwards, by separation with life-continuums _____
2. By mere taking past visible-object which has been taken by eye-door-cognitive process, following mind-door-cognitive process falls once. Afterwards, by separation with life-continuums _____
3. By taking object of concept of nomenclature of past visible-object, white, yellow etc., pure mind-door-cognitive process falls once. Afterwards, by separation with life-continuums _____
4. By taking object of meaning of past visible-object which has been seen, pure mind-door-cognitive process falls once again.

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Thus when visible-object strikes eye-door and mind-door simultaneously _____ eye-door-cognitive process ... (1) time, mind-door-cognitive process (3) times, totally (4) times of cognitive processes arise continuously and only when it comes up to specified times one can distinguish and realize variously on the object, such as white, yellow, who, what etc.

Eye-door-cognitive process takes visible-object (= colour) only. Wholesome or unwholesome impulses will fall depending on wise attention or unwise attention accordingly.

8.O. Efficiency of various consciousness of fivefold doors and mind-door cognitive processes

Pāli Quotation (Abhi-2-323) (Abhi-A-2-387,388) (Abhi-2-333) (Abhi-A-2-387)

The essence of these **Pāli** Texts and commentaries is as follows : _____

Fivefold consciousness called seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness, have no **āvajjana** (=adverting) which is capable of taking into heart respective objects. It means fivefold consciousness do not have any kind of these four functions, viz.,

1. **āvattana** = cause to rotate continuity of life-continuums
 2. **ābhoga** = cause to return back life-continuums as whirlpool
 3. **samannāhāra** = bearing respective objects, visible-object etc.,
 4. **manasikāra** = taking into heart respective objects, visible-object etc.,
- These (4) kinds of functions, **āvattana** etc., are, actually, functions of **āvajjana** and are synonyms of **āvajjana** (=adverting) only.

1. Seeing-consciousness merely strikes on visible-object (towards visible-object)
2. Hearing-consciousness merely strikes on audible-object (towards audible-object)
3. Smelling-consciousness merely strikes on olfactory-object (towards olfactory-object)
4. Tasting-consciousness merely strikes on sapid-object (towards sapid-object)
5. Touching-consciousness merely strikes on tactile-object (towards tactile-object)

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It means that

1. seeing-consciousness perceives visible-object (=colour) only;
2. hearing-consciousness perceives audible-object (=sound) only;
3. smelling-consciousness perceives olfactory-object (=odour) only;
4. tasting-consciousness perceives sapid-object (=flavour) only;
5. touching-consciousness perceives tactile-object (=touch) only;

Mere percept in this way is called **abhinipātamatta** (= mere striking towards respective objects of fivefold consciousness).

Thus fivefold consciousness can not perceive any **dhamma**, except mere striking towards respective objects.

In other words ____ Even though a such person might be very sharp wisdom one any kind of **dhammas** among wholesome **dhammas** and unwholesome **dhammas**, excluding visible-object etc., which strike towards fivefold consciousness, can not be perceived by fivefold consciousness.

Furthermore _____ among these fivefold consciousness _____

1. seeing-consciousness has got only a certain extent called seeing on visible-object; it merely sees visible-object.
2. hearing-consciousness has got only a certain extent called hearing on audible-object; it merely hears audible-object.
3. smelling-consciousness has got only a certain extent called smelling on olfactory-object; it merely smells olfactory-object.

4. tasting-consciousness has got only a certain extent called tasting on spaid-object; it merely tastes spaid-object.
5. touching-consciousness has got only a certain extent called touching on tactile-object; it merely touches tactile-object.

It is said in turn, there is no ability to realize wholesome *dhammas* etc., free from certain extent of the function, seeing etc., in these fivefold consciousness.

Pāli Quotation (Abhi-2-333) (Abhi-A-2-388)

Not only fivefold consciousness but the mind-element called receiving-consciousness also can not perceive any other *dhammas*, other than respective fivefold objects.

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[In the term, *manodhātuyāpi*, the word, *pi*, has the meaning of adding. It is intended to say remaining consciousness must also be added, resulting in referring to investigating, determining, impulses, registering consciousness which will arise successively after receiving consciousness.]

Therefore both receiving mind-element and remaining consciousness of five-doors cognitive processes, investigating, determining etc., are unable to perceive any *dhamma* of wholesome or unwholesome *dhammas*. It should be recognized the meaning of *Pāli* term, *manodhātuyāpi*, in this way. (*Abhi-A-2-388*)

It means that because

1. seeing-consciousness perceives visible-object (= colour) only;
2. hearing-consciousness perceives audible-object (= sound) only;
3. smelling-consciousness perceives olfactory-object (= odour) only;
4. tasting-consciousness perceives sapid-object (= flavour) only;
5. touching-consciousness perceives tactile-object (= touch) only;

even any kind of *dhamma*, wholesome, unwholesome etc., can not be perceived by those consciousness of five-door-cognitive processes.

8.P. Any kind of deportments can not be generated

Pāli Quotation (Abhi-2-323-324) (Abhi-A-2-388)

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Those words, “consciousness of five-doors-cognitive processes can not generate any kind of deportment”, must also be recognized similarly as mentioned above.

Explanation ___ Those consciousness consisting in five-doors-cognitive processes can not generate any kind of (4) deportments called walking, standing, sitting, reclining. It can not bring forth either bodily action or verbal action as beginning. (*Abhi-A-2-388*)

[Notes: _____ Those fivefold-consciousness, seeing-consciousness etc., can not generate even *cittajarūpa* only. It is no need to say ability to generate expression corporealities (*viññattirūpa*). Remaining consciousness of five-doors-cognitive processes, other than fivefold consciousness, can generate ordinary *cittajarūpa*, but not corporeal units which are consisting expression corporealities called bodily expression corporealities and verbal expression corporealities. During performing any kind of deportments, walking etc., expression corporealities are essential; during performing bodily and verbal actions expression corporealities are essential. It should, therefore, be recognized those

consciousness of five-doors-cognitive processes can not generate bodily and verbal action as beginning. However they can generate very weak mentally action (*manokamma*).]

Wholesome *dhamma*, unwholesome *dhamma* can not be generated by various consciousness of five-doors-cognitive processes. (*Abhi-A-2-388*)

[*Pāli Quotation (Mūlaṭī-2-201)*

= Basing on way of taking into heart called wise attention, unwise attention, those impulses of five-doors-cognitive processes can occur as wholesome or unwholesome impulses accordingly. In this case the words, “*na samādiyate* = not generate”, do not mean that “can not occur”. It means various consciousness of five-doors-cognitive processes can not observe in a way that “this wholesome deed will be performed; this unwholesome deed will be performed” as observing religious precepts or duties.]

Mundane absorption concentration (=mundane absorption attainment) can not be entered through various consciousness of five-doors-cognitive processes.

Supra mundane absorption concentration (=supra mundane absorption attainment) can not be entered through various consciousness of five-doors-cognitive processes. Due to inability to enter both mundane and supra mundane absorptions (=attainments), those consciousness can not emerge from mundane and supra mundane concentration (=attainments) also. (*Abhi-A-2-388*)

A life can not pass away through consciousness of five-doors-cognitive processes. The *paṭisandhi* can not exist in the next life through consciousness of five-doors-cognitive processes. It is right. ___ Various functions mentioned above, from the beginning of perceiving wholesome, unwholesome *dhammas* until death, can be generated through consciousness of mind-door-cognitive process only but not through consciousness of five-doors-cognitive processes. Therefore the Exalted one rejected impulses together with all consciousness of five-door-cognitive processes in the circumstance of performing all above various functions.

[*Pāli Quotation (Mūlaṭī-2-201)*

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Death of five-doors-cognitive process (*pañeadvārikacūti*), does not mean death-consciousness falls by means of various consciousness of five-doors-cognitive processes. Death-consciousness arises after end of consciousness of five-doors-cognitive processes. It does not belong to five-doors-cognitive processes but it is the consciousness free from door. It is explained in *Paṭiccasamuppāda Vibhanga* in this way. Furthermore- in this place commentary explained that various functions mentioned above, from the beginning of perceiving wholesome, unwholesome *dhammas* until death, can be generated through consciousness of mind-door-cognitive process only but not through consciousness of five-doors-cognitive processes. However those death and *paṭisandhi*-consciousness are not consciousness of mind-door-cognitive processes but are free from door only. In *Abhidhammatha* it is explained that “*dvāravimuttānañca paṭisandhi-bhavanga-cutisāṅkātanam* = Consciousness which are free from door are *paṭisandhi*, life-continuum, death-consciousness”.

The Most Venerable *Mahāgandhārammaṇa Sayādaw* explanation by which it is explained that “even though death consciousness is also free from door function of death is performed through mind-door-cognitive process” in sub-commentary called *sammohavinodanī bhāsāṅkā*, volume III page 163, as follows. _____

Olden day opinion

In the commentary called *Aṭṭhasālinī*, *cittuppādakhaṇḍa*, man *okammadvāra kathā*, it is said that _____

“*ayam nāma mano manodvāram na hotīti na vattabbo. (Abhi-A-1-129)*

= it is not worth saying that “every mind is not mind-door”. Because preceding consciousness is the door which is factor consciousness is the door which is factor of arising of succeeding consciousness, every consciousness means mind-door. Thus ... “because the consciousness previous to death-consciousness is mind-door, death-consciousness is mind-door, death-consciousness ought to be said as mind-door, resulting in saying in the commentary that function of death (*cavanakicca*) is performed through consciousness of mind-door-cognitive process”... suggested by olden day teachers.

Essential to be considered _____

If it is so, consciousness of five-doors-cognitive processes are also worth designating as mind-door because preceding consciousness is designated as mind (*mana*) and those consciousness of five-doors-cognitive processes can not be rejected from list of mind-door-cognitive process. Therefore that opinion is essential to be considered. I consider that due to presence of numerous functions of consciousness of mind-door-cognitive process, function of death is also added in functions of consciousness of mind-door-cognitive process. (*Sammohavinodanībhāthā ṭīkā* volume III, p 163)

This is saying of the Most Venerable *Mahāgandhārammaṇa Sayādaw*. Further more _____ although function of death is said as end in explanation of commentary, it should be recognized that kind of saying, *cavanapariyosānam*, is said through *upalakkhaṇanaya*, *nidassana naya* (= preaching methodology by which obvious and easy thing is said as priority) because commentary continues to explain that “*na bhavantare upapajjati* = the *paṭisandhi* can not exist in the next life (through consciousness of five-door-cognitive process.]

8.Q. Falling into fixed law of nature etc.,

Those functions, falling into fixed law of nature etc., are also not accomplished through consciousness of five-doors-cognitive processes. Impulsions of five-doors-cognitive processes can not fall into not only unwholesome deeds which consign a perpetrator to *avīci* hell (*ānatariyakamma*) which are *micchattaniyama* (fixed nature of law by which perpetrator will reach hell certainly) etc., but also Four Noble Path *dhammas* which are *sammattaniyama* (fixed nature of law by which the Noble One will reach joyful destination certainly).

These impulsions of five-doors-cognitive processes do not arise by taking objects of not only name and lineage but also *paññatti* (concept), *kaṣiṇa*-object etc. Those do not arise as *lakkhaṇārammanika vipassanā* (= *vipassanā* with objects of nature of *anicca*, *dukkha*, *anatta*). Those do not arise as *vuṭṭhānagāminī balava vipassanā* (= powerful *vipassanā* which is factor of reaching to Noble Path which is emerging from conditioned things. Those do not arise by taking objects of not only fine-material and immaterial *dhammas* but also *nibbāna*.

Those kinds of Knowledge, viz, Discriminative Knowledge, Superpsychic knowledge, Disciple’s Enlightenment Knowledge, Lesser Buddha’s Enlightenment Knowledge, Omniscient Knowledge can not arise together with those impulsions of five-doors-cognitive processes.

If it is said appropriately, all kinds of knowledge mentioned above are available through association with impulses of mind-door-cognitive process only.

Furthermore these (3) kinds of situations, falling into asleep, waking up, dreaming are not available through consciousness of five-doors-cognitive process.

The Exalted One rejected impulses together with consciousness of five-doors-cognitive processes in these three situations. (*Abhi-A-2-388*)

These are significance and variation in efficiency of those consciousness of five-doors-cognitive processes and mind-door-cognitive process.

Special instructions _____

In accordance with above explanations of *Pāli* Texts, commentaries and sub-commentaries, various consciousness of eye-door-cognitive process merely perceives visible-object (= colour) and various consciousness of remaining five-doors-cognitive processes, ear-door-cognitive process etc., merely perceive respective objects, audible-object (=sound) etc. During perceiving in that way, if determining consciousness determines as colour only and so forth, it is wise attention, resulting in falling of wholesome impulses.

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It should not be misunderstood only one mind-door-cognitive process arises after eye-door-cognitive process, due to showing in tables in that way. Due to same occurrence as mind-door-cognitive processes, it has been shown as one time.

After one time of eye-door-cognitive process many life-continuums fall and numerous mind-door-cognitive processes can arise successively but those are also separated by many life-continuums. Some mind-door-cognitive processes might take objects of either ultimate nature or concept appropriately. In the aspect of *vipassanā* practice, numerous mind-door-cognitive processes can arise by taking pure ultimate nature of corporeal or mental *dhammas*. Therefore after keeping mental *dhammas* of eye-door-cognitive process the righteous *meditator* must keep mental *dhammas* occurring in mind-door-cognitive process in mind continuously. If he is unable to keep mental *dhammas* of life-continuum in mind, it must be omitted temporarily. Numbers of mental *dhammas* of life-continuum are shown as (34) through showing a human being with three roots and both knowledge and *pīti* as example.

8.R. Visible-object (=colour) line-wholesome group

After reading explanation relating on table showing visible-object (= colour) line the righteous *meditator* can discern wholesome group mental *dhammas*. Way of discerning in brief account is as follows : _____

1. If visible-object (=colour) is discerned as visible-object (=colour), eye-door-cognitive process and numerous mind-door-cognitive process which know visible-object continuously will arise. (Way of discerning has been presented.) Then _____
2. if that visible-object is discerned as corporeal *dhamma*, continuity of consciousness of mind-door-cognitive process which know it as corporeal *dhamma*;
3. if that visible-object is discerned as *anicca*, continuity of consciousness of mind-door-cognitive process which know it as *anicca*;
4. if that visible-object is discerned as *dukkha*, continuity of consciousness of mind-door-cognitive process which know it as *dukkha*;
5. if that visible-object is discerned as *anatta*, continuity of consciousness of mind-door-cognitive process which know it as *anatta*;

6. if that visible-object is discerned as *a-subha*, continuity of consciousness of mind-door-cognitive process which know it as *a-subha*; will arise respectively.

Those various consciousness of mind-door-cognitive processes must be discerned in order to see ultimate nature of each mental *dhamma* through breaking down each compactness of mentality called masses of mentality.

Because that visible-object, colour, can be realized as corporeal *dhamma*, *anicca*, *dukkha*, *anatta*, *asubha* respectively through consciousness of mind-door-cognitive processes only, if mind-door-adverting bears in mind as corporeal *dhamma*, *anicca*, *dukkha*, *anatta*, *asubha* respectively, it will be wise-attention and it should be recognized impulses will be wholesome ones only.

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During discerning in that way if one discerns as corporeal *dhamma*, he must try to see phenomena of arising of numerous mind-door-cognitive processes which realize as corporeal *dhamma*, and so forth. In both impulses and registrations knowledge and pleasurable interest can associate appropriately. Therefore the righteous *meditator* must discern through (4) ways of discerning depending on whether association with knowledge and pleasurable interest or not.

During discerning in that way life-continuum mind-clear-element must be kept in mind previously. After wards the visible-object which is intended to be discerned must be taken as object. When that visible-object impinges in the life-continuum mind-clear-element if mind-door-adverting performs wise attention on that visible-object, colour,

1. as corporeal *dhamma*,
2. as *anicca*,
3. as *dukkha*,
4. as *anatta*,
5. as *asubha* respectively,

consciousness and mental concomitants of cognitive processes (=mental *dhammas*), as shown in table, can be kept in mind easily. When those mental *dhammas* of every mind moment within both eye-door-cognitive process and mind-door-cognitive process are kept in mind as a whole, he must discern as “mental *dhammas*, mental *dhammas*”.

Then the heart-base corporeality which is depended base of those mental *dhammas*, together with (54) kinds of underived and derived corporealities within the heart, and non-real corporealities, space-element etc., must be discerned as “corporeal *dhammas*, corporeal *dhammas*”.

Similarly the eye-base which is depended base of seeing-consciousness, together with (54) kinds of real corporealities within eye, and non-real corporealities which are available must also be discerned as “corporeal *dhammas*, corporeal *dhammas*”.

8.S. Opinion of base (*vathu*) and object (*ārammaṇa*)

Pāli Quotation (M-3-328, Chachakka Sutta) (Mūlaṭī-2-48) (Anuṭī-2-56)

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In above *Pāli* Text it shows that in the aspect of depended base, it is preached as “*cakkhu* (=eye-transparent-element)” through singular noun, in the aspect of object, it is preached as *rūpe* (visible-object) through plural noun. *Mūlaṭīkā Sayādaw* explained the fact

relating to different way of preaching between singular noun and plural noun and the essence of his explanation is as follows :_____

During seeing-consciousness arises depending on the eye-transparent-element and visible-object, the eye-transparent-element (= eye-door) lies in the continuum of a being and that eye-transparent-element benefits for arising of seeing-consciousness which also lies in that same continuum through

1. efficiency of relation of dependence,
2. efficiency of relation of pre-compatibility (*purejāta paccaya*),
3. efficiency of relation of controlling faculty,
4. efficiency of relation of dissociation.

Visible-objects, however, occur in various continuums, i.e, internal continuum and external continuum and it benefits for arising of seeing-consciousness through efficiency of relation of object. Furthermore there is only single kind and origin of eye-transparent-element in each being, even though quantity of eye-transparent-elements are numerous. Those visible-objects, which can impinge eye-transparent-elements, however, are various kinds and origins, brown, yellow etc.

Due to presence of single continuum, single kind of eye-transparent-element, it is preached through singular noun. Due to presence of various continuums, various kinds of visible-objects, it is preached through plural noun. It should be recognized similarly in remaining doors, “*sotañca paṭicca sadde ca uppajjati sotaviññāṇam*”, etc. (*Mūlaṭī-2-56*)

The term, ‘ca’ – *avutta samuccayattha*

In those words, “*cakkhuñca rūpe ca*”, the term, ‘ca’, has got the meaning which must be inferred unsaying words also (*avutta samuccayattha*). While seeing-consciousness arises, it arises depending on not only eye-transparent-element and visible objects but also five-doors-adverting called mind-element and associating three mental aggregates, i.e., *phassa, vedanā, saññā, ekaggatā, jīvita, manasikāra*. It should be recognized similarly on remaining doors, “*sotañca paṭicca* etc. (*Abhi-A-2-76*)

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8.T. Explanations found in *Mahāṭīkā* and *Anuṭīkā*

Pāli Quotation (Mahāṭī-2-124, Anuṭī-2-56)

Single eye-transparent-element which lies within a corporeal unit called eye-decad can benefit for arising of seeing-consciousness through occurring as depended base. Seeing-consciousness can arise depending on single eye-transparent-element within an eye-decad. However single visible-object within a corporeal unit can not benefit for arising of seeing-consciousness through efficiency of relation of object. Seeing-consciousness can not perceive single visible-object within a corporeal unit. Groups of common visible-objects within numerous corporeal units can benefit for arising of seeing-consciousness through efficiency of relation of object. Seeing-consciousness can perceive groups of common visible-objects which are occurring within numerous corporeal units. So as to show this meaning especially, in the side of “*pasāda*” it is preached as “*cakkhuñ*”, through singular noun, in the side of “*ārammaṇa*”, it is preached as “*rūpe*”, through plural.

[Notes : _____ Even though the visible-object within a corporeal unit can not be taken as object by seeing-consciousness, it can be perceived by continuity of impulses of mind-door-cognitive processes, the knowledge of Analyzing Mentality-Corporeality etc. It is

because *vipassanā* impulses can realize penetratively up to the field of ultimate nature by breaking down various compactness of corporeality, corporeal unit etc.]

With regarding to these words, “single eye-transparent-element can benefit for arising of seeing-consciousness but visible-object can benefit it only when common visible-objects are available”, what are causal *dhammas*? It can be answered that it is significance occurrence of ability to benefit. When eye-transparent-element benefits seeing-consciousness through

1. efficiency of relation of dependence,
2. efficiency of relation of pre-compatibility,
3. efficiency of relation of controlling faculty,
4. efficiency of relation of dissociation,

the eye-transparent which is existing within three-time-phases called *uppāda-ñiti-bhanga* can benefit for arising of seeing-consciousness. It is because only when that eye-transparent-element is still arising through three-time-phases called *uppāda-ñiti-bhanga* that seeing-consciousness can arise apparently or if that eye-transparent-element is absent (due to blind condition etc.), that seeing-consciousness can not arise apparently.

[Notes: ___ Eye-transparent-element with life-span of (17) mind-moments can benefit arising of seeing-consciousness through efficiency of relation of dependence etc, during static phase of itself. Especially seeing-consciousness usually arises depending on the eye-transparent-element called *majjhimāyuka*, which arises simultaneously with past life-continuum. Therefore it means during arising of seeing-consciousness, depended base called eye-transparent-element is also still present apparently.]

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Due to this reason, the Exalted One preached that the eye-transparent-element benefits for arising of seeing-consciousness through _____

1. efficiency of relation of presence,
2. efficiency of relation of non-disappearance (*avigatapaccaya*).

How consciousness depend on base corporeality _____

In such kind of saying that seeing-consciousness arises depending on eye-transparent-element the former does not arise through overlapping on the latter or through attaching on vicinity of the latter. It is because seeing-consciousness is only mental *dhamma* without any mass. As the pupil depends on teacher or as male member of the royal entourage depend on the king, similarly _____ it is worth desiring on the meaning that seeing-consciousness can not arise in the absence of eye-transparent-element but the former has ability to arise depending on the latter i.e, the nature of dependence relation.

It should be understood remaining kinds of relations, other than relation of dependence, pre-compatibility etc., through various kinds of nature, previous arising before seeing-consciousness etc. Because the relation of dependence of single eye-transparent-element is appropriate to benefit seeing-consciousness, the Exalted One preached as “*cakkhuñca pañicca*” through singular noun.

Visible-object_____ Due to occurrence of ability to benefit for arising of seeing-consciousness during static phase only, the visible-object, colour also benefits that seeing-consciousness through efficiency of relation of pre-compatibility, presence, non-disappearance as eye-base. However only when collectiveness of visible-objects within numerous corporeal units can benefit for arising of seeing-consciousness through efficiency

of relation of object. It is because visible-object is the object which is deserving to perceive by seeing-consciousness.

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Ārammaṇa = ālambhaṇa

The consciousness arises through appearing any kind of object factor of such ultimate nature or concept which is not present in the aspect of ultimate sense but a kind of nature arisen through consideration.

Consciousness is *sārammaṇa dhamma* which is capable of taking object but not *anārammaṇa* (= *dhamma* which is not capable of taking object). Therefore consciousness can not arise without taking any kind of object. Due to occurrence of deserving to hold by consciousness which is capable of taking object such *dhamma* is called *ālambhana* = *ārammaṇa* = object.

The relation of object of that consciousness is available by means of attaining the nature of any kind of factors which may be

1. ultimate *dhamma* or
2. concept (*paññatti*) which is *pari-kappita* (a kind of nature which arises through consideration).

Therefore when seeing-consciousness arises by taking visible-object, colour it arises through appearing the nature of that visible-object. Ability to take the nature of that object by that consciousness which has got relation with controlling faculty, eye etc., (=ability to attain the object as colour, sound etc., or man, woman etc.) can not arise through efficiency of colour which consists in only one or two corporeal units or a few corporeal units (= 4 or 5 corporeal units). Actually it can arise through reaching to the appearance which is adaptable to take into heart by oneself. Therefore the Exalted One preached as *rūpe*, as plural noun, in the aspect of object in order to show clearly the fact benefiting phenomenon of collectiveness of colour of numerous corporeal units arises for seeing-consciousness. (*Mahāṭī-2-124, Anuṭī-2-56, 57*)

8.U. During preaching as “*rūpāyatanam*”

In *paṭṭhāna, Abhidhamma*, the Exalted One preached that _____ “*rūpāyatanam cakkhuvīññādhātuyā tansampayuthakānañca dhammānam arammaṇa paccayena paccaye.*” (*Abhi-8-1*)

= Visible-object (*rūpāyatana*) benefits both seeing-consciousness element and mental concomitants which are associating mental *dhammas* of that seeing-consciousness element through efficiency of relation of object. In those preaching words, it is found that “*rūpāyatanam*” is preached as singular form. There is a reasonable question that how it can be understood that way of preaching. The answer is as follows : _____

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The visible-object with such nature can benefit seeing-consciousness through efficiency of relation of object; with referring to only visible-object (= *rūpāyatana*) with that nature the Exalted One preached, it should be recognized on those words in this way.

If it is so when one can question again that which kind of nature can be found in that visible-object referred by the Exalted One, it can be answered those visible-objects have got the nature of collectiveness. This kind of meaning is obvious really.

Therefore seeing-consciousness etc., have got specific object which is deserving to recognized through perceiving external bases (*āyatana*). (= It means those consciousness perceive colour only.) They have not got object through perceiving shape and form (= shape and form of man, woman, buffalo, cow etc.), said by some teachers. Those teacher's sayings are appropriate.

In this case one should not be doubtful on the fact seeing-consciousness has got object which can be taken as collectiveness of visible-object only. It is because there is no way of taking into heart nature of collectiveness (due to taking into heart colour only). However only collectiveness of *dhammas* of colour called *rūpāyatana* (external bases) are the relation of object of seeing-consciousness.

There is a reasonable question that how collectiveness of colour which is incapable of benefiting to seeing-consciousness individually can arise the relation of object of seeing-consciousness.

It is reasonable question, and if one complains that even though group of blind persons are gathering those persons are unable to see ____

this kind of meaning is not fixed nature between individual and collectiveness *dhammas*. Individual person can not carry stretcher, planquin etc. However collectiveness of many persons can carry stretcher, planquin etc. Due to obvious occurrence of ability in that way in worldly life, this kind of meaning that “collectiveness of individual persons are unable to accomplish although those individual persons are gathering” is not always right principle fixedly.

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Furthermore ____ although it is incapable of taking object of individual hair etc., on the head, it is capable of taking object of collectiveness of hair etc., on that place. Therefore it is obvious evidence on benefitable occurrence of collectiveness of visible-object for arising of seeing-consciousness.

It should be recognized with regarding to sayings mentioned above such reproof that whether visible-object of sub-particle is object of seeing-consciousness or whether visible-object of collectiveness of those sub-particles are objects of seeing-consciousness etc., have been already rejected.

It should be recognized on those doors, “*sotañca paṭicca sadde ca*” etc. in similar way. (*Mahāṭī-2-125, Anuṭī-57, 58*)

To be careful _____

According to opinions relating to explanations on base and object, mentioned above, it should be recognized mental *dhammas* of eye-door-cognitive process are unable to take object of colour of single corporeal unit but colour of numerous corporeal units.

However although following mind-door-cognitive process and pure mind-door-cognitive processes which take visible-object continuously can take object of colour of collectiveness of corporeal units generally, those mind-door-cognitive processes which are lead by *vipassanā* knowledge can take object of not only colour of collectiveness of corporeal units but also colour of single corporeal unit. Therefore during keeping visible-object line mental *dhammas* it is instructed to keep in mind object of colour of both single corporeal unit and collectiveness of corporeal units in page (152).

It should be recognized it must be distinguished the fact with referring to mind-door-cognitive processes which can take object of ultimate nature, single corporeal unit must be kept in mind and with referring to those mind-door-cognitive processes which can not take object of ultimate nature, numerous corporeal units must be kept in mind respectively.

Very interesting fact _____

In this case different opinions of noble teachers are also very interesting fact. While seeing-consciousness and associating mental *dhammas* arise depending on eye-transparent-element, it is question that whether those mental *dhammas* depend on single eye-transparent-element or not.

While remaining consciousness of eye-door-cognitive process and mind-door-cognitive processes arise depending on heart-base, it is question that whether those mental *dhammas* depend on single heart-base or not.

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There are two opinions ___ i.e.,

1. those mental *dhammas* arise depending on obvious powerful single heart-base only,
2. those mental *dhammas* arise depending on numerous depended base corporealities.

The righteous *meditator* should like to scrutinize practically on the fact which opinion is better and appropriate.

Among those two opinions the first one is conformed with the explanations found in *Mahāṭṭkā* and *Anuṭṭkā* which comment the *Pāli* Text, “*cakkhuṅca paṭicca rūpe ca upajjati*” etc. However sub-commentator *Sayādaw* preferred the second opinion. (See *Mūlaṭṭkā-2-48*)

During arising through depending on single depended base in that way _____

1. five-doors-adverting arises depending on any powerful and obvious kind of heart-bases-corporealities which arise synchronously with life-continuum (cessation) called *bhavaṅgupaccheda*;
2. seeing-consciousness arises depending on any powerful and obvious kind of eye-bases-corporealities which arise synchronously with past life-continuum (*aṭṭabhavanga*), which has got middle life-span called *majjhimāyuka*;
3. receiving-consciousness arises depending on any powerful and obvious kind of heart-bases-corporealities which arise synchronously with seeing-consciousness and so forth; it should be understood respectively in this way.

It should be recognized in brief all kinds of consciousness, excluding fivefold consciousness, arise depending on any powerful and obvious kind of heart-bases-corporealities which arise synchronously with each preceding mind moment, *paṭisandhi* etc., unfixedly (*aniyama*).

Here it will be presented about *mandāyuka-amandāyuka-majjhimāyuka* transparent elements and consciousness with the help of tables shown by venerable Mine khine *Sayādaw* from his book “diagram showing *vīthi* etc”.

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Diagram .1. *atimahantārammaṇa cakkhudvāravīthi-tadārammaṇa vāra*

Take any kind of action-emblem of action-emblem of destination	<i>cakkhudvāravīthi</i> -it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh bh bh bh bh ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu ja ja ja ja ja ja ja ta ta ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	bh ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 40%;"> <i>mandāyuka cakkhupasāda</i> (37) </div> <div style="border: 1px solid black; padding: 5px; width: 15%; text-align: center;"> <i>amandāyuka</i> (11) </div> </div>		
<div style="border: 1px solid black; padding: 5px; width: 30%; margin: 0 auto;"> <i>majhimāyuka</i> (1) </div>		

Diagram .2 *First mahantārammaṇa cakkhudvāravīthi - javanavāra*

Take any kind of action-emblem of action-emblem of destination	<i>cakkhudvāravīthi</i> -it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh bh bh bh ti ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu ja ja ja ja ja ja ja ja ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	bh ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 40%;"> <i>mandāyuka cakkhupasāda</i> (34) </div> <div style="border: 1px solid black; padding: 5px; width: 15%; text-align: center;"> <i>amandāyuka</i> (14) </div> </div>		
<div style="border: 1px solid black; padding: 5px; width: 30%; margin: 0 auto;"> <i>majhimāyuka</i> (1) </div>		

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Diagram .3 *Second mahantārammaṇa cakkhudvāravīthi - javanavāra*

Take any kind of action-emblem of action-emblem of destination	<i>cakkhudvāravīthi</i> -it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh bh ti ti ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu ja ja ja ja ja ja ja ja ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	bh ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>mandāyuka cakkhupasāda</i> (31) </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>amandāyuka</i> (17) </div> </div>		
<div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>majhimāyuka</i> (9) </div>		

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Diagram .4 *First parittārammaṇa cakkhudvāravīthi -voṭṭhabbanavāra*

Take any kind of action-emblem of action-emblem of destination	<i>cakkhudvāravīthi</i> -it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh ti ti ti ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu vu ooo ooo ooo ooo ooo ooo	bh bh bh bh bh ooo ooo ooo ooo ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>mandāyuka cakkhupasāda</i> (28) </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>amandāyuka</i> (20) </div> </div>		
<div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>majhimāyuka</i> (1) </div>		

8.V. *mandāyuka-amandāyuka-majjhāmāyuka*

Those eye-transparent-elements, viz.,

1. *mandāyuka pasāda*,
2. *amandāyuka pasāda*,
3. *majjhimāyuka pasāda*

are having life-span of (17) mind moments called *sattarasāyuka*. Although they have got the same life-span they are designated as variously depending on time of cessation synchronously with five-fold objects, previous to and after cessation of five-fold objects, i.e, *majjhimāyuka*, *mandāyuka* and *amandāyuka* respectively.

The eye-transparent-element which arises synchronously with the arising phase of *atītabhavanga* ceases synchronously with visible-object which impinge it, in *atimahantārammaṇa cakkhudvāravīthi*. It has got middle life-span, resulting in designation as *majjhimāyuka*.

Because those (37) eye-transparent-elements which arise at mind moments previous to *atītabhavanga* (especially preceding life-continuum mind moments) usually cease before cessation of visible-object which impinges on it, it can be said it has got shorter life-span than visible-object, resulting in designation as *mandāyuka*.

Because (11) eye-transparent-elements which arise at the arising phase and perishing phase of *atītabhavanga* do not cease until cessation of visible-object which impinges it, it can be said it has got longer life span than that visible-object, resulting in designation as *amandāyuka*. It should be understood similarly on remaining eye-door-cognitive processes and ear-door-cognitive process etc.

Among those *mandāyuka*, *amandāyuka*, *majjhimāyuka* five transparent elements which are worth depending by fivefold-consciousness through making benefiting efficiency of relation of dependence, pre compatibility resulted from presence of life-span without ceasing until fivefold consciousness arise, *Abhidhammavatāra Ṭīkā* decided that fivefold consciousness arises depending on *majjhimāyuka* five-transparent-elements, with many reproofs. The opinion in which decided that fivefold-consciousness arises depending on five-transparent-elements which arise synchronously with either five-doors-adverting or life-continuum (cessation) is, however, rejected. (*tathāpi vicāretabbamidam thānam* = In this case, however, should be scrutinized with reasoning.)

Among those mind-consciousness mind moments which arise in five-groups-existences, *paṭisandhi* consciousness depends on heart-base which arise synchronously with itself. Those mind-consciousness mind moments, life-continuum etc., always depend on heart-bases which arise synchronously with contiguous mines moment before themselves. When one emerges from cessation absorption called *nirodhasamāpatti*, consciousness of fruit (mind moments) of Non –returnee and Arahant depend on heart-base which arises synchronously with contiguous mind moment before themselves. During moribund period, those mind-consciousness mind moments, life-continuum, adverting etc., depend on heart-base which arises synchronously with the (17th) mind moment counted backward from death-consciousness. (Venerable Minekhine *Sayādaw*'s Diagrams showing *vīthi* etc., Page-2)

8.W. Audible-object (= sound) line-way of discerning on mental *dhammas*

If wholesome group mental *dhammas*, including audible-object line wholesome impulses, are wanted to be discerned,

1. ear-transparent-element and life-continuum mind clear element must be kept in mind simultaneously.
2. Then any kind of sounds (=audible-object) must be taken as object from outside. That sound (=audible-object) must be discerned
 1. as audible-object (=sound),
 2. as corporeal *dhamma*,
 3. as *anicca*,
 4. as *dukkha*,
 5. as *anatta*,
 6. as *asubha*,

through dividing (6) ways. As shown in visible-object (= colour) line, each way of discerning must be performed through four ways depending on association with or dissociation from knowledge and pleasurable interest. Due to occurrence of wise-attention, wholesome impulses of ear-door-cognitive processes will arise. Ear-door-cognitive processes consists of five-doors-adverting, hearing-consciousness, receiving, investigating, determining, (7) times of impulses, and (2) times of registering. (It is *atimahantārammaṇa vīthi*.) Depended bases of hearing-consciousness and associating mental *dhammas* are (54) kinds of underived and derived corporealities existing in ear. Remaining mind moments and associating mental *dhammas* of ear-door-cognitive process and mind-door-cognitive processes arise depending on (54) kinds of underived and derived corporealities existing in heart (mind-door). (See tables of *rūpakammaṭṭhāna* again). Remaining facts are very easy to be understood. In this door the righteous *meditator* must discern $6 \times 4 = 24$ ways as shown in eye door.

If the righteous *meditator* discerns mental *dhammas* by taking object of sound which is internal sound like breathing sound of himself, he has to analyze sound nonads corporal units occurring in in-breath and out-breath up to the field of ultimate reality with the help of penetrative knowledge.

8.X. Olfactory-object (= smell) line

If wholesome group mental *dhammas*, including olfactory-object line wholesome impulses, are wanted to be discerned,

3. nose-transparent-element and life-continuum mind-clear-element must be kept in mind simultaneously.
4. Olfactory-object of numerous corporeal units or single corporeal unit (if only mind-door-cognitive process is intended to discern) must be taken as object. (Compactness called *ghana* must be broken down.)

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That smell (=olfactory-object) must be discerned

7. as olfactory-object (= smell),
8. as corporeal *dhamma*,
9. as *anicca*,
10. as *dukkha*,
11. as *anatta*,
12. as *asubha*,

through dividing (6) ways. As shown in olfactory-object (= smell) line, each way of discerning must be performed through four ways depending on association with or dissociation from knowledge and pleasurable interest. Due to occurrence of wise-attention, wholesome impulses of nose-door-cognitive processes will arise. Nose-door-cognitive processes consists of five-doors-adverting, smelling-consciousness, receiving, investigating, determining, (7) times of impulses, and (2) times of registering. (It is *atimahantārammaṇa vīthi*.) Depended bases of smelling-consciousness and associating mental *dhammas* are (54) kinds of underived and derived corporealities existing in ear. Remaining mind moments and associating mental *dhammas* of nose-door-cognitive process and mind-door-cognitive processes arise depending on (54) kinds of underived and derived corporealities existing in heart (mind-door). (See tables of *rūpakammaṭṭhāna* again). Remaining facts are very easy to be understood. In this door the righteous *meditator* must discern $6 \times 4 = 24$ ways as shown in eye-door.

8.Y Sapid-object (= taste) line

If wholesome group mental *dhammas*, including sapid-object line wholesome impulses, are wanted to be discerned,

1. tongue-transparent-element and life-continuum mind-clear-element must be kept in mind simultaneously.
2. Sapid-object of numerous corporeal units or single corporeal unit (if only mind-door-cognitive process is intended to discern) must be taken as object. (Compactness called *ghana* must be broken down.)

That taste (= sapid-object) must be discerned

1. as sapid-object (= taste),
2. as corporeal *dhamma*,
3. as *anicca*,
4. as *dukkha*,
5. as *anatta*,
6. as *asubha*,

through dividing (6) ways. As shown in sapid-object (= taste) line, each way of discerning must be performed through four ways depending on association with or dissociation from knowledge and pleasurable interest. Due to occurrence of wise-attention, wholesome impulses of tongue-door-cognitive processes will arise. Tongue-door-cognitive processes consists of five-doors-adverting, tasting-consciousness, receiving, investigating, determining, (7) times of impulses, and (2) times of registering. (It is *atimahantārammaṇa vīthi*.) Depended bases of tasting-consciousness and associating mental *dhammas* are (54) kinds of underived and derived corporealities existing in tongue. Remaining mind moments and associating mental *dhammas* of tongue-door-cognitive process and mind-door-cognitive processes arise depending on (54) kinds of underived and derived corporealities existing in heart (mind-door). (See tables of *rūpakammaṭṭhāna* again). Remaining facts are very easy to be understood. In this door the righteous *meditator* must discern $6 \times 4 = 24$ ways as shown in eye-door.

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8.Z. Tactile-object (= touch) line

If wholesome group mental *dhammas*, including tactile-object line wholesome impulses, are wanted to be discerned,

1. body-transparent-element and life-continuum mind clear element must be kept in mind simultaneously.
2. Any kind of three elements, i.e.
 - (a) earth-element,
 - (b) fire-element,
 - (c) air-element

which are designated as tactile-object of numerous corporeal units (or a corporeal unit) which are lying touching with that body-transparent-element must be kept in mind. (Most obvious element only must be kept in mind as priority.)

When that tactile-object appears both in body-door (= body-transparent-element) and mind-door (= life-continuum mind-clear-element) simultaneously, that tactile-object must be discerned.

1. as tactile-object (as earth-element, as fire-element, as air-element or as nature of hardness, as nature of hotness, as nature of supporting)
2. as corporeal *dhamma*,
3. as *anicca*,
4. as *dukkha*,
5. as *anatta*,
6. as *a-subha*.

through dividing (6) ways. Due to occurrence of wise-attention, wholesome impulses of body-door-cognitive process and mind-door-cognitive process will arise. Among those cognitive process impulses of body-door-cognitive processes can perceive as touching-element only but not as corporeal *dhamma*, as *anicca*, as *dukkha*, as *anatta*, as *a-subha*. Those impulses of mind-door-cognitive processes can realize all (6) kinds of nature respectively.

Continuity of body-door-cognitive process includes ___ five-doors-adverting, touching-consciousness, receiving, investigating, determining, (7) times of impulses and (2) times of registering. Mind-door-cognitive process is now, easy to be understood.

Touching-consciousness arises depending on (44) kinds of corporeal *dhammas* together with body-transparent-element, which are occurring in any part of body, i.e. hips which are discerned by insight. Remaining consciousness of body-door-cognitive process and mind-door-cognitive process arise depending on (54) kinds of corporealities, including heart-base, within the heart.

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[Notes: ___ Because there are three kinds of corporeal *dhammas* called touching element, i.e., earth-element, fire-element, air-element, the righteous *meditator* those three element,

1. earth-element,
2. fire-element,
3. air-element,

which are existing in the corporeal unit which is the closet one to body-transparent-element which has been already kept in mind himself.

However it is essential to keep in mind mental *dhammas* which arise by taking all (28) kinds of corporealities, and then he has to keep each group of mental *dhammas* which arise by taking object of those, three touching-elements thoroughly in mind continuously. After various places of body where hardness nature, hotness nature, supporting nature etc.,

are apparent must be kept in mind in order to see body-transparent-element, both that element and life-continuum mind-clear-element must be kept in mind simultaneously. Afterwards _____ mental *dhammas* must be kept in mind through taking objects of

1. earth-element,
2. fire-element,
3. air-element which are existing in corporeal units adjacent to that body-transparent-element.

The righteous *meditator* should like to discern mental *dhammas* through taking object of ...

1. the earth-element, 6x4 = 24 times;
2. the fire-element, 6x4 = 24 times;
3. the air-element, 6x4 = 24 times;

Brain and intelligence

The righteous *meditator* can analyze practically in this stage whether intelligence (= knowledge) arises in the brain or not. In the aspect of Buddha's philosophy of *Abhidhamma*, the brain is group of corporeal units only. In this stage if the righteous mediator scrutinizes four great elements at the brain, he can find corporeal units easily. Since in the stage of *rūpakammaṭṭhāna* he has already kept (5) kinds of corporeal units consisting (44) kinds of corporealities in mind thoroughly. Therefore the righteous *meditator* must keep those (44) kinds of corporealities, which are existing as '*anicca*' nature, in mind again.

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1. Body-transparent-element and life-continuum mind-clear-element must be kept in mind simultaneously.
2. Any kind of three elements, i.e.,
 - (a) earth-element,
 - (b) fire-element,
 - (c) air-element,

which are existing within a corporeal unit or numerous corporeal units adjacent to that body-transparent-element must be taken as object. Obvious element must be chosen specially.

When any kind of those touching-elements impinges on both body-transparent-element inside the brain and life-continuum mind-clear-element simultaneously, continuity of consciousness of body-door-cognitive process and mind-door-cognitive processes will arise successively. Then he must decide as earth-element or fire-element or air-element through five-doors-adverting, determining, mind-door-adverting consciousness which are consisting in those cognitive process. The mind-door-adverting consciousness consisting in mind-door-cognitive process, which take tactile-object continuously, must also determine that tactile-object as corporeal *dhamma* or as *anicca*. Due to occurrence of wise attention, continuity of great wholesome impulses will arise consequently. If each impulse associates with both knowledge (= intelligence) and pleasurable interest (*pīti*), those are (34) kinds of mental *dhammas* which arise depending on heart-base only. The knowledge (= intelligence) can be found among those mental *dhammas* only but not (8) kinds of mental *dhammas* which arise depending on body-transparent within the brain. Those (8) kinds of mental *dhammas* are touching-consciousness, contact, feeling, perception, volition, one-pointedness, vitality,

attention, but knowledge is lacking. The righteous *meditator* should like to scrutinize over and over practically whether this philosophy of *Abhidhamma* is correct or not.

[Notes : _____ In this tactile-object line, if tactile-object is desirable one, touching consciousness associates with agreeable feeling; if tactile-object is undesirable one, touching-consciousness associates with disagreeable feeling.]

Here it has been presented on ways of keeping wholesome group mental *dhammas* which arise by taking objects of (28) kinds of corporealities in mind through dividing (6) kinds i.e., visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, *dhamma*-object line. These ways of keeping in mind are accomplished through brief account of four great elements method called base-door wise system. If the righteous *meditator* wants to discern mental *dhammas* which arise by taking object of corporeal *dhammas* which are discerned through detailed method of four great elements he has to perform continuously as follows: _____

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Way of keeping mental *dhammas* through detailed account of four great elements method

In the *Visuddhi Magga* volume 2, page 226, paragraph 670, it is instructed that...

Pāli Quotation (Vs-2-226)

= Both mental *dhammas* led by *phassapañcamaka dhamma* (= *dhamma* with the contact as fifth factor) which arise by taking object of the earth-element consisting in (44) kinds of corporeal *dhammas* which are lying in bodily part called hair ... *R* ...

and mental *dhammas* led by *phassa pañcamaka dhamma* which arise by taking object of the earth-element consisting in (9) kinds, (12) kinds of corporeal *dhammas* which are lying in sound nonads by mind, dodecads with sound and agility etc, consisting in bodily part called in-breath, out-breath _____

must be kept in mind through any most apparent kind of three ways of keeping in mind, i.e.,

- (1) way of keeping contact in mind as beginning
- (2) way of keeping feeling consciousness in mind as beginning,
- (3) way of keeping consciousness in mind as beginning; This way of instruction is accomplished through the preaching methodology called *upalakkhaṇa naya*, *nidassana naya* (= the method which gives a hint and remaining patterns must also be understood similarly).

According to above instruction because there are (44) kinds of corporealities in bodily part called hair, mental *dhammas* which arise by taking object of each corporeal *dhamma* occurring in those (44) kinds within hair must be discerned by following as mentioned (6) lines. For instance, visible-object (= colour) which is consisting in those (44) kinds must be discerned as shown in visible-object line and so forth. Those mental *dhammas* which arise by taking objects of remaining corporealities occurring in various bodily parts must also be discerned in similar way. Among those corporeal *dhammas* remaining corporeal *dhammas*, excluding fivefold objects, visible-object line, are designated as *dhamma*-object. Those *dhamma*-objects must also be kept in mind as shown in way of discerning mental *dhammas* of *dhamma*-object line.

To discern carefully _____

“*pathavīdhātu kakkhaḷalakkheṇā*”, (Vs-2-226)

Because it is instructed to discern especially on those mental *dhammas* which arise by taking object of each specific character (*sabhāva lakkaṇa*) of various corporeal *dhammas*, such as nature of hardness of earth-element, nature of cohesion of water-element etc., the righteous *meditator* ought to discern especially on continuity of impulses of mind-door-cognitive process which can take objects of specific characters of various corporeal *dhammas*.

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9. Way of keeping abstinence boundless mental *dhammas* (*virati appamaññā nāma dhamma*) in mind

9.A. Three kinds of abstinence mental concomitants

Now it will be present continuously on way of keeping mental *dhammas* which are associating with abstinence mental concomitants (*virati cetasika*). These abstinence mental concomitants take object of *viramītabba vatthu* (= bases which are deserving to abstain). These *viramītabba vatthu* and *vītikamītabba vatthu* (= bases which are deserving to commit) of abstinence mental concomitants are different from each other.

In this case even though unwholesome deeds are encountered to be done, the act of abstaining from it is called “abstinence”. Those objects which must be abstained are different among abstinence mental concomitants. Therefore in the aspect of mundane world those abstinence mental concomitants are unable to arise simultaneously within the same mind moment.

Right speech (*sammā vācā*) is the nature of abstaining from verbal misdeed, even though the latter is encountered to be done. Right action (*sammākammanta*) is the nature of abstaining from bodily misdeed, even though the latter is encountered to be done.

Right livelihood (*sammā ājīva*) is the nature of abstaining from wrong livelihood, even though the latter is encountered to be done. Thus due to occurrence of different objects which must be abstained, those three kinds of abstinence mental concomitants are unable to arise simultaneously within same mind moment.

9.B. Unwholesome deed (*ducarita*) and wrong livelihood (*durājīva*)

In the aspect of abstinence, there are two kinds of unwholesome deeds, i.e., bodily misdeed and verbal misdeed. If both kinds of misdeed are relating to livelihood, it is called wrong livelihood (*durājīva*).

Those bodily misdeeds, such as hunting, fishing, robbery, sexual misconduct for money etc., are wrong livelihoods.

Those verbal misdeeds, such as unjustly advocacy for livelihood, instigation of enmity, swearing, trivial utterance for livelihood etc., are wrong livelihoods.

If any *bhikkhu* commits for four requisites, such as giving fruit, flower, medical treatment, telling fortunes to layman and laywoman devotees, those actions are called *kuladūsana* (= destroying faith of relatives), *anesana* (unlawful searching requisite), *micchājīva* (wrong livelihood). If *bhikkhus* use four requisites which are obtained through those *kuladūsana*, *anesana*, *micchājīva*, it is called wrong livelihoods.

kuladūsana ____ The firm faith which is strong belief on noble quality of Triple Gems and on action and consequence of action is real faith. If one commits misdeeds, such as giving

fruit, flower, medical treatment, telling fortunes to layman and laywoman devotees with real faith, those devotees revere that *bhikkhu* resulting in destruction of real faith. It becomes non-real faith on noble quality of *samghās*, *suppaṭippaṇṇā* (= practicing straight forwardly on noble eightfold path which is the course leading to deliverance from suffering of rounds of rebirth) etc., but reverence through misdeeds, giving fruit, flower etc. Thus those deeds, such as giving flower, fruit etc., are called *kuladūsana*, due to occurrence of destruction of real faith of devotees.

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anesana _____ If *bhikkhus* search four requisites through giving fruit, flower, flattering to devotees, it is called *anesana* (unlawful searching requisites).

micchājīva _____ Those kinds of misdeeds, such as searching four requisites through boasting in such way that one admitted having absorption, Path, Fruit *dhammas*, *nibbāna*, supra-mundane *dhamma* without attaining those *dhammas*; through carrying news as courier; through unlawful requesting four requisites from devotees who are not relatives, who never invite to request four requisites; are called *micchājīva* (wrong livelihoods).

In the aspect of monastic codes, using four requisites which are obtained through those misdeeds, *kuladūsana*, *anesana*, *micchājīva*, is also called wrong livelihood (*micchājīva*) for those *bhikkhus* who commit misdeed. Those kinds of misdeeds, such as murder with hatred, going out on a hunt for big game, fishing, lying which are not relating to livelihood but as hobby, are only bodily misdeeds, verbal misdeed, but not wrong livelihood.

9.C Right speech (*sammāvācā*)

There are three kinds of right speech, i.e., *kathāsammāvācā*, *cetanā sammāvācā*, *virātisammāvācā*.

1. The right speech which is relating to cause and results but free from fault is called *kathāsammāvācā* (verbal right speech).
2. The volition which associates with any kind of consciousness, determining, impulses of Super-psychic Knowledge, great wholesome impulses, great mere functioning impulses, which are factors of saying those right speech which is relating to cause and result but free from fault, is called *cetanā sammāvācā* (volitional right speech).
3. While such circumstance which is essential to lie is encountering, if one says correctly but abstaining from lying or if one keep silence without lying, those mind moments consist of the nature of abstinence. Only that nature of abstinence is called *virātisammāvācā* (= abstinence right speech). All verbal misdeeds which are deserving to abstain through this *virātisammāvācā* must not relate with livelihood.

Therefore it should be recognized in brief that “the nature of abstinence from any kind of four verbal misdeeds, which are not relating with livelihood,” is called *sammāvācā* (right speech).

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During discerning these abstinence mental concomitants some *meditator* encountered difficulty. Those mental concomitants are kinds of mental concomitants which arise by taking object of present bases which are deserving to commit, such as other’s life, other’s property

etc., which are called *vītikkamitabbavatthu*. It is difficult to be discerned because during practicing the righteous *meditator* does not face with bases of misdeed which are deserving to commit. Therefore the righteous *meditator* has to discern by taking only kind of objects which has already abstained not to commit in past period. It should not be misunderstood the fact abstinence mental concomitants take past objects. It should be recognized only mental *dhammas* which arose by taking any kind of objects of misdeeds which had been abstained not to commit must be taken as object.

In section of *vīthimutta*, *Abhidhammattha sanghaha* one explanation that....

“*kammam pana aññameva, tañca manodvāraggahitam*”,

= “object of past action can be taken as object by present impulses of mind-door-cognitive processes,” can be found.

Then another explanation can also be found in that section that...

“*tameva vā pana janakabhūtam kammam abhinavakaraṇavasena dvārapattam hoti.*”

= “definite action, which had been cultivated in past period, which will bring forth its result reached into the mind-door by means of reperforming again”.

In accordance with these explanations if the righteous *meditator* takes those past objects of abstinence wholesome actions as object, those objects can appear in the present mind-door of himself.

During appearing those objects of action, it appears through,

1. either ‘*pubbekata saññā*’
2. or ‘*sampatikata saññā*’.

1. The perception which has been done previously is called *pubbekata saññā*.
2. The perception, which is now experienced to do recently, is called *sampatikata saññā*.

If joyful wholesome volition arose while one was abstaining verbal misdeed, lying etc., ability to remember or to take object of those group of mental *dhammas* which was predominant with those wholesome volition again is accomplished through “*pubbekata saññā*.”

Way of appearing through *sampatikata saññā* is as follows: ___

If one had experienced to abstain verbal misdeeds, lying etc., previously, when one takes object which has been abstained as object again that object reappears again in the mind-door as re-abstaining again. Mental *dhammas* together with abstinence mental concomitants will appear in the present mind-door of himself by means of re-performing again. At that time the righteous *meditator* can discern those group of mental *dhammas* easily.

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Way of discerning on right speech

1. Develop concentration step by step.
2. Life-continuum mind-clear-element must be kept in mind.
3. Take any kind of objects which had been experienced to perform right speech as object.
For instance ___ an object which has been abstained not to commit must be taken as object.
4. When that object appears in the life-continuum mind-clear-element of righteous *meditator* group of mental *dhammas* together with right speech must be

kept in mind continuously.

The next method of discerning

1. Develop concentration step by step.
2. Discern and keep in mind corporeality-mentality of present period as beginning until the period when right speech was experienced, for instance ____ until the period when lying was abstained not to say.
3. Life-continuum mind-clear-element which occurred during arising of right speech must be kept in mind continuously.
4. During arising of that right speech basing on life-continuum mind-clear-element group of mental *dhammas* together with abstinence of lying (right speech) must be kept in mind continuously.

He will be successful through any way of discerning. It should be understood similarly on right action (= *sammākammanta*) and right livelihood (= *sammā ājīva*).

(35) kinds of mental *dhammas*

During keeping in mind in that way continuity of mind moments will be

1. (12) kinds of mental *dhammas* consisting in mind-door-adverting....(1) time,
2. (35) kinds of mental *dhammas* consisting in each impulsion.... (7) times,
3. (34) kinds of mental *dhammas* consisting in each registering....(2) times generally. Registering can fall or can not fall, resulting in saying as generally.

(35) kinds of mental *dhammas* means previous faith-wisdom group of (34) mental *dhammas* are added by *sammāvācā* (right speech) with the result that (35) in total. That abstinence mental concomitant never associate with consequence mental *dhamma*, registering consequence etc. Therefore (34) mental *dhammas* are shown in registering mind moment with referring to great consequence registering with knowledge. It may associate either agreeable or neutrality feeling, with knowledge or without knowledge accordingly. Rootless consequence registering are also available. In this case table with (4) ways of discerning through associating with knowledge, pleasurable interest is shown. If rootless consequence registering falls one can discern as it really falls.

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Table showing right speech (*sammāvācā*) mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulsions	(2) times of registerings with root (or)	(2) times of registering without root
12	35	34 (or)	12/11
12	34	33 (or)	11/11
12	34	33 (or)	12/11
12	33	32 (or)	11/11

Present life-continuum mid-clear-element of righteous *meditator* and past life-continuum mind-clear-element when right speech (*sammāvācā*) arose are single continuity

through the method of *ekattanaya* (= single method). If that past object when right speech arose is taken as object again, that object can appear in the present life-continuum mind-clear-element again as new one. At that time those mental *dhammas* which arise by taking that object can be kept in mind easily.

The righteous *meditator* has to discern right speech through

1. taking object of abstaining from lying (four ways of discerning as shown in table);
2. taking object of abstaining from making mischief....R.....
3. taking object of abstaining from abusive language....R.....
4. taking object of trivial utterance.....R.....

In group of mental *dhammas* of impulses and registerings _____

- (a) faith (*saddhā*) is nature of faith on action and consequence of action;
- (b) wisdom (*paññā*) is nature of understanding on action and consequence of action. It is called right view on action and consequence of action (*kammasakatā sammā diṭṭhi*).

9.D. Way of discerning on right action

There are three kinds of right actions i.e.,

1. *kiriya sammā kammanta* (right bodily action),
2. *cetanā kammanta* (volitional right action)
3. *virati sammā kammanta* (abstinence right action).

1. Bodily action of a person who does a kind of function or work without fault, is called *kiriya sammā kammanta*.
2. The volition which is factor of performing that function or work without fault is called *cetanā sammā kammanta*.
3. When possibility to do any kind of bodily misdeeds is encountered, if one abstains not to commit it, during abstaining in that way that nature of abstinence, whether any other bodily action is done or not, is called *virati sammā kammanta*.

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All kinds of misdeeds, which are worth abstaining through this *virati sammā kammanta*, must not relating to livelihood. Therefore in this case, it should be recognized *sammā kammanta* means nature of abstinence from bodily misdeeds which are not relating to livelihood.

1. Develop concentration step by step.
2. Life-continuum mind-clear-element must be kept in mind.
3. Take any kind of objects which had been experienced to perform right action as object.
For instance ___ an object which has been abstained not to commit must be taken as object.
4. When that object appears in the life-continuum mind-clear-element of righteous *meditator* group of mental *dhammas* together with right action must be kept in mind continuously.

If (34) mental *dhammas* of faith-wisdom group within each impulsin added with ‘*sammā kammanta*’, it will be (35) mental *dhammas* within each impulsion as maximum

range. Discern (4) ways through changing knowledge and pleasurable interest (*pīti*) which may be whether association or not.

Table showing right action (*sammākamanta*) mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulses	(2) times of registerings with root (or)	(2) times of registering without root
12	35	34 (or)	12/11
12	34	33 (or)	11/11
12	34	33 (or)	12/11
12	33	32 (or)	11/11

The righteous *meditator* has to discern right action through

1. taking object of abstaining from killing other being (four ways of discerning as shown in table);
2. taking object of abstaining from stealing other's propertyR.....
3. taking object of abstaining from sexual misconductR...

In this case, nature of faith and wisdom are also the same as shown in right speech. The next method of discerning can also be performed by following example shown in right speech.

9.E. Right livelihood (*sammā ājīva*)

There are two kinds of right livelihood, i.e.,

1. *vīriya sammā ājīva* and
 2. *virati sammā ājīva*.
1. Right endeavouring called *sammāvāyama* which are arising in various moments, such as during harrowing, trading, weaving, going alms food etc., of those persons who harrow, trade, weave as traditionally for layman devotees and for *bhikkhus* who search four requisites without mixing with *kuladūsana*, *anesana*, *micchājīva* but in accordance with the monastic codes allowed by the Exalted One, are called *vīriya sammā ājīva* (diligent right livelihood).

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2. If verbal misdeeds, bodily misdeeds which are shown in section of right speech, right action, arise in one's continuum through relating to livelihood, for instance _____ unjustly advocacy for livelihood, bribery for livelihood, hunting fishing in the aspect of layman devotees, in the aspect of *bhikkhus*, if one uses four requisites which are gained through *kuladūsana*, *anesana micchājīva*, those are wrong livelihood _____ however if he abstains those misdeeds at one time, it is called *viratisammā ājīva* (abstinence right livelihood). In this section of *virati*, this abstinence right livelihood is worth desiring. It should, therefore, be recognized *sammā ājīva* means nature of abstinence from bodily misdeeds, verbal misdeed which are relating to livelihood.

Furthermore in the aspect of worldly people, it is preached in *Vaṇijjā Sutta* (Ang-2-183) that there are five kinds of trading which must not be done for devotees who take refuges upon Triple Gems, i.e.,

1. *sattha vaṇijjā* = weapon trading,
2. *satta vaṇijjā* = human trading,
3. *mamsa vaṇijjā* = animal husbandry trading,
4. *majja vaṇijjā* = intoxicating drinks and narcotic trading,
5. *visa vaṇijjā* = poison trading.

The nature of abstinence from using properties which are obtained through those five kinds of trading is also called right livelihood.

In the aspect of *bhikkhus*, the nature of abstinence from using four requisites which are obtained through *kuladūsana*, *anesana*, *micchājīva*, is also right livelihood.

Way of discerning on right livelihood

1. Life-continuum mind-clear-element must be kept in mind.
2. Take any kind of objects which had been experienced to perform right livelihood as object.
For instance ___ take object of nature of abstinence from eating fertile egg fried which is done for oneself and due to knowing about it really.
3. When that object appears in the life-continuum mind-clear-element continuity of impulses, including right livelihood, of mind-door-cognitive processes must be kept in mind continuously.

If each impulse is added with right livelihood, it will be consisting of (35/34/34/33) mental *dhammas* according to association with or without association of knowledge and pleasurable interest respectively. Remaining facts are the same as previous mentioned.

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Table showing right livelihood (*sammā ājīva*) mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulses	(2) times of registerings with root (or)	(2) times of registering without root
12	35	34 (or)	12/11
12	34	33 (or)	11/11
12	34	33 (or)	12/11
12	33	32 (or)	11/11

9.F General knowledge relating to *virati* (abstinence)

Here it will be presented on opinions of olden day teachers as found in commentary called *Aṭṭhasālinī*, page-146 etc., in order to understand profoundly way of discerning on mental concomitants called *virati* (abstinence).

There are three varieties of abstinence, viz.,

1. *sampatta virati*,
2. *samādāna virati*,

3. *samuccheda virati*.

1. *sampatta virati*

Pāli Quotation (Abhi-A-1-146)

Among those three kinds, the nature of abstinence (*virati*) which arises in the continuum of persons who do not commit the object (=bases), which is deserving to commit, which reaches into the circumstance to be done, through deciding in a way that....

“This kind of utterly despicable misdeed is not worth doing for great gentleman like ourselves”_____

After bearing in mind on gentleness of caste, elderly nobility, completion with general knowledge etc., of those persons who do not observe precepts,

is called “*sampattavirati*”; it should be known in this way. According to these words, an abstinence from object which is deserving to commit, without observing precept previously is called *sampatta virati* (meeting by chance abstinence).

Cakkana devotee_____

Once there was a gentle devotee called Cakkana in Sri Lanka. His mother had got a disease since that devotee’s childhood. The practitioner of indigenous medicine said fresh meat of rabbit was suitable diet for sick mother. At that time Cakkana’s elder brother him to got into stretch of paddy field and search for rabbit meat.

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPATIPADĀ
SECTION OF *NĀAMAKAMMATTHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

Page 201 - 250

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Cakkhana went to stretch of paddy field so as to search for rabbit. At that time a young rabbit also reached into paddy field in order to eat tender paddy. When Cakkhana followed that rabbit rapidly as soon as he saw young rabbit was caught by winding around with a creeper. That rabbit was crying, due to afraid of danger of death. Because of hearing that crying, Cakkhana went to rabbit and caught easily. He thought that it was ready for making suitable diet of his mother. Then he bore in mind that “if I cut out other’s life because of vitality of my mother, this killing misdeed is not suitable for me”. (He remembered fault of misdeed of killing being.) After bearing in mind in that way, he said rabbit that ... “Go away and take pasturage in the forest in company with group of rabbits,” and released it. When he reached at home his elder brother asked him whether he has got rabbit or not, and he replied about all happened. At that time his brother scolded him for releasing rabbit. At that time Cakkhana devotee approached to his mother and said true words that

“*yato aham jāto, nābhijānāmi sañcicca pāṇam jīvita voropetā*” *ti saccam vatva aṭṭhāsi.*

“I never kill other being intentionally since maturity”,
and stood besides his mother.

During saying true words Cakkhana’s mother was clear of disease. (*Abhi-A-1-146*). In this story the manner of abstaining from killing rabbit which was encountered to commit directly is *sampattivirati* (meeting by chance abstinence). It is obvious that this *sampattivirati* takes present object which is deserving to commit recently.

1. *samādānavirati* _____

Pāli Quotation (Abhi-A-1-146)

The nature of abstinence, which arises by means of observing precepts, is called *samādānavirati*. The nature of abstinence which arises in continuums of those persons who do not commit even though they give their lives up for the period during or after observing precepts, due to observing precepts with strong determination is called *samādānavirati*. It should be recognized in this way. (*Abhi-A-1-146*)

A devotee who dwelled at *Uttara vaṭṭamāna* mountain _____

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That devotee observed precepts in front of Venerable *Pingalabuddharakkhita Mahā Thero* who stayed in the monastery called *Ambariya* and then harrowed. After he harrowed he set free his bulls and those bulls lost. While he was searching and wandering lost bulls he climbed on the *Uttara vaṭṭamāna* Mountain. A boa constrictor wound around that devotee on the mountain. At that time that devotee thought to sever that snake’s head with very sharp adze. Then he bore in mind that “even though I have observed precepts in front of very respectable teacher, if I break down precept, it will be not suitable for me. After bearing in mind three times in this way _____

“*jvītam pariccajāmi, na sikkhāpadam,*” = “life will be given up but not precept.”

Then he thrown very sharp adze away into the forest. As soon as that moment boa constrictor released him and crawled away due to power of morality. (*Abhi-A-146, 147*)

According to this story this *samādāna virati* also takes present object. In this kind of *virati* has got previous observance of precepts but in *sampattivirati* there is no observance of

precepts previously. The nature of abstinence between two kinds are the same each other but only difference in presence of previous observance of precepts.

Pāli Quotation (M-ṭī-1-305)

3. *samuccheda virati*

Pāli Quotation (Abhi-A-1-147)

“The nature of abstinence, which is associating with the Noble Path, which arises by means of absolute eradication of underlying tendency element (*anusayadhātu*) of every misdeed and wrong livelihood, is called *samucchedavirati*”, it should be recognized in this way. In the continuum of Noble Ones any way of consideration that “other being’s life would be killed” never arise since the arising of that *samuccheda virati*. (*Abhi-A-1-147*)

9.G. It is only wholesome deed

pañca sikkhāpadāni.... Pa....kusalāyeva. (Abhi-2-305)

Due to presence of preaching by the Exalted One that... “abstinence *dhammas* (=precepts) are wholesome deeds certainly”, abstinence *dhammas* always associate with impulses only but not registering.

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9.H. Object of abstinence *dhammas*

Pāli Quotation (Abhi-2-305) (Abhi-A-2-369)
(Abhi-A-2-369) (Mūlaṭī-2-190)

In accordance with preaching of above *Pāli* Text, commentary, subcommentary, mundane abstinence *dhammas* take present sensual object only.

In *Sikkhāpada Vibhanga* the Exalted One preached that precepts have got object of being only.

Because those precepts take object of corporeality-mentality, conditioned things which reach to designation as being in the aspect of conventional truth, all these precepts are instructed by means of *sampattavirati*. The Exalted One, therefore preached those *dhammas* are the *dhammas* with both object of sensual *dhamma* and present *dhamma*.

Furthermore it is abstained from such base; due to occurrence of real external *dhamma* of that base which is abstained, it should be recognized all precepts have got objects of external corporeality-mentality, conditioned things. (*Abhi-A-2-369*)

In above explanations of commentary it is found that the Exalted One instructed all precepts by means of *sampatta virati*. According to that word, ‘*sampattivirati*’, due to presence of misunderstanding on the word *sampattavirati* which is included in three kinds of *virati*, i.e., *sampatta virati*, *samādāna virati*, *samuccheda virati*, _____ sub commentator, *Mūlaṭīkā Sayadaw* explained as “*sampatte paccuppanne ārammaṇe*” etc.

Because only when present object which is deserving to commit reaches, in other words, only when the object which is deserving to commit reaches into present period, various misdeeds, killing being etc., which reaches toward can be abstained, sub-commentator explained the word, *sampatta*, as “*sampatte paccuppanme ārammaṇe*”. It is right. _____ The abstinence called *samādāna virati* also does not arise during still observing but only when present object which is deserving to commit is encountered either during

observing precepts or after observed later. The abstinence called *samuccheda virati*, actually, does not concern with this aspect of *vipassanā* practice, due to occurrence of pure Supramundane *dhamma*.

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Because during discerning on abstinence mental *dhammas* it is not the period when present object which is deserving to commit is not facing with practicing *meditator*, it is, therefore presented in above so as to discern abstinence mental *dhammas* by taking object of any kind of misdeeds or wrong livelihood which has been abstained for once upon any time.

9.I. Opinion of objects of *paṇātipāta* (killing being)etc.,

Pāli Quotation (Abhi-A-2-366)

1. Volition of killing being has got the object of other's controlling faculty of life.
2. Volition of stealing has got object of either being or non-living conditioned things.
3. Volition of sexual misconduct has got objects of woman and man.
4. Volition of lying has got object of either being or non-living conditioned things.
5. Volition of using intoxicating drinks and narcotic has got object of non-living conditioned things. (*Abhi-A-2-366*)

9.J. The term, "*sikkhāpada* (=precept)," means

Pāli Quotation (Abhi-A-2-365)

According to explanation of above commentary_____

1. The abstinence mental concomitant is also called precept (*sikkhāpada*);
2. The volition is also called precept;
3. Not only both kinds of abstinence and volition but associating mental *dhammas* of volition are also precepts, due to occurrence of group of *dhammas* which are deserving to observe and practice.

9.K. Analyzing on object of abstinence

Pāli Quotation (Abhi-A-2-368)

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(Mūlaṭṭi-2-189) (Anuṭṭi-A-190)

As determination on object of misdeeds, killing being etc., should be understood, determination on objects of precepts, abstaining from killing being etc., should also be understood.

1. The precept, which is factor of abstaining from killing being, refrains from enmity volition (*veracetanā*) of oneself by taking object of other's controlling faculty of life which is deserving to commit.
2. The precept, which is factor of abstaining from stealing other's property which is not given through bodily and verbal actions, refrains from enmity volition of oneself by taking object of either being or non-living conditioned things which are deserving to commit.

3. The precept, which is factor of abstaining from sexual misconduct, refrains from enmity volition of oneself by taking object of either woman or man who is deserving to commit.
4. The precept, which is factor of abstaining from lying, refrains from enmity volition of oneself by taking object of either being or non-living conditioned things which are deserving to commit.
5. The precept, which is factor of abstaining from using intoxicating drinks and narcotic, refrains from enmity volition of oneself by taking object of non-living conditioned things called intoxicating drinks and narcotic which are deserving to commit.

It is right._____ All these abstinence volition refrain from enmity volition only by taking object of bases, other's controlling faculty of life etc., called *vīṭikkamitabbavatthu*, which are deserving to commit. (*Abhi-A-2-368*)

In above explanations of commentary some precepts are explained as presence of object of being, presence of object called woman or man. Sub-commentators, *Mūlaṭṭhā Sayadaw* and *Anuṭṭhā Sayadaw* explained the fact relating to these explanations as follows._____

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It should be recognized enmity volitions only are refrained by taking object of base which is deserving to commit (*vīṭikkamitabba vatthu*), which is called living conditioned things and non-living conditioned things which are obsessed through state of affair of being, state of affair of gold, silver in such way that “let being will be stolen; let gold, silver will be stolen; let woman or man will be committed sexually” etc. It means these abstinence volitions never arise by taking object of mass of concept called being, mass of concept called gold-silver etc. It is right. _____

“pañca sikkhāpadā parittārammaṇā.” (*Abhi-2-305*)

= “Five kinds of precepts have got object of *paritta dhamma* called sensuous corporeality-mentality,” preached by the Exalted One.

All these abstinence volition refrain from enmity volition only by taking object of bases, other's controlling faculty of life etc., called *vīṭikkamitabbavatthu*, which are deserving to commit.

It will be explained in the commentary (*Abhi-A-2-368*) in this way. (*Mūlaṭṭhā-2-189*) (*Anuṭṭhā-2-190*)

The meaning is as follows: _____

In this case with regarding to the word saying that “being is taken object”, there is no being, in the aspect of ultimate sense but corporeality-mentality, conditioned things only which are obsessed as being. Similarly with regarding to those words saying that “woman is taken as object,” “man is taken as object,” there is no real woman or no real man, in the aspect of ultimate sense but corporeality-mentality, conditioned things only which are obsessed as woman or man. Similarly___ with regarding to the word saying that “gold-silver are taken as object if those are scrutinized by eye of wisdom or eye of ultimate sense, there is no gold-silver but mass of conditioned things which are obsessed as gold-silver. Therefore it should be recognized there is only object of *sañkhārārammaṇa* (= object of living conditioned things, object of non-living conditioned things) although it is said there is object of *sattārammaṇatā* (= object of being). The term, *vīṭikkamitabba vatthu*, also means only sensuous corporeality-mentality which are designated as the bases which are deserving to commit.

Therefore abstinence *dhammas* refrains from misdeeds which are deserving to abstain through taking object of any kind of present sensuous corporeality-mentality, conditioned things which are bases of deserving to abstain (*vītikkamitabba vatthu*). During abstaining in that way, although precept is observed previously before encountering with base which deserving to commit it is only *samādāna* volitional morality but not *samādāna* abstinence. Only when one abstains not to commit, even though present base, which is deserving to commit, is encountered directly, it can become *samādāna* abstinence. Furthermore, while the base which is deserving to commit is encountering, if the precept is observed without committing it, it is also *samādāna* abstinence. It should be recognized during observing precept in recent days without obvious occurrence of object which is deserving to commit this way of observance is only volitional morality but not abstinence morality.

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9.L Two kinds of boundless mental concomitants (*appamaññā cetasika*)

Way of discerning on compassion mental concomitant (*karuṇā*)

Karuṇā = the nature of having or feeling pity or compassion by taking object of suffering being, the nature of desiring to save from suffering circumstance,

This mental concomitant compassion (*karuṇā*) usually associates with either absorption of compassion or sensuous great whole some consciousness. Way of discerning on mental *dhammas* of absorption concentration, including compassion can be seen and performed as shown in tables, page (107), this volume. Way of practice for attainment of absorption of compassion will be presented in Section of *Samatha* Practice, Volume V. In this section way of discerning on mental *dhammas* together with compassion, which are associating with great wholesome consciousness will be presented.

1. Develop concentration step by step.
2. Keep life-continuum mind-clear-element in mind.
3. Take object of any suffering being to whom the righteous *meditator* usually feels compassion.
4. When that object of concept of being impinges into life-continuum mind-clear-element, continuity of impulses, including compassion of mind-door-cognitive processes must be kept in mind continuously.

Table showing compassion (*karuṇā*) mind-door-cognitive process

Depended bases within heart = 54	54
Mind-door-adverting	(7) times of impulses
12	35
12	34
12	34
12	33

If previous faith-wisdom group mental *dhammas* are added with a mental concomitant called compassion (*karuṇā*), it will become (35/34/34/33) respectively. Discern (4) ways through changing knowledge, pleasurable interest. In this case, the faith is the nature of strong belief on action and consequence of action and the wisdom is the nature of well

understanding on action and consequence of action. Because compassion *dhamma* takes object of pure concept of suffering being, registering can not fall after impulsions.

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9.M Way of discerning on appreciative joy (*muditā*)

muditā = the nature of having or feeling appreciative joy (*muditā*) by taking object of happy being with full of wealth

This mental concomitant, appreciative joy, usually associates with either absorption of compassion or sensuous great whole some consciousness. Way of discerning on mental *dhammas* of absorption concentration, including appreciative joy, can be seen and performed as shown in tables, page (108), this volume. Way of practice for attainment of absorption of compassion will be presented in Section of *Samatha* Practice, Volume V. In this section way of discerning on mental *dhammas* together with compassion, which are associating with great wholesome consciousness will be presented.

1. Develop concentration step by step.
2. Keep life-continuum mind-clear-element in mind.
3. Take object of any happy being to whom the righteous *meditator* usually feels appreciative joy.
4. When that object of concept of being impinges into life-continuum mind-clear-element, continuity of impulsions, including appreciative joy of mind-door-cognitive processes must be kept in mind continuously.

Table showing appreciative joy (*muditā*) mind-door-cognitive process

Depended bases within heart = 54	54
Mind-door-adverting	(7) times of impulsions
12	35
12	34
12	34
12	33

If previous faith-wisdom group mental *dhammas* are added with a mental concomitant called appreciative joy (*muditā*), it will become (35/34/34/33) respectively. Discern (4) ways through changing knowledge, pleasurable interest. In this case, the faith is the nature of strong belief on action and consequence of action and the wisdom is the nature of well understanding on action and consequence of action. Because appreciative joy (*muditā*) *dhamma* takes object of pure concept of happy being, registering can not fall after impulsions.

Facts to be careful _____

These mental concomitants, compassion and appreciative joy can associate with mere functioning consciousness (*kiriya-citta*). However those kinds of mere functioning consciousness can arise in the continuum of Arahants only, resulting in omitting in this way of discerning.

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Furthermore noble teachers were disputing on the fact relating to whether neutrality feeling associates with these compassion and appreciative joy or not. Venerable *Anuruddha Maha Thero* preferred the opinion of association with neutrality feeling. Although it is difficult to arise neutrality feeling before practice of compassion and appreciative joy are powerful, when the practice becomes sharp and powerful neutrality feeling can associate with those mental concomitants”, suggested by Venerable *Anuruddha Mahā Thero*. It should be recognized it is similar to the circumstance in which although *vipassanā* practice performed by the consciousness which associated with knowledge, when *vipassanā* practice become sharp and powerful it can accomplish without knowledge sometimes.

According to this opinion, for a righteous *meditator* who is unable to develop absorption of compassion and absorption of appreciative joy up to the third absorption concentration, that person’s practice of compassion, appreciative joy will associate with agreeable feeling frequently. Therefore it should be recognized (35) kinds of mental *dhammas* and (34) kinds of mental *dhammas* will be frequent, if knowledge associates or not respectively at that time. It can be considered that in the continuums of only those persons who always practice compassion and appreciative joy, these mental concomitants will associate with neutrality feeling frequently. It will be possible the fact in the continuums of those persons who never practice compassion and appreciative joy, if those mental concomitants arise, knowledge will not associate frequently.

9.N. Abstinence boundless (*virati appamaññā*) and function of registering

kāmāvacara vipākānampi ekantaparittārammaṇattā, appamaññānam ca sattārammaṇattā, viratīnam ekanta kasalattā vuttam “appamaññāvirati vajjitā” ti. (Famous ṭīkā)

= “Due to certain presence of object of sensuous corporeality-mentality which are called *paritta* of sensuous consequence *dhammas*; due to presence of object of concept of being of boundless mental concomitants called compassion, appreciative joy; due to certain presence of nature of wholesome deed of three kinds of abstinence mental concomitants; boundless and abstinence mental concomitants are unable to associate with great consequence consciousness,” opinion of above famous *ṭīkā*.

Sensuous consequences take object of sensuous *dhammas* called *paritta* certainly. Registering consequences are also sensuous consequences. Those boundless mental concomitants called compassion, appreciative joy, take object of concept of being. Thus sensuous consequence and boundless have got different objects. Then mundane abstinenes have the nature of wholesome deed certainly, resulting in variation nature compared with consequence. Therefore tow boundless mental concomitants and three abstinence mental concomitants are not deserving to associate with registering consequence which are sensuous consequence with root causes.

Because three kinds of abstinence have object of sensuous *dhammas* called bases, which are deserving to commit (= *vītikamitabba vatthu*), which are deserving to refrain (= *vīramitabba vatthu*), registering can fall sometimes, if object is very obvious (*vibhūtā rammaṇa*) for sensuous impulsion, sensuous being, sensuous object. Therefore in way of discerning on abstinence mental concomitants, available registering is also shown after impulsions.

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It should be recognized, however, abstinence can associate with impulses only but not registering consequence, as mentioned above. Therefore although (35) kinds of mental *dhammas* are shown in impulses, (34) kinds only are shown in registering. Boundless *dhammas* take object of concept of being only, resulting in inability to fall registering which can take object of sensuous *dhammas* only after those impulses.

9.O A fact to be considered for wise virtuous person _____

In *Pāli* Text of *Appamaññā Vibhanga*, *Abhidhamma*, the Exalted One preached on compassion practice as follows. _____

Pāli Quotation (Abhi-2-286)

= How does the practicing *bhikkhu* stay and spread with the mind associating with compassion towards a direction ? Worldly simile is that _____ as compassion arises through seeing a person who is very poor and inferior lineage with great suffering, who has got dark life of misdeeds only _____ similarly one is staying by spreading with compassion on to all beings. (*Abhi-A-2-286*)

Then it is preached in section of appreciative joy as follows: _____

Pāli Quotation (Abhi-A-2-287)

= How does the practicing *bhikkhu* stay and spread with the mind associating with appreciative joy towards a direction? Worldly similarly is that _____ as joyful feeling arises through seeing lovely person who can proliferate heart and soul _____ similarly one is staying by spreading with appreciative joy on to all beings. (*Abhi-2-287*)

These ways of developing compassion and appreciative joy are accomplished through preaching methodology of *Suttanta bhājanīya* (= periphrasis method). Only when one develops those practices through taking objects of concepts of shape and form of beings, can he attain absorption of compassion and absorption of appreciative joy. If one develops those practices through taking object of ultimate nature of corporeality-mentality which are designated as being, compassion practice and appreciative joy practice can not be accomplished, resulting in inability to attain those absorption *dhammas*. The Exalted One, therefore, preached on those practices through preaching methodology of *Suttanta bhājanīya* only.

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Then the fact to be considered that whether or not abstinence mental concomitants also take object of concept of being as compassion and appreciative joy mental concomitant do.

In the commentary called *Sammohavinodanī* (*Abhi-A-2-369*), it is explained that.....

ārammaṇattikesu pana yāni sikkhāpadāni ettha sattārammaṇānīti

vuttāni, (Abhi-a-2-369)

= some precepts have got object of being only. However that commentary continued to explain that even though those precepts take object of being, only conditioned things *dhammas* which are designated as being are taken as object. (It has already been mentioned in above section.)

There is a reasonable question whether or not being who is mass of conditioned things is also taken as object as corporeality-mentality, conditioned things, which are designated as being, are taken as object.

In this world there are foolish worldly persons, who never experience to hear and learn ultimate nature of corporeality-mentality, who can not reach up to the field of ultimate nature, though they have experience to hear and learn, who lack eye of wisdom. Those foolish worldly persons are unable to take object of the ultimate nature called conditioned things of bases which are deserving to commit when those bases are encountered. During encountering with base which is deserving to commit, if those foolish worldly persons abstain from that base which is deserving to commit by taking object of concept, woman, man etc., can *sampattavirati* not arise as above example of Cakkana devotee?

It needs thinking about very carefully for wise and virtuous persons. The next reasonable fact is that did Cakkana devotee take object of either vitality of young rabbit through guessing or ultimate nature of controlling faculty of vitality of young rabbit, due to ability to reach up to the field of ultimate nature by insight?

If one accepts the opinion that in the continuum of only virtuous persons who can take object of the ultimate nature of conditioned things, in other words, in the continuum of only virtuous persons who have got *vipassanā* knowledge, knowledge of Analyzing Mentality-Corporeality etc., during encountering with base which is deserving to commit, only when those person refrain from that base the abstinence (*virati*) arises, it will be very far to attain wholesome deed of abstinence for foolish worldly persons without eye of wisdom.

If a righteous person can accept the opinion that in accordance with above explanation, “*sattārammaṇani (Abhi-A-2-369)*, abstinence mental concomitants or precepts take objects of

1. both being which is mass of corporeality-mentality, conditioned things
2. and mass of *dhammas* of corporeality-mentality, conditioned things which are designated as being,

the fact that wholesome deeds of abstinence *dhammas* can arise in the continuum of worldly persons without eye of wisdom too”, will be accepted.

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If one accept the opinion that “precepts or abstinence mental concomitants can take object of being who is mass of corporeality-mentality, conditioned things,” it should be recognized registering can not fall after impulses which are associated with those abstinence mental concomitants.

One should not misunderstand that this opinion opposes to commentary and sub-commentary. It is only discussion on the fact whether or not abstinence wholesome deeds are available in the continuum of worldly persons who have no experience to hear and learn the ultimate *dhamma*. However if it is considered that “those abstinence *dhammas* can take object of bulk of ultimate *dhamma*, which have not broken down compactness yet, which are worth designating as being,” there will be no contradict.

General Notes _____

Now ways of discerning on wholesome group mental *dhammas*, including wholesome impulses which arise by taking (6) kinds of objects, called visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, *dhamma*-object line have been presented.

In these examples of cognitive processes, registering are also shown as generally.

Only when object is *atimahantā-rammaṇa* which are numerous consciousness of cognitive processes for five-doors and only when object is *vibhutārammaṇa* (obvious object) for mind-door, registering is available. If those cognitive processes are *voṭṭhabbana vāra*, *javanavāra* in five-doors and unobvious object (*avibhūtārammaṇa*) fall in the mind-door, registering is unavailable, due to cessation of cognitive process at determining (*vuṭṭho*) or impulsion (*javana*) only. Because the practising *meditator* can understand whether registerings fall or not gradually, those cognitive processes without registerings are omitted. Due to omitting in that way, one should not misunderstand that those cognitive processes without registerings must not be discerned. Both kinds of cognitive processes with or without registerings must be kept in mind thoroughly. During discerning in that way, the righteous *meditator* has to endeavour in order to understand how numerous cognitive processes arise by separating of life-continuums between them.

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10. Section of way of discerning on unwholesome group unwholesome impulsions of cognitive processes

It will be presented on way of discerning mental *dhammas* of mind-door-cognitive process which includes unwholesome impulsions, which has less number of consciousness, as beginning, similar to way of discerning on wholesome group mental *dhammas*.

According to explanation found in the commentary that _____

Pāli Quotation (Abhi-A-1-271)

It will be presented on way of discerning on unwholesome mental *dhammas* which arise by taking object of corporeal *dhammas* beforehand. During showing in that way those unwholesome impulsions of mind-door-cognitive process which arise by taking object of transparent corporeality (*pasādarūpa*), subtle corporeality (*sukhumarūpa*) which are designated as *dhamma*-object will be presented previously.

In the commentary called *Āyatanapabba vaṇṇanā, Mahāsatipaṭṭhāna Sutta, Mūla paṇṇāsa* it is explained how (10) kinds of fetters (*samyojana*) arise by taking visible-object. It will be presented on way of discerning on unwholesome *dhammas* called fetters which arise by taking object of both corporeal *dhammas* which are inclusive in *dhamma*-object and remaining various corporeal *dhammas* through following on those explanations as example. Now it will be presented on explanatory notes from commentary.

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10.A How fetters (*samyojana*) arise by taking visible-object

Pāli Quotation (M-A-1-292)

Those words, “*yañca tadubhayam paṭicca uppajjati saññojanam*”, means _____ through basing on both kinds of that eye-transparent-element and that visible-object, (10) kinds of fetters *dhammas*, namely,

1. sensuous desire fetter (*kāmarāga*)
2. hatred fetter (*paṭigha*)
3. conceit fetter (*māna*)
4. wrong view fetter (*diṭṭhi*)
5. skeptics fetter (*vicikicchā*)
6. desire to existence fetter (*bhavarāga*)

7. rule and rite fetter (*sīlabbataparāmāsa*)
8. envy fetter (*issā*)
9. stinginess fetter (*macchariya*)
10. ignorance fetter (*avijjā*),

arise consequently; that fetter is also distinguished by means of each specific character as it really is. In the next method _____ it is distinguished through function (*kiicca rasa*) and specific character. How do these (10) kinds of fetters arise?

1. In the continuum of person who has heartfelt desire on visible-object which reaches into appearance, impingement, which is very desirable object, by means of pleasing with sensuality, the sensuous desire fetter arises. (It means strong attachment which is capable of desiring with defilement sensuality (*kilesākāma*), which is called craving on sensuous base (*kāmvatthu*) which is visible-object. It rejects two kinds of attachment, i.e., attachment on existence, attachment on wrong view. This sensuous desire fetter is the nature of heartfelt attachment on desirable visible-object by discerning as comely object.)

[Notes: _____ These fetters are shown as group-wise system, greed-group, hatred-group etc., so as to discern easily.]

2. In the continuum of person who has heartfelt desire on complete existence (*sampattibhava*) in a way that “because this desirable visible-object is available easily for us in this complete existence with various objects, visible-object etc., may complete existence with various-objects, visible-object etc., be become in future too,” the desire to existence fetter arises consequently.
3. In the continuum of person who practices rule and rite called cow’s practice dog’s practice through thinking in a way that “if rule and rite practices are well performed, it will be possible to attain visible-object with this nature in future, the rule and rite fetter arises consequently.

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4. In the continuum of person who obsesses that “this visible-object is permanent (*nicca*) and durable (*dhuva*),” the wrong view fetter arises consequently.

Pāli Quotation (M-ṭī-1-379)

[Notes: _____ Obsession on visible-object as permanent, durable etc., is wrong view of eternity (*sassata diṭṭhi*). Showing that eternity wrong view in commentary is accomplished through preaching methodology of *nidassana naya* (apparent one is shown). It is also worth desiring to count various wrong views, annihilation wrong view etc., which obsesses on the visible-object as “this visible-object will be ceased and annihilated.”

In this case these three kinds of fetters, i.e., sensuous desire, desire to existence, rule and rite fetter are generally group of mental *dhammas* which belong to greed-wrong view group. Sensuous desire fetter and desire to existence fetter can associate with wrong view generally. Sometimes they can associate with conceit (*māna*) or sometimes those do not associate with both kinds of wrong view and conceit. Rule and rite fetter, actually, can associate with wrong-view only.

Diṭṭhi (wrong-view) and *moha* (delusion)

If that visible-object is obsessed as (1)*nicca*, (2) as *sukha*, (3) as *atta* (4) as *subha*, greed-wrong view can arise consequently. The nature of wrong knowing on that visible-

object (1) as *nicca* (2) as *sukha* (3) as *atta* (4) as *subha* is called delusion (*moha*). The nature of wrong belief on visible-object (1) as *nicca* (2) as *sukha* (3) as *atta* (4) as *subha*, is called wrong view (= *diṭṭhi*). There are 20/19/22/21 mental *dhammas* in each impulsion of greed-wrong view group. It will be obvious in later.]

If one obsesses that “the self (*atta*) is eternal, it never cease when death,” it is called eternity wrong view. If one obsesses that “the self ceases after death, there is nothing beyond coffin,” it is called annihilation wrong view.

5. In the continuum of person who has a high esteem of himself in a way that “there is no one who can arise apparently this visible-object(=can perceive this visible-object), except me,” conceit fetter arises consequently. [Those are unwholesome impulsions which are inclusive in greed-conceit group. There are (20/19/22/21) kinds of mental *dhammas* in each impulsion.]
6. In the continuum of person who has anger with undesirable visible-object which impinges in the eye-door the hatred fetter arises consequently. [The term, *patigha*, means the nature of harshness of mind towards object. The basic meaning is hatred which desire to destroy object. There are (18/20) kinds of mental *dhammas* in each impulsion.]
7. In the continuum of person who has envious mind in a way that “it will be very nice, if no one, except me, attain this kind of visible-object,” the envy fetter (*issā samyojana*) arises consequently. [Those are mental *dhammas* which are inclusive in hatred-group. There are (19/21) kinds of mental *dhammas* in each impulsion.]

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8. In the continuum of person with stinginess by making his acquired visible-object so as not to concern with others the stinginess fetter arises consequently. [Those are mental *dhammas* which are inclusive in hatred-stinginess group. There are (19/21) kinds of mental *dhammas* in each impulsion.]

[Notes: _____ As hatred-envy, hatred-stinginess mental *dhammas* can arise by taking visible-object as object, hatred-remorse mental *dhammas* can also arise by taking visible-object as object. Unwholesome *dhammas* can arise appropriately by taking (6) kinds of objects. Now it will be presented continuously on hatred-remorse group mental *dhammas*.

Hatred-remorse

- (a) If one repentant through taking visible-object (=through taking object of misdeed), which was related with visible-object, which has been done in past period, hatred-remorse arise consequently. Others’ shirt with beautiful colour was toughed wit ink so as to destroy colour. It is a kind of repentance which arise after destroying other’s beautiful visible-object.
- (b) If one repentant through taking object of wholesome deeds which have not been done in past period, remorse arises consequently. It is a kind of repentance which arises through failure of offering beautiful flowers for pagoda, due to various factors although one has intention to offer beautiful flowers a pagoda in time. There are (19/21) kinds of mental *dhammas* in each impulsion.

9. In the continuum of person with sceptic in a way that “is this visible-object (= colour of corporeal units) being? (= self (*atta*)?); is it being’s property? (=is it self’s colour?) the sceptic fetter arises consequently. (There are (16) kinds of mental *dhammas* in each impulsion.)

[Notes: _____ Mental *dhammas* consisting restlessness (*uddhacca*) are also object of *vipassanā* practice. They take (6) kinds of objects appropriately. Therefore if one has wandering mind by taking visible-object, it is called ‘*uddhacca*’ (restlessness). (There are 16 kinds of mental *dhammas* in each impulsion.)]

10. Whenever various fetters mentioned above arise, due to simultaneous occurrence within same mind moment, the ignorance fetter arises by means of nature of nescience on real ultimate nature of object(= nature of wrong knowing).

These fetters never arise specifically but groupwise system of corporeality-mentality, ultimate nature of various associating mental *dhammas* within same moment as natural fixed law. Those groups of mental *dhammas* always arise by following the fixed route of cognitive process. Therefore the righteous *meditator* has to discern in order to reach up to the field of ultimate nature through breaking down (4) kinds of compactness of mentality called blocks of mentality. During discerning in that way, it will be presented on (12) kinds of unwholesome consciousness in groupwise system and in order previously so as to attain easy understanding.

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10.B Four varieties of greed-wrong view group mental *dhammas*

..... consciousness (<i>citta</i>).....	1
..... both sides mental concomitants.....	13
..... mental concomitants which concern with all unwholesome consciousness.....	4
..... greed-wrong view	.....2
in total	<u> </u> = 20

1. If it is unprompted and associates with agreeable feeling.....20
2. If it is unprompted and associates with neutrality feeling.....19
3. If it is prompted and associates with agreeable feeling, sloth, torpor....22
4. If it is prompted and associates with neutrality feeling, sloth, torpor....21

There are (4) varieties of groups of mental *dhammas* in total.

[Notes:_____ Those mental concomitants which concern with all unwholesome consciousness (*akusalasādhāraṇa cetasika*) are, delusion (*moha*), consciencelessness (*a-hirika*), shamelessness (*anottappa*), restlessness (*uddhacca*). Unprompted (*a-sañkhārika*) means arising of unwholesome deeds without exhortation by oneself or others. Prompted (*sasañkhārika*) means arising of unwholesome deeds in the presence of exhortation by oneself or others. In brief it should be recognized in the aspect of both wholesome and unwholesome actions, if exhortation of oneself or others is essential, it is called prompted; if exhortation is not essential, it is called unprompted respectively.]

10.C Four varieties of greed-conceit group mental *dhammas*

It is similar to greed-wrong view group but wrong view is replaced with conceit. There are also (20/19/22/21) kinds of mental *dhammas* in each impulsion. However conceit associates with greed sometimes and it does not associate with greed sometimes. If both conceit and wrong view do not associate with greed in those group rooted in greed, there will be

1. If it is unprompted and associates with agreeable feeling.....19
 2. If it is unprompted and associates with neutrality feeling.....18
 3. If it is prompted and associates with agreeable feeling, sloth, torpor....21
 4. If it is prompted and associates with neutrality feeling, sloth, torpor....20
- respectively.

There are (8) kinds of consciousness rooted in greed, i.e., (4) varieties in greed-wrong view group and (4) varieties in greed-conceit.

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10.D Hatred group (2) varieties

1. If it is unprompted _____
 consciousness..... 1
 both sides mental concomitants without *pīti*..... 12
 mental concomitants which concern
 with all unwholesome consciousness 4
 hatred mental concomitant 1
in total 18
2. If it is prompted _____
 sloth and torpor must be added = 20

Hatred-envy group (2) varieties

1. If it is unprompted _____
 consciousness and mental concomitants of above hatred group..... 18
 envy mental concomitant 1
in total 19
2. If it is prompted _____
 19 + sloth + torpor = 21

Hatred-stinginess group (2) varieties _____

1. If it is unprompted _____
 consciousness and mental concomitants of above hatred group..... 18
 stinginess mental concomitant 1
in total 19
2. If it is prompted _____
 19 + sloth + torpor = 21

Hatred-remorse group (4) varieties

1. If it is unprompted _____	
..... consciousness and mental concomitants of above hatred group.....	18
.....remorse mental concomitant	1
	19
in total	
2. If it is prompted _____	
19 + sloth + torpor	= 21

[Notes: _____ Two varieties of unprompted and prompted mind must be discerned by taking object of experienced misdeed which has been done. Then two varieties of unprompted and prompted mind must also be discerned by taking object of un-experienced wholesome deed which has not been done yet, resulting in (4) varieties in total.]

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10.E *Delusion-restlessness group (1) way*

.... Consciousness.....	1
.... mental concomitants which associate with all consciousness	7
..... <i>vitakka, vicāra, adhimokkha, vīriya</i> (<i>pīti, chanda</i> are absent)	4
.... mental concomitants which concern with all unwholesome consciousness.....	4
in total	16

Delusion-sceptical doubt group (1) way

.... Consciousness.....	1
.... mental concomitants which associate with all consciousness	7
..... <i>vitakka, vicāra, vīriya</i> (<i>adhimokkha, pīti, chanda</i> are absent)	3
.... mental concomitants which concern with all unwholesome consciousness.....	4
.....sceptical doubt	1
in total	16

Exhortation _____

In the *Abhidhammattha Sangha* it is explained that all (29) kinds of sensuous impulses can fall both five-doors-cognitive processes and mind-door-cognitive process. The Exalted One, himself, preached in section of *Cittanupassanā*, *Mahā satipaṭṭhāna Sutta* that “*sarāgam vā cittam sarāgam cittanti pajānāti (M-1-76)* = the consciousness with lust, the consciousness with hatred, the consciousness with delusion etc., or unwholesome mental *dhammas* must also be discerned as objects of *vipassanā* practice. According to instructions found in olden day commentary that “*tam rūpam ārammaṇam katvā uppannam (Abhi-A-1-271)* etc., the righteous *meditator* must keep unwholesome mental *dhammas* which arise by taking object of each corporeal *dhamma* among (28) kinds of corporealities in mind as being.

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10.F Way of keeping mental *dhammas* of unwholesome impulses of mind-door-cognitive processes in mind

During keeping unwholesome mental *dhammas* which arise by taking object of each ultimate nature of corporeal *dhamma* in mind, some *meditators* are unable to understand on some group of unwholesome mental *dhammas*, resulting in facing with difficulty. It is due to presence of habitual recurrence of taking objects of block of concept, i.e., man, woman, gold-silver etc., along with the very long rounds of rebirth. If unwholesome mental *dhammas* which arise by taking object of block of concept, gold, silver, clothe etc., are discerned beforehand, it will be easily understood. Therefore way of discerning on unwholesome mental *dhammas* which arise by taking object of block of concept, gold, etc., will be presented previously. Due to discerning in that way ____

1. unwholesome mental *dhammas* which arise by taking object of concept can be experienced to discern and
2. unwholesome mental *dhammas* which arise by taking object of ultimate nature of corporeal *dhamma* will be easier to discern consequently.

In this case, one should not misunderstand on the fact block of concept, gold etc., are discerned as object of *vipassanā* practice. It should be recognized it is similar to way of discerning on absorption mental *dhammas* which arise by taking object of concept of *ānāpāna paṭibhāga nimitta*, *kaṣiṇa paṭibhāga nimitta* etc. However when one can discern unwholesome *dhammas* which arise by taking object of concept he has to discern only unwholesome *dhammas* which arise by taking object of corporeal *dhamma*.

Greed-wrong view group (20) kinds of mental *dhammas* on object of gold

1. Life-continuum mind-clear-element must be kept in mind after developing concentration step by step.
2. Any kind of golden ring, necklace, ear-ring with a screw-on back piece, which is one's property, must be taken as object. (It must be a thing which is seen by the help of light of concentration.)
3. When that object of golden thing impinges in the life-continuum mind-clear-element continuity of impulsions of mind-door-cognitive processes will arise by taking object of block of golden thing.
4. Mind-door-adverting which includes in that mind-door-cognitive process must determine on that gold as *subha* (pleasant object). Due to occurrence of unwise attention, greed-wrong view group, unwholesome impulsions will arise consequently.

1. *citta* (= consciousness) = the nature of taking object of gold
2. *phassa* (= contact) = the nature of coming into contact with object of gold
3. *vedanā* (= feeling) = the nature of feeling (happily) on the taste of object of gold.
4. *saññā* (= perception) = the nature of making a mental note on object of gold as *subha*
5. *cetanā* (= volition) = the nature of exhortation on associating *dhammas* towards object of gold,

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6. *ekaggatā* (= one-pointedness) = the nature of one-pointedness of mind on single object of gold,
= the nature of ability to non-spreading out of associating *dhammas*.
7. *jīvita* (= vitality) = the nature of protecting on associating *dhammas*.

8. *manasikāra* (= attention) = the nature of attention of the mind towards object of gold
= the nature of taking into heart object of gold.
9. *vitakka* = the nature of initial application of the mind towards object of gold,
10. *vicāra* = the nature of sustain application of the mind on object of gold,
= the nature of repeated bearing in mind on the object of gold.
11. *adhimokkha* = the nature of determining on the object of gold as *subha*.
12. *vīriya* = the nature of endeavouring so as to arise unwholesome deed (= so as to arise lust), greed-wrong view etc. on the object of gold.
13. *pīti* = the nature of pleasurable interest on the object of gold.
14. *chanda* = the nature of heartfelt desire to attain object of gold.
15. *moha* = the nature of nescience on real *asubha* nature of object of gold.
16. *ahirika* = the nature of consciencelessness for arising of unwholesome deed, greed-wrong view etc., on the object of gold.
17. *anottappa* = the nature of shamelessness for arising of unwholesome deed, greed-wrong view etc., on the object of gold.
18. *uddhacca* = the nature of restlessness of mind on the object of gold.
19. *lobha* = the nature of obsession on the object of gold as ‘mine’.
= the nature of heartfelt desire on the object of gold.
20. *diṭṭhi* = the nature of obsession on the object of gold as ‘*subha*’,
= the nature of wrong view on the object of gold as ‘*subha*’.

Continuity of consciousness of cognitive process must be understood _____

During determining as ‘*subha*’ by taking object of block of concept of gold, due to taking into heart block of concept called gold, it is wrong way of taking into heart as ‘*subha*’ and unwise attention, continuity of unwholesome impulsions of cognitive process, which are led by greed-wrong view, will arise. That cognitive process consists of one time of mind-door-adverting and (7) times of impulsions. Due to taking into heart object of concept, registering is not available. However if pure colour of collectiveness of visible-object which are consisting in mass of gold is taken as object, registering is also available.

It should be understood similarly on obsession on that object of gold as ‘*nicca*’, ‘*sukha*’, ‘*atta*’. If *pīti* is associated, feeling will be agreeable feeling; if *pīti* is not associated, feeling will be neutrality feeling. If it is prompted mind so as to arise lust on the object of gold, it associates with sloth and torpor. If it is unprompted mind, it will be lacking of sloth and torpor. Each (4) varieties must be discerned thoroughly.

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10.G The ultimate nature (*paramattha sabhāva*)

If the righteous *meditator* has reached into the stage in which external corporeality-mentality, including non-living things can be discerned up to the field of ultimate nature when he discerns four great elements within that gold he will see corporeal units only. Each corporeal unit consists of eight kinds of ultimate nature of corporealities, i.e., earth-element, water-element, fire-element, air-element colour, smell, taste, nutriment. Those ultimate corporeal *dhammas* are group of corporealities produced by temperature (*utujarūpa*) which are proliferating generation by generation, due to fire-element occurring within each corporeal unit. Those *utujarūpa* are only corporeal *dhammas* which exist temporarily with very short instant about picosecond between two kinds of absence, i.e., absence before arising and absence just after arising. There is a reasonable question that if it perishes away just after

arising very quickly, why does it exist continuously as block of gold intact. Due to presence of efficiency of benefiting factor of fire-element as cause, resultant corporeal *dhammas* will arise continuously through connecting between preceding ones and succeeding ones. Those persons without eye of wisdom on the ultimate nature are unable to see that nature of incessant arising and perishing away of ultimate *dhammas*, resulting in seeing as block of gold. Those ultimate nature of corporeal *dhammas* are, actually, nature of *dhamma* which arises successively under the circumstances of *anicca*, *dukkha*, *anatta*.

Clothes _____ Greed-wrong view group mental *dhammas* can be discerned by taking object of one's clothes. The object of new clothes is very easy to arise *pīti* (pleasurable interest), agreeable feeling, and unprompted mind. If it is used clothes, neutrality feeling, but not *pīti*, will be frequent and prompted mind will arise frequently. Therefore the righteous *meditator* should like to discern somethings one owns, new clothes, used clothes etc., which are confiscated as 'mine'. If the righteous *meditator* is *abhikkhu*, he should like to discern any requisites, new robe, used robe etc., which are confiscated as 'mine'. Compactness of mentality must be broken down. The insight must reaches up to the field of ultimate nature of mentality. When all mental *dhammas* within cognitive process in sequence can be kept in mind thoroughly as a whole he must bear in mind as "mental *dhamma*, mental *dhamma*".

10.H Greed-conceit group (4) varieties (consciousness rooted in greed)

In the aspect of conventional reality ___ the nature of rivalry of one's properties with others, gold, money, house, car, son, daughter, husband, wife, diamond ear-ring, *dhamma*, etc., is conceit. It is not tolerant of competition of one's property which is always impressed as upper hand. It is the nature of think highly of oneself. In this greed-conceit group the righteous *meditator* must discern by following above greed-wrong view group as example by taking object of any kind of concepts, gold, money, clothes etc., which usually bring forth conceit oneself. Conceit is substituted in the place of wrong view. Discern (4) varieties as mentioned above.

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For instance ___ Let discern by taking object of gold. Conceit is the nature of think highly on ones own gold as better than other's gold.

In this greed-conceit group *vīriya* (effort) is the nature of endeavouring so as to arise conceit; *chanda* (intention) is the nature of desire or wish to arise conceit; *ahirika* (consciencelessness) is the nature of consciencelessness to arise unwholesome deeds, greed, conceit etc.; *anottappa* (shamelessness) is the nature of shamelessness to arise unwholesome deeds, greed, conceit etc.

Discern on various living and non-living objects by which one usually arises conceit through spreading knowledge as one has experience. Way of discerning in brief is _____

1. Life-continuum mind-clear-element must be kept in mind after developing concentration step by step.
2. Any kind of diamond, ear-ring with a screw-on back piece, which is one's property, must be taken as object. (It must be a thing which is seen by the help of light of concentration.)
3. When that object of diamond ear-ring impinges in the life-continuum mind-clear-element continuity of impulsions of mind-door-cognitive processes will arise by taking object of diamond ear-ring.

4. Mind-door-adverting which includes in that mind-door-cognitive process must determine on that diamond ear-ring as “my diamond ear-ring is better than others”. Due to occurrence of unwise attention, greed-conceit group, unwholesome impulses will arise consequently.

Conceit usually arises sometimes. Those unwholesome impulses without both kinds of wrong-view and conceit, which are led by greed must also be discerned through spreading knowledge as one has experience. There will be (19/21/18/20) kinds of mental *dhammas* in each impulse respectively.

10.I Hatred group (2) varieties (consciousness rooted in hatred)

1. Life-continuum mind-clear-element must be kept in mind after developing concentration step by step.
2. Any kind of object on which hatred usually arises must be taken as object. For instance, a hate person must be taken as object.
3. When that object of hate person impinges in the life-continuum mind-clear-element continuity of impulses of mind-door-cognitive processes will arise by taking object of hate person.
4. Mind-door-adverting which includes in that mind-door-cognitive process must determine on that hate person as “I hate him”. Due to occurrence of unwise attention, hatred group, unwholesome impulses will arise consequently.

The nature of wrong knowing as hate person is delusion. The nature of harshness of mind = the nature of desire to destroy object is hatred (*dosa*). Prompted and unprompted mind must be discerned.

Hatred-envy group (2) varieties (Consciousness rooted in hatred)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take any object of other’s thing which is better than one’s own.

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For instance _____ other’s diamond ear-ring which is better than one’s own must be taken as object.

3. When that object of diamond ear-ring impinges in life-continuum mind-clear-element _____ mind-door-adverting must take into heart in a way that “It is very nice, if she hasn’t got this kind of diamond ear-ring”. Unwholesome impulses which are led by hatred-envy will arise consequently. Prompted and unprompted mind must be discerned.

Hatred-stinginess group (2) varieties (consciousness rooted in hatred)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take any object of one’s thing which is deserving to arise stinginess.
For instance _____ a razor with three blades or time-piece which usually brings forth stinginess must be taken as object.
3. When that object of time-piece which usually brings forth stinginess impinges in life-continuum mind-clear-element _____ mind-door-adverting must take into heart in a

way that “It is very nice, I don’t want to give it other”. Unwholesome impulses which are led by hatred-envy will arise consequently. Prompted and unprompted mind must be discerned.

Let us suppose. A child tears other’s book as nature of childhood. A kind of intolerance, but not stinginess, arises in continuum of book owner. This nature of intolerance to insult is also called *micchariya*. After keeping in mind life-continuum mind-clear-element take object of that book which is torn by other mind-door-adverting must take into heart as “the book which is torn by other”. Unwholesome impulses which are led by hatred-stinginess will arise consequently. Prompted and unprompted mind must be discerned.

Hatred-remorse group (4) varieties (Consciousness rooted in hatred)

1. Life-continuum mind-door-element must be kept in mind.
2. Take object of any kind of bodily misdeed which has been done.

For instance _____ an object of action of killing mosquito must be taken as object.

When that object of impinges in life-continuum mind-clear-element the mind-door-adverting must take into heart as “mosquito has been killed”. Unwholesome impulses which are led by hatred and remorse will arise consequently. Prompted and unprompted mind must be discerned.

The righteous *meditator* must discern hatred-remorse group by taking object of any kind of wholesome deeds which is failure to perform in similar way.

For instance _____ one has got intention to observe precepts but it is failure to observe, due to presence of any factor. In this case he has to scrutinize whether or not registrations fall after impulses.

10.J. Restlessness group (1) way (Consciousness rooted in delusion)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of any kind of concepts on which one usually has got restlessness mind.

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For instance _____ Take object of a man as object. Greed-hatred never arise by taking object of that man. But restlessness mind frequently arises relating to that man. Take object of that kind of man. When object of that man impinges in the life-continuum mind-clear-element mind-door-adverting must taking into heart as “man”. Due to occurrence of unwise attention, continuity of unwholesome impulses together with delusion, restlessness will arise consequently.

The nature of wrong knowing as “man” is delusion.

The nature of wandering mind on the object of “man” is restlessness.

Sceptical doubt group (1) way (Consciousness rooted in delusion)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of any kind of objects on which one usually has got sceptical doubt.

For instance _____ the object which is worth arising sceptic in a way that “is it true or not whether past life had got human’s life?” must be taken as object.

Due to occurrence of unwise attention, continuity of unwholesome impulses including sceptical doubts will arise consequently. These mental *dhammas* must be kept in mind and distinguished by insight.

During discerning in this way registering can not fall after unwholesome impulses which are led by hatred-remorse group. Because remorse takes object of experienced unwholesome misdeeds which had been done and unexperienced wholesome deed which has not been done yet, registering can or can not fall after those impulses with remorse.

Afterwards unwholesome mental *dhammas* which arise by taking object of each ultimate nature object of each ultimate nature of corporeal *dhamma* must be discerned continuously. It will be presented way of discerning on unwholesome *dhammas* of *dhamma*-object line previously as shown in wholesome mental *dhammas*.

10.K Way of discerning on greed-wrong view group (object of eye-transparent-element)

1. Life-continuum mind-clear-element must be kept in mind.
2. An eye-decad must be analyzed and eye-transparent-element must be taken as object.
3. When that eye-transparent-element impinges in the life-continuum mind-clear-element continuity of impulses of mind-door-cognitive process will arise consequently.

Mind-door-adverting which consists in those consciousness of cognitive process must take into heart that eye-transparent-element as '*subha*'. Due to occurrence of unwise attention, mental *dhammas* which are led by greed-wrong view will arise consequently. Unwise attention called *a-yonisomanasikāra* is proximate cause for arising of unwholesome impulses.

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It should be recognized similarly on other ways of taking into heart that eye-transparent-element as *nicca, sukha, atta*, it is very easy to attain in *sampatibhava* (complete life). Among (8) kinds of consciousness rooted in greed, those are (4) kinds which are associating with wrong view.

If it associates with agreeable feeling it also consists of *pīti*, if it associates with neutrality feeling, it does not consist of '*pīti*'. If it is prompted mind, sloth and torpor associate with it. If it is unprompted mind, sloth and torpor are lacking. Numbers of consciousness and mental concomitants within each mind moment of cognitive process will be shown in the following table.

Greed-conceit group

If one thinks highly on oneself in a way that "only I can discern ultimate nature of this eye-transparent-element", unwholesome impulses which are led by greed conceit will arise. Discern through (4) varieties. Sometime conceit does not associate with those impulses. Sometimes both kinds of conceit and wrong view do not associate with those impulses. Those are (4) kinds of consciousness rooted in greed which do not associate with wrong view, conceit.

Hatred ____

In the continuum of angry person, due to presence of causal *dhamma*, not clear sight on undesirable object of eye-transparent-element which appears in the mind-door or in the continuum of unhappy person, mental *dhammas* which are led by hatred will arise. Prompted and unprompted mind must be discerned.

Hatred-envy _____

In the continuum of person with envious mind in a way that “it is very nice, if no one get this kind of eye-transparent-element, other than me”, mental *dharmas* which are led by hatred-envy will arise. Prompted and unprompted mind must be discerned. If very comely eye-transparent-element which is obtained by other is taken as object, it will be easier to be understood.

Hatred-stinginess

In the continuum of person who has intolerance of concerning with other for his acquired eye-transparent-element, who has stinginess on his eye-transparent-element mental *dharmas* which are led by hatred-stinginess will arise. Prompted and unprompted mind must be discerned.

Hatred-remorse

If remorse arises through thinking about experienced misdeed relating to eye-transparent-element, mental *dharmas* which are led by hatred-remorse will arise. Prompted and unprompted mind must be discerned. It is a kind of worry, due to failure to take medical treatment, even though one has hot intention to take medical treatment for eye-transparent-element in time. Most *meditators* have got difficulty to discern mental *dharmas* of hatred-envy group, hatred-stinginess group and hatred-remorse group by taking object of ultimate nature of eye-transparent-element in this way. It is because they have reached into the field of ultimate nature by penetrative knowledge. The righteous *meditator* has to discern through following above examples of arising of (10) kinds of fetters by taking visible-object.

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Sceptical doubt _____

In the continuum of person who has got skeptical doubt in a way that “is this eye-transparent-element being (*satta*) (=self) (= property of being) (= property of self)?”, is it being’s eye-transparent-element? =is it self’s eye-transparent-element? etc., mental *dharmas* of skeptical doubt group will arise. Those are continuity of impulsions of mind-door-cognitive processes.

Restlessness _____

If neither greed nor hatred arises depending on eye-transparent-element but restlessness only arise in one’s continuum, it is called *uddhacca*. Those mental *dharmas* led by restlessness are continuity of impulsions of mind-door-cognitive process. Numbers of consciousness and mental concomitants within each mind moment of cognitive process will be shown in the following table.

Table showing unwholesome groups-*dhamma*-object line—mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulsions	(2) times of registering without root cause (or)	(2) times of registering with root cause
1. greed-wrong view –12	20 (19/22/21)	12 (11/12/11) or	34/33/33/32
1. greed-conceit – 12	20 (19/22/21)	12 (11/12/11) or	34/33/33/32
3. hatred - 12	18 (20)	11 (11)	33/32

4. hatred-envy – 12	19/21	11 (11)	33/32
5. hatred-stinginess – 12	19/21	11 (11)	33/32
6. hatred-remorse – 12	19/21	11 (11)	33/32
7. restlessness – 12	16	12 (11/11)	34/33/33/32
8. skeptical doubt – 12	16	12 (11/11)	34/33/33/32

Registering (*tad-arammaṇa*) _____

Both kinds of registrations without root cause and with root cause are shown in table. It should not be misunderstood both kinds of registrations can arise within same cognitive process. It means any kind of registrations can fall within respective cognitive process. During falling registrations, generally impulsions and registrations have got same feeling. If impulsions associate with agreeable feeling, registering will also associate with agreeable feeling and so forth. However if impulsions associate with disagreeable feeling, registering cannot associate with disagreeable feeling, resulting in association with neutrality feeling. It means only registrations with neutrality feeling can fall after impulsions rooted in hatred.

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As shown in above table showing registrations, great consequence registrations can also fall after unwholesome impulsions appropriately. Due to unwise attention on very desirable objects, the object of appearance of the Exalted One etc., unwholesome impulsions fall consequently and after those impulsions great consequence registrations can fall accordingly. In this work, therefore, both kinds of registrations without root cause and with root cause are shown in table. The writer hopes that while the righteous *meditator* is discerning on unwholesome mental *dhammas* he will understand gradually.

Those unwholesome group mental *dhammas* which arise by taking objects of remaining real and non-real corporeal *dhammas* which are inclusive in list of *dhamma*-object line must be discerned by following this example of way of discerning unwholesome mental *dhammas* which arise by taking object of eye-transparent-element.

General knowledge relating to registering _____

In these consciousness rooted in greed only registering with *pīti* and agreeable feeling is shown, if impulsions associate with *pīti* and agreeable feeling. If impulsions do not associate with *pīti* but neutrality feeling, registering with neutrality feeling is shown.

Although impulsion and registering have got same feeling generally, if impulsions associate with disagreeable feeling (= impulsion with hatred), registering can not associate with disagreeable feeling, resulting in falling rootless neutrality investigating registering only. (*Abhi-A-1-317*)

Very desirable object, the appearance of Exalted One etc.,

As shown in table of registering after unwholesome impulsions great consequence registrations can also fall appropriately. Objects of living Exalted One and stature of the Exalted One, pagoda etc., are very desirable objects which can bring forth proliferation of wholesome *dhammas*. Those heretics with belief of out of *sāsanā* can not respect on very desirable object of those appearance of Exalted One etc., due to presence of unwise attention. When unwholesome impulsions fall depending on unwise attention on those kinds of very desirable object, Perfectly Enlightened One etc., wholesome consequence registrations can fall after those unwholesome impulsions appropriately. It is due to opportunity to encounter with this kind of very desirable objects through previous action. In this work rootless

consequence registerings are shown after unwholesome impulsions previously in tables. If great consequence registerings are available after unwholesome impulsions, the righteous *meditator* will understand gradually during discerning on unwholesome mental *dhammas*. Those great consequence registerings will consist of (34/33/33/32) kinds of mental *dhammas* appropriately.

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Now it will be presented on (20) kinds of mental *dhammas* of greed-wrong view group which arise by taking object of eye-transparent-element again for those persons with immatured knowledge.

10.L Greed-wrong view group (20) kinds of mental *dhammas*

1. *citta* (= consciousness) = the nature of taking object of eye-transparent-element
2. *phassa* (= contact) = the nature of coming into contact with object of eye-transparent-element
3. *vedanā* (= feeling) = the nature of feeling (happily) on the taste of object of eye-transparent-element.
4. *saññā* (= perception) = the nature of making a mental note on object of gold as *subha*
5. *cetanā* (= volition) = the nature of exhortation on associating *dhammas* towards object of eye-transparent-element,
6. *ekaggatā* (= one-pointedness) = the nature of one-pointedness of mind on single object of eye-transparent-element,
 - a. = the nature of ability to non-spreading out of associating *dhammas*.
7. *jīvita* (= vitality) = the nature of protecting on associating *dhammas*.
8. *manasikāra* (= attention) = the nature of attention of the mind towards object of eye-transparent-element
 - i. = the nature of taking into heart object of eye-transparent-element.
9. *vitakka* = the nature of initial application of the mind towards object of eye-transparent-element,
10. *vicāra* = the nature of sustain application of the mind on object of eye-transparent-element,
 - i. = the nature of repeated hearing in mind on the object of eye-transparent-element.
11. *adhimokkha* = the nature of determining on the object of eye-transparent-element as *subha*.
12. *vīriya* = the nature of endeavouring so as to arise unwholesome deed (= so as to arise lust), greed-wrong view etc. on the object of eye-transparent-element.
13. *pīti* = the nature of pleasurable interest on the object of eye-transparent-element.
14. *chanda* = the nature of heartfelt desire to attain object of eye-transparent-element.
15. *moha* = the nature of nescience on real *asubha* nature of object of eye-transparent-element.
16. *ahirika* = the nature of consciencelessness for arising of unwholesome deed, greed-wrong view etc., on the object of eye-transparent-element.
17. *anottappa* = the nature of shamelessness for arising of unwholesome deed, greed-wrong view etc., on the object of eye-transparent-element.
18. *uddhacca* = the nature of restlessness of mind on the object of eye-transparent-element.
19. *lobha* = the nature of obsession on the object of eye-transparent-element as ‘mine’.

i. = the nature of heartfelt desire on the object of eye-transparent-element.

20. *diṭṭhi* = the nature of obsession on the object of eye-transparent-element as ‘*subha*’,
= the nature of wrong view on the object of eye-transparent-element as ‘*subha*’.

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[Notes: _____ When object of eye-transparent-element is obsessed as *nicca, sukha,atta*, it should be understood in similar way. The nature of wrong knowing as *nicca, sukha, atta*, or the nature of nescience on real phenomena of *anicca, dukkha, anatta* is delusion (*moha*). The nature of wrong belief as *nicca, sukha, atta* is *diṭṭhi* (wrong view). If the feeling is agreeable feeling, it associates with ‘*pīti*’. If feeling is neutrality feeling, it does not associate with ‘*pīti*’. If it is prompted mind, it associates with sloth and torpor. If it is unprompted mind, it does not associate with sloth and torpor. If *pīti* does not arise during discerning on eye-transparent-element, it associates with neutrality feeling, resulting in consisting of (19) kinds of mental *dhammas*. If the mind is not powerful to take object of eye-transparent-element relating to arising of greed, wrong view, it is prompted mind, resulting in associating with sloth and torpor. If sloth and torpor associate with it, numbers of mental *dhammas* will be (22) and (21) respectively. The righteous *meditator* has to practice over and over through discerning individual mental *dhamma* in each mind moment and discerning all mental *dhammas* within each mind moment as a whole.]

10.M. Consciousness rooted in greed which associate with wrong view (4) kinds _____

1. *somanassa saḥagata diṭṭhigata sampayutta a-sañkhārika citta*

= unprompted consciousness with agreeable feeling, associated with wrong view and *pīti* but not sloth-torpor;

Mental *dhammas* = 20 kinds

2. *somanassa saḥagata diṭṭhigata sampayutta sa-sañkhārika citta*

= prompted consciousness with agreeable feeling, associated with wrong view and *pīti* and sloth-torpor;

Mental *dhammas* = 22 kinds

3. *upekkhā saḥagata diṭṭhigata sampayutta a-sañkhārika citta*

= unprompted consciousness with neutrality feeling, associated with wrong view but not *pīti*, sloth and torpor;

Mental *dhammas* = 19 kinds

4. *upekkhā saḥagata diṭṭhigata sampayutta sa-sañkhārika citta*

= prompted consciousness with neutrality feeling, associated with wrong view sloth and torpor, but not *pīti*;

Mental *dhammas* = 21 kinds

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Table showing greed-wrong view group cognitive process

Depended bases Within heart = 59	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 <i>nicca (sukha-</i>	20	12 (or)	34 / 33

	<i>atta-subha</i>) = 12			
2	<i>nicca (sukha-atta-subha)</i> = 12	22	12 (or)	34 / 33
3	<i>nicca (sukha-atta-subha)</i> = 12	19	11 (or)	33 / 32
4	<i>nicca (sukha-atta-subha)</i> = 12	21	11 (or)	33 / 32

In this table, it is shown that great consequence registerings are also available after impulsions rooted in greed. Rootless registering are also shown similarly. Among (11) kinds of registerings any kind can fall depending on desirable, very desirable or undesirable condition of object of eye-transparent-element which is taken as object by oneself. If it is moderate desirable called natural desirable one, any kind of (10) kinds of registering, i.e., (2) kinds of wholesome consequence registerings, can fall appropriately. If great consequence registerings with knowledge and *pīti* fall, there will be (34) kinds of mental *dhammas*. If any kind of knowledge or *pīti* is lacking, there will be (33) mental *dhammas*. If both kinds of knowledge and *pīti* are lacking, there will be (32) mental *dhammas*. If registerings without root cause which associates with neutrality feeling fall, there will be (11) mental *dhammas*, while if it associates with *pīti* and agreeable feeling, there will be (12) kinds of mental *dhammas* respectively.

The eye-transparent-element is corporeal *dhamma* which is sensuous object only. If sensuous impulsions, sensuous being, sensuous object coincide and that object is obvious object, registering will be available. If unobvious object impinges in the mind-door, there is impossible to fall registering. Generally registerings usually associate with *pīti* and agreeable feeling arises frequently, if impulsions associate with *pīti*. If impulsions do not associate with *pīti*, registering also does not associate with *pīti* but neutrality feeling arises frequently. If impulsions are unprompted, great consequence registering will be unprompted. If impulsions are prompted, great consequence registering will also be prompted.

10. N. Greed-conceit group (4) varieties

In the continuum of person who thinks highly himself in a way that “only I can discern, other persons are unable to discern object of eye-transparent-element...”, through analyzing on eye-decad, conceit fetter arises consequently. As two lions can not hide inside the same cave, wrong view and conceit can not arise simultaneously within same mind moment. It should, therefore, be recognized while conceit is associating, wrong view will not associate in that mind moment.

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Table showing greed-conceit group cognitive process

	Depended bases Within heart = 59	54	54	54
	mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1	Only I can discern ... = 12	20	12 (or)	34 / 33
2	Only I can discern ... = 12	22	12 (or)	34 / 33
3	Only I can	19	11 (or)	33 / 32

	discern ... = 12			
4	Only I can discern ... = 12	21	11 (or)	33 / 32

In this table it also shows great consequence registerings. If impulses are unprompted, those registerings are also unprompted and so forth.

10.O. Consciousness rooted in greed which do not associate with wrong view (4) kinds_____

1. *somanassa saḥagata diṭṭhigatavippayutta a-sañkhārika citta* = unprompted consciousness with *pīti* and agreeable feeling, it does not associate with wrong view, sloth and torpor;
Mental *dhammas* = 20 kinds
2. *somanassa saḥagata diṭṭhigatavippayutta sa-sañkhārika citta* = prompted consciousness with *pīti* and agreeable feeling, it does not associate with wrong view; sloth and torpor also associate with it.
Mental *dhammas* = 22 kinds
3. *upekkhā saḥagata diṭṭhigatavippayutta a-sañkhārika citta* = unprompted consciousness with neutrality feeling, it does not associate with wrong view, *pīti*, sloth and torpor;
Mental *dhammas* = 19 kinds
4. *upekkhā saḥagata diṭṭhigatavippayutta sa-sañkhārika citta* = prompted consciousness with neutrality feeling, it does not associate with wrong view, *pīti*; sloth and torpor associate with it;
Mental *dhammas* = 21 kinds

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10.P. Way of discerning

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of eye-transparent-element on which one usually has got conceit.
3. When that object of eye-transparent-element impinges in life-continuum mind-clear-element mind-door-adverting or *adhimokkha* (determining) which associates with mind-door-adverting must take into heart and determine as “only I can discern”.

Way of taking into heart as “only I can discern; other can not discern”, is unwise-attention. Mind-door-cognitive process including unwholesome impulses of greed-conceit group will arise basing on that unwise-attention. Those mental *dhammas* must be discerned individually or as a whole.

[Among those mental *dhammas*_____ *citta* (consciousness) is the nature of taking object of eye-transparent-element; *adhimokkha* is the nature of determining as “only I can discern”; *moha* is the nature of wrong knowing as “only I can discern” and so forth.

So far as this extent, the nature of remaining mental concomitants can be understood. Due to occurrence of *kadāci* mental concomitant, sometimes conceit can be lacking in some cognitive process which are led by greed only. At that time, due to lack of conceit (19/21/28/20) kinds of mental *dhammas* will consist in those mind moments with pure greed but not wrong view, conceit. Although registering is shown in table, only when the object is obvious one registerings are available.

There are (4) kinds of consciousness with wrong view, resulting in total of (8) kinds of consciousness rooted in greed.

Desire to existence fetter _____

Because this kind of very desirable eye-transparent-element is very easy to obtain in complete existence with objects, eye-transparent-element etc, in the continuum of person who has heartfelt desire to attain complete existence with various objects, eye-transparent-element etc., in future, desire to existence fetter arises consequently. That desire to existence fetter usually associates with wrong view on human existence, heavenly existence etc., generally. Sometimes complete existence can usually be desired through associating with conceit. Sometimes as a female heavenly being called “*Upasatha*”, desire to existence fetter which is heartfelt desire to attain complete existence in *Tāvātimsā* plane where very famous celestial garden called “*nandavana*”, can usually arise. (*Vimāna Vatthu-2-9*). Discern by following on examples as one’s experience and knowledge.

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In this case (4) kinds of consciousness rooted in greed, which associate with wrong view concern with various enormous aspects. Various wrong views are inclusive in those (4) kinds of consciousness. Even though those consciousness concern with how various aspects, if those consciousness with wrong view which arise by taking object of (28) kinds of corporealities can be discerned up to the field of ultimate nature after braking down each compactness, this work accepts it is sufficient for practising *meditator* who performs *vipassanā* practice.

Rules and rites fetter called *sīlabbata parāmāsa samyojana* is, actually, very difficult *dhamma* in order to arise in the continuum of virtuous persons who are disciples of the Perfectly Self-Enlightened One. As *Puṇṇa* and *Seniya* who can be found in *Kukkuravatika Sutta (M-2-50,54)*, only in the continuum of person who practices *sīlabbata* way through thinking in a way that “if rules and rites practice called cow’s practice, dog’s practice can be accomplished, it will be possible to attain these objects with this nature, eye-transparent-element etc”, this rules and rites fetter can arise.

Pāli Quotation (M-A-2-71,72)

= Because it is the opinion which arises through obsessing on the way of practice which can not lead to joyful existences of heavenly being etc, as way of practice leading to joyful existence, that rules and rite fetter of that person who practices rules and rites is called wrong view. (*M-A-2-71,72*)

10.Q. Hatred group (2) varieties

1. [*domanassa saḥagata paṭighasampayutta a-sañkhārika citta* = unprompted consciousness which associates with hatred;]
2. [*domanassa saḥagata paṭighasampayutta sa-sañkhārika citta* = prompted consciousness which associates with hatred;]

There are two kinds of consciousness rooted in hatred.

The term, *paṭigha*, means nature of harshness of mind. The basic meaning is hatred (=anger). Hatred is also the nature of desire to destroy object. If it is prompted mind by himself or other, it is called *sa-sañkhārika*. If hatred arises without prompting, it is called *a-sañkhārika*.

Way of discerning is as follows: _____

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of eye-transparent-element on which one usually has got hatred and it is undesirable object.
3. When that object of eye-transparent-element impinges in life-continuum mind-clear-element mind-door-adverting or *adhimokkha* (determining) which associates with mind-door-adverting must take into heart and determine as “undesirable object”.

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Due to occurrence of unwise attention, continuity of impulses of mind-door-cognitive process including hatred will arise.

Each impulse consists of (18) kinds of mental *dhammas*, if it is unprompted mind; each impulse consists of (20) kinds of mental *dhammas*, if it is prompted mind.

[Among those mental *dhammas* _____
citta (consciousness) is the nature of taking object of eye-transparent-element;
adhimokkha is the nature of determining as “undesirable object”;
moha is the nature of wrong knowing as “undesirable object” and so forth.

So far as this extent, the nature of remaining mental concomitants can be understood.

aniṭṭha (undesirable object) _____

Even though that object of eye-transparent-element might be whatever kind of either naturally undesirable one or naturally desirable one, the way of taking into heart as “undesirable one” plays important role in falling of impulses with hatred.

Table showing hatred group cognitive process

Depended bases Within heart = 59	54	54	54
mind-door-adverting	(7) times of impulses	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as <i>aniṭṭha</i> = 12	18	11 (or)	33 / 32 (<i>upekkhā</i>)
2 Take into heart as <i>aniṭṭha</i> = 12	20	11 (or)	33 / 32 (<i>upekkhā</i>)

In above table the reason why registrations are available after impulse with hatred is especially referred to only worldly human who has got *paṭisandhi* with three roots and neutrality feeling. In the continuum of only that kind of person with *paṭisandhi* associating with neutrality feeling, neutral registrations can fall after impulse with hatred appropriately. By taking desirable object (5) kinds of registrations, i.e. one kind of rootless wholesome consequence neutral investigating registering and (4) kinds of great consequence neutral registering can fall. By taking undesirable object rootless unwholesome consequence neutral investigating registering, one kind only, can fall after impulses with hatred.

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[Notes: _____ Please see again on general knowledge about registrations shown in this volume page (125) etc. According to Venerable *Ledi Sayadaw*, if impulses with hatred fall through unwise attention by taking desirable and very desirable objects, (4) kinds of great consequence neutral registrations can fall through performing function of guest life-

continuum. It should be recognized on coming hatred-envy group, hatred-stinginess group hatred-remorse group in similar way].

Hatred-envy group (2) varieties

issā = the nature of envy on other's eye-transparent-element through considering in a way that "it is very nice, if no one can get this kind of eye-transparent-element"; (This is referred especially how envy arise by taking object of eye-transparent-element only).

Those two kinds of consciousness of hatred-envy group are inclusive in consciousness rooted in hatred. There are also two kinds, prompted and unprompted mind.

Way of discerning

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of other's eye-transparent-element on which one usually has got envy.
3. When that object of eye-transparent-element impinges in life-continuum mind-clear-element mind-door-adverting or *adhimokkha* (determining) which associates with mind-door-adverting must take into heart and determine as "unless this kind of eye-transparent-element is available for her, it is very nice"

Due to occurrence of unwise attention, continuity of impulsions which are led by hatred-envy group will arise. Each impulsion will consist of

1. (19) kinds of mental *dhammas*, if it is unprompted mind;
2. (21) kinds of mental *dhammas*, if it is prompted mind respectively.

Due to adding with envy into previous hatred group mental *dhammas* (18/20), there will be (19/21) kinds of mental *dhammas* respectively. This kind of mind is, actually, the nature of envy on other's acquired eye, which always dissatisfies so as not to attain that kind of beautiful eye for others.

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Table showing hatred-envy group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door-adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
Take into heart as "if she doesn't get, it is very nice" = 12	19	11 (or)	33 / 32 (<i>upekkhā</i>)
Take into heart as "if she doesn't get, it is very nice" = 12	21	11 (or)	33 / 32 (<i>upekkhā</i>)

In registering, number (11) means rootless unwholesome consequence neutral investigating registering mental *dhammas* which arise by taking undesirable object and rootless wholesome consequence neutral investigating registering mental *dhammas* which

arise by taking desirable object respectively. Those numbers of (33/32) are consisting in great consequence neutral registering mind moments. Registering is available after impulsions with hatred in the continuum of person who has got *paṭisandhi* with neutrality feeling.

In the continuum of persons with opinion of out of *sāsanā* when hatred-envy group *dhammas* arise by taking very desirable objects, the object of appearance of the Exalted One etc., if object is also obvious one, great consequence neutral registrations are available. If one has got *paṭisandhi* with agreeable feeling originally, (5) kinds of wholesome consequence neutral registrations can fall after impulsions with hatred through performing function of guest life-continuum after taking any kind of sensuous objects which had been experienced frequently in past period.

Hatred-stinginess group (2) varieties

macchariya = the nature of stinginess for others through making one's object of eye-transparent-element so as not to concern with others

= the nature of intolerance of one's object of eye-transparent-element so as not to concern with others;

The nature of heart felt attachment and non-desire to abandon object is greed (*lobha*). This '*macchariya*' is the nature of intolerance of one's property like eye-transparent-element so as not to concern with others. For instance Let us suppose. ___ A child tears other's book as nature of childhood. A kind of intolerance, but not stinginess, arises in continuum of book owner. This nature of intolerance to insult is also called *micchariya*.

Way of discerning

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one's eye-transparent-element on which one usually has got stinginess.
3. When object of that eye-transparent-element impinges in one's life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.

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4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as "don't concern with others"; Or take into heart as "this eye-transparent-element must not be concerned with others"; Or take into heart as "my eye must not be concerned with others".

Due to occurrence of unwise-attention, impulsions of mind-door-cognitive process, which are led by hatred-stinginess will arise consequently. Each impulsion will consists of

1. (19) kinds of mental *dhammas*, if it is unprompted mind;
2. (21) kinds of mental *dhammas*, if it is prompted mind respectively.

Table showing hatred-stinginess group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as "it musn't be concerned with	19	11 (or)	33 / 32(<i>upekkhā</i>)

	others” = 12			
2	Take into heart as “if she doesn’t get, it is very nice” = 12	21	11 (or)	33 / 32(<i>upekkhā</i>)

During discerning on these hatred-stinginess group mental *dhammas* by taking object of ultimate nature like eye-transparent-element most *meditators* face with difficulty. However it is found that they are very easy to discern through taking visible-object, colour of numerous corporeal units.

For instance ___ it is similar to the nature of intolerance, due to destroying of one’s colour of shirt by touching with ink of others behavior. Similarly ___ it is found that they are very easy to discern through taking object of sound etc. When objects of blocks of concepts of living and non-living things, one’s own property etc., are taken as object it is easier to discern than other kinds of objects. Therefore if one faces with difficulty, he has to discern through changing from easy objects to difficult objects gradually. When one has got mastery he will be successful. Registering is referred for only the person who has got *paṭisandhi* with neutrality feeling. If one is the person who has got *paṭisandhi* with agreeable feeling, guest life-continuums can fall.

Hatred-remorse group (4) varieties

kukkucca = (a) the nature of remorse depending on unwholesome misdeed relating to eye-transparent-element

(b) the nature of remorse depending on wholesome deed, which has not be done yet, which is relating to eye-transparent-element

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- (a) It is the nature of worry, unhappiness with remorse by taking object of the eye-transparent-element in a way that “this is wrong bodily action, this is wrong verbal action” etc. Prompted and unprompted mind must be discerned.
- (b) It is the nature of worry, unhappiness with remorse by taking object of eye-transparent-element on which wholesome deed has not been done and thinking in a way that “this is wrong not to do in this way, this is wrong not to practise in this way”. Prompted and unprompted mind must be discerned.

Way of discerning

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one’s eye-transparent-element on which one usually has got remorse.
3. When object of that eye-transparent-element impinges in one’s life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.
4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as “this is wrong bodily action”; Or take into heart as “this is wrong not to do in this way”; “this is wrong not to do in this way”.

Due to occurrence of unwise-attention, impulses of mind-door-cognitive process, which are led by hatred-remorse will arise consequently. Each impulse will consists of

1. (19) kinds of mental *dhammas*, if it is unprompted mind;
2. (21) kinds of mental *dhammas*, if it is prompted mind respectively.

Because these hatred-remorse group mental *dhammas* can also be discerned by taking object of ultimate nature, some *meditator* can face with difficulty. At that time as mentioned in hatred-stinginess group, the practising *meditator* has to try from easy way of discerning to difficult one gradually. There are also two kinds of consciousness in this group, prompted and unprompted ones.

1. The envious mind with a such kinds of thinking that “this kind of rabbit is present in every bush”, “every bird is beautiful as brown fish-owl”, etc., is the nature of *issā*.
2. The stingy mind with a kind of thinking that “don’t touch! It will lead to dire consequences”,
3. The worry mind with such kinds of thinking that “something is wrong”, “he has gone poor fellow!” etc., is the nature of *kukkucca*.

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Now ways of discerning on two kinds of consciousness rooted in hatred are finished through discerning on these four groups, i.e.,

1. hatred group,
2. hatred-envy group,
3. hatred-stinginess group,
4. hatred-remorse group.

Although commentary of *Mūlapaññāsa (M-A-1-292)* does not explain on *kukkucca* in explanation of how (10) kinds of fetters arise by taking visible-object, hatred-remorse group mental *dhammas* are shown in this work, due to presence of sayings in *Abhidhamma* that ...

1. (55) kinds of impulses are available in the mind-door-cognitive processes,
2. all kinds of sensuous impulses are available in five-doors-cognitive processes eye-door-cognitive process etc., respectively.

Table showing hatred-remorse group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as “something is wrong” = 12	19	11 (or)	33 / 32 (<i>upekkhā</i>)
2 Take into heart as “something is wrong” = 12	21	11 (or)	33 / 32 (<i>upekkhā</i>)

1. Discern two ways of discerning, unprompted and prompted mind by taking object of experienced unwholesome misdeed relating with eye-transparent-element.
2. Discern two ways of discerning, unprompted and prompted mind by taking object of unexperienced wholesome deed relating with eye-transparent-element.

Therefore there are (4) ways of discerning in hatred-remorse group in total.

To be noticed _____

In above section of way of determining on impulsion and registering (page-141, etc.) it has been presented about guest life-continuum. If the practising *meditator* is the person who has got *paṭisandhi* with agreeable feeling and three roots, registrations are not available after impulsions with hatred mentioned above groups but guest life-continuum can fall after those impulsions.

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It is essential to be precise during keeping mental *dhammas* in mind for this stage really. If the righteous *meditator* is the person who has got *paṭisandhi* with neutrality feeling and three roots (=there are (33) kinds of mental *dhammas* in *paṭisandhi* without *pīti*), neutral registrations can also fall appropriately as shown in tables. It should be recognized on five-doors-cognitive-processes in similar way.

10.R. Consciousness rooted in delusion (2) varieties

1. *upekkhāsahagata viccīkicchā-sampayutta citta*, = consciousness associated with neutrality feeling and skeptical doubt.
2. *upekkhāsahagata uddhacca-sampayutta citta*, = consciousness associated with neutrality feeling and restlessness.

Thus there are only two kinds of consciousness rooted in delusion. Due to lack of greed-hatred causes or roots but delusion only, it is designated as consciousness rooted in delusion (*mohamūla citta*).

viccīkicchā = the nature of skeptical doubt on eye-transparent-element in such ways that “is this transparent-element being?”, “is it *atta*?”, “is it being’s property?”, “is it *atta*’s property?” “is it transparent-element of *atta*?” etc.

(16) kinds of mental *dhammas* with skeptical doubt are ...

1. <i>citta</i> (consciousness) = the nature of taking object of eye-transparent-element	1,
2. both sides mental concomitants without <i>adhimokkha, pīti, chanda</i>	10,
3. <i>moha, ahirika, anottappa, uddhacca</i>	4,
4. <i>viccīkicchā</i> (skeptical doubt)	1,
in total	16

Way of discerning

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one’s eye-transparent-element on which one usually has got skeptical doubt.
3. When object of that eye-transparent-element impinges in one’s life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.
4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as “Is this eye-transparent-element *atta*?”. Or take into heart as “is it *atta*’s property?”; “is it *atta*’s transparent-element? ”.

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Due to occurrence of unwise-attention, continuity of unwholesome impulsions of mind-door-cognitive process which are led by skeptical doubt will arise apparently. Each impulsion consists of (16) kinds of mental *dhammas*.

Table showing sceptical doubt group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as “is it <i>atta</i> ’s transparent- element?” = 12	16	12/11 (or)	34/33/33/32

Way of discerning on restlessness group mental *dhammas*

uddhacca = the nature of restlessness on object of eye-transparent-element

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one’s eye-transparent-element on which one usually has got restlessness.
3. When object of that eye-transparent-element impinges in one’s life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.
4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as “an object which is worth wandering object”.

Due to occurrence of unwise attention, continuity of unwholesome impulsions which are led by restlessness will arise apparently. Each impulsion consists of (16) kinds of mental *dhammas*, viz.,

- | | |
|--|-----|
| 1. <i>citta</i> (consciousness) = the nature of taking object of eye-transparent-element | 1, |
| 2. both sides mental concomitants without <i>pīti, chanda</i> | 11, |
| 3. <i>moha, ahirika, anottappa, uddhacca</i> | 4, |
| in total | 16 |

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During discerning on mental *dhammas* of consciousness rooted in delusion which are led by restlessness that object must be capable of bringing forth restlessness of mind but neither greed nor hatred. It is because those kinds of restlessness already which associate with greed and hatred are already included in those groups respectively. In this case the righteous *meditator* must choose any kind of object which can bring forth restlessness, object of eye-transparent-element etc., which can not bring forth greed or hatred. It means nature of restlessness, due to any circumstance of eye. In this group, *moha* (=delusion) is the nature of wrong knowing as my eye-transparent-element etc.

Table showing restlessness group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1	16 (<i>upekkhā</i>)	12/11 (or)	34/33/33/32

10.5 General knowledge relating to registering consciousness

According to opinion of *mahādhamma-rakkhita Mahā Thero*, __

1. Through taking desirable-object (=very desirable-object) after impulses rooted in delusion which might be whatever kind, skeptical doubt presence or not: restlessness arising or not; only wholesome consequence rootless agreeable investigating registering is available.
2. Through taking moderate desirable object (= desirable-object) only rootless wholesome consequence neutral investigating registering is available (*Abhi-A-1-317*) According to *samānavāda*, the opinion which is agreed with all noble teachers ____
 1. through taking undesirable-object after two kinds of impulses rooted in delusion, rootless unwholesome consequence neutral investigating registering is available.
 2. through taking ordinary desirable-object which is designated as both two terms, *iṭṭhārammaṇa*, *iṭṭhamajjattārammaṇa*, if impulses rooted in delusion fall, (10) kinds of registering, viz., one kind of rootless wholesome consequence agreeable investigating registering, one kind of rootless wholesome consequence neutral investigating registering, (8) kinds of great consequence registering are available after those impulses.
 3. through taking very desirable-objects, the eye-transparent-element of the Exalted One, eye-transparent-elements of male and female heavenly beings etc., if impulse rooted in delusion fall, (5) kinds of registering, viz., one kind of rootless wholesome consequence agreeable investigating registering and (4) kinds of great consequence registering are available. (See section of cognitive process, *tadārammaṇavara*, *Abhidhammattha Sangaha*)

It should be recognized on how registering fall after unwholesome impulses which arise by taking object of remaining corporeal *dhammas* in similar way.

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10.T The fact to be careful especially

In this section although it is shown only one kind of mind-door-cognitive process as example, the righteous *meditator* has to understand previously the fact numerous mind-door-cognitive processes which can know objects, eye-transparent-element etc., can arise by separation of many life-continuums between them. When mental *dhammas* of life-continuum can be kept in mind in one day those mental *dhammas* must also be kept in mind minglingly. Now only many mind-door-cognitive processes must be kept in mind systematically.

In this stage because the practicing *meditator* is unable to discern life-continuum systematically, the latter is omitted in tables showing mind-door-cognitive process. When the righteous *meditator* reaches into stage of dependent-origination (=the Knowledge of Discerning Cause and Condition) he can keep object of impulses adjacent to death of previous life in mind, resulting in ability to know object of life-continuum systematically. It is because those consciousness called *paṭisandhi*, life-continuum, death, which are inclusive in recent life or any life always take object of only impulses adjacent to death of respective past lives continuously. Only when object of life-continuum can be known systematically can he discern mental *dhammas* of life-continuum systematically. At that time when corporeality-mentality are kept in mind again life-continuum mental *dhammas* must also be kept in mind minglingly. Numerous mind-door-cognitive processes must also be kept in mind again.

Now it has been presented on ways of discerning on (12) kinds of unwholesome consciousness, viz.,

1. (8) kinds of consciousness rooted in greed,
2. (2) kinds of consciousness rooted in hatred,
3. (2) kinds of consciousness rooted in delusion, which arise by taking object of the eye-transparent-element.

If impulses are kept in mind as priority

In above section of ways of discerning on sensuous mental *dhammas* ways of discerning on mentality are presented through leading towards (8) kinds of wholesome impulses and (12) kinds of unwholesome impulses. Although impulses are shown as leader, functions keeping in mind on those *dhammas*, viz.

1. mere functioning indeterminate *dhammas* (*kriyāvvyākata dhamma*) called five-doors-adverting, mind-door-adverting (= determining) and
2. consequence indeterminate *dhammas* (*vipāka avyākata dhamma*) called five fold consciousness, seeing-consciousness etc., receiving, investigating, registering, have also been finished together with impulses. It is called *avinābhāva naya* (=inevitable method). Those are sensuous mental *dhammas* which are worth arising in the continuum of righteous person. However practice of *nāmakammaṭṭhāna* has not been finished and it will be presented continuously. Those real corporealities and non-real corporealities which must also be discerned as shown in way of discerning on unwholesome impulses through taking object of eye-transparent-element.

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10.T Real corporealities (10) kinds which must be discerned in similar way

1. *sotapasāda* = ear-transparent-element
2. *ghānapasāda* = nose-transparent-element
3. *jihvā pasāda* = tongue-transparent-element
4. *kāyapasāda* = body-transparent-element
5. *āpodhātu* = nature of flowing, cohesion
6. *itthibhāvarūpa* = femininity
7. *purisabhāvarūpa* = virility
8. *hadayavatthu* = depended base of mind-element, mind-consciousness-element (= heart-base)
9. *jvitarūpa* = vitality of *kammajarūpa*
10. *nutriment* = nature of essence of nourishment

[Notes: Real corporealities which are inclusive in list of *dhamma*-object line, including eye-transparent-element, are (11) kinds in total. The righteous *meditator* must select real corporeality which is intended to discern through analyzing on respective corporeal units. Among those corporealities, *meditator* must discern only virility internally and female *meditator* must discern only femininity internally. For external continuum both kinds of sex-corporealities can be discerned as a whole, due to same occurrence as external object.

10.U Non-real corporealities (10) kinds which must be discerned in similar way

1. *ākāsadhātu* = space-element
2. *kāyaviññatti* = bodily expression corporeality

3. *vaciviññatti* = verbal expression corporeality
4. *lahutā* = agility of *citajarūpa*, *utujarūpa*, *āhārajarūpa*
5. *mudutā* = elasticity of *citajarūpa*, *utujarūpa*, *āhārajarūpa*
6. *kammaññatā* = adaptability of *citajarūpa*, *utujarūpa*, *āhārajarūpa*
7. *upacaya*
 - (a) the nature of arising of real corporealities as beginning in one life,
 - (b) the nature of progressive development of real corporealities until controlling faculties are completed in one life,
8. *santati* = the nature of continuity of corporealities which arise successively through connecting between preceding and succeeding ones after controlling faculties are completed in one life.
9. *jaratā* = the nature of decaying, ageing of real corporealities (It means static phase of real corporealities.)
10. *aniccatā* = the nature of perishing away of real corporealities. (It means perishing phase of real corporealities.)

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11. Way of discerning on mental *dhammas* of unwholesome impulses of five-doors-cognitive processes
- 11.A Way of discerning on unwholesome group mental *dhammas* of visible-object, colour line

Pāli Quotation (dvārasangaha, Abhidhammattha)

In above commentary called compendium of *Abhidhamma*, it is explained that (29) kinds of all sensuous impulses can fall in five-doors-cognitive processes, eye-door-cognitive processes etc. Among those (29) kinds of impulses, in the continuum of righteous *meditator* who is still in the stage of worldly person with three roots, (12) kinds of unwholesome impulses and (8) kinds of great wholesome impulses can fall appropriately. Among those impulses ways of discerning on great wholesome impulses of five-doors-cognitive processes and mind-door-cognitive process are already presented in above sections. Now ways of discerning on mental *dhammas* which are occurring in unwholesome impulses of five-doors-cognitive process will be presented continuously.

11.B Factors of falling of unwholesome impulses with wrong view

Pāli Quotation (Abhi-A-1-290)

During arising of unwholesome *dhammas* which are associating with wrong view ___ due to these factors, viz.,

1. availability to listen *dhammas* of heretics with wrong view
2. association with scoundrels and vicious persons,
3. non-desire to see Noble Ones and virtuous persons, the Exalted One etc.,
4. unwise attention,
it should be recognized wrong philosophy (*micchā dassana*) arises in the continuum of a worldly person.

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1. *a-saddhammasavana* ____

In the Noble Admonishment of the Perfectly Self-Enlightened One, three kinds of right *dhammas* called *pariyattisaddhamma* (= learning and teaching scriptures in right way of *dhamma*), *paṭipatti saddhamma* (= practicing through following the instructions found in right *dhamma*), *paṭiveda saddhamma* (= realization on Supramundane *dhammas* through emancipating from defilements) exist really. Out of *sāsanā*, actually, vicious person's *dhammas* called *a-saddhamma*, which are contradictory to three kinds of right *dhammas* of the Exalted One, which are associating with wrong view, are present apparently.

Due to presence of listening to those vicious person's *dhammas* through cherishing on those wrong *dhammas* without ignoring but the mind without reasoning ____

2. *a-kalyāṇamittatā* ____ There are many false friends with destroying right view in the world. Due to approaching and association with those false friends who are vicious person through inclination towards in a way that “his speech is right; his action is right,” after thinking highly on those vicious persons ____
3. Due to occurrence of a person who has non-desire to see and approach towards both Noble Ones, the Exalted One etc., and virtuous person called *sappurisa-*
4. Due to occurrence of a person who is not mastery in *dhammas* with (37) varieties of factors of association of Enlightenment (*bodhipakkiya dhamma*), which are called *ariya dhamma*, Four kinds of Mindfulness Foundations etc.,
5. Due to occurrence of contradiction with both (5) kinds of restraints *dhammas* (*samvaradhama*), Noble One's *dhammas* called *ariyadhama*, and virtuous person's *dhammas* called *sappurisa dhammas*, (5) kinds of restraints *dhammas* are as follows ____
 - (a) *pātimokkhasamvara* = restraining with moral conducts in accordance with Monastic Codes preached by the Exalted One,
 - (b) *indriyasamvara* = restraining with (6) kinds of controlling faculties called eye, ear, nose, tongue, body, heart so as not to arise vicious unwholesome *dhammas*, covetousness (*abhijjhā*), disagreeable feeling (*domanassa*), etc, basing on (6) kinds of objects,
 - (c) *satisamvara* = tolerance with mindfulness when one is oppressed by opposite *dhammas*, cold, hot climate etc.,
 [*satisamvaroti idha sītādīhi phuṭṭhasa appamajjanam khamanam daṭṭabbam. (Mūlaṭī-1-119)*]
 [“*cakkhundriye samvaramājjatī tī ādīsu satisamvaro*”. (M-A-1-65)
 It means in this, case, even though restraints with mindfulness so as not to arise covetousness disagreeable feeling etc., relating to (6) kinds of controlling faculties can be said *satisamvara*, due to that kind of restraint has already been said in *indriyadamvara*, it is not worth inferring as *satisamvara*.]
 - (d) *aggahitaggahaṇena pana dassanam paṭisevanā bhāvanā ca ñāṇasamvaro. (M-A-1-65)*
ñāṇasamvara = restraint with
 - (1) Knowledge which knows and sees Four Noble Truths,
 - (2) Reviewing Knowledge which can use four requisites properly.
 - (3) Knowledge of *samatha* practice *vipassanā* practice,

- (e) *pahānasamvaroti vīriyasamvaro, (Mūlaṭī-1-119) pahārasamvara* = restraints with abandonment by effort so as not to arise whatever kind of initial applications called
- (1) *kānavitakka* = initial application and thinking with heartfelt desire on (5) kinds of sensuous objects,
 - (2) *vyāpāda vitakka* = initial application and thinking with ill will to destroy beings,
 - (3) *viḥimsavitakka* = unwholesome initial application called thinking to oppress beings

6. Due to presence of unwise attention called *ayonisomanasikāra*, which arises through above factors, listening on vicious person's *dhamma* etc.,

7. Due to presence of taking interest in worldly customs called *kotūhalamangalā dipasutatāya* _____

various unwholesome consciousness which associate with wrong view arise consequently. (*Abhi-A-1-290*)

These factors support in order to arise not only wrong view but also other unwholesome *dhammas*. Now it will be presented on wise attention- unwise attention worldly custom etc., continuously.

11.C *yonisomanasikāra* (wise attention) *a-yonisomanasikāra* (unwise attention)

Pāli Quotation (M-A-1-66, 67)

The attention (*manasikāra*) which is factor of arising of wholesome *dhammas*, in other words, the proper way of taking into heart so as to arise wholesome *dhammas*, is called *yonisomanasikāra* (wise attention). The following ways of taking into heart.....

1. on *dukkhasacca dhamma, samudaya sacca dhamma* as *anicca, dukkha, anatta, asubha*,
2. the arising of *vipassanā* wholesome impulses called *saccanulomika* by means of adaptability to know and see penetratively on Four Noble Truths *dhammas*, including unconditioned element, eternal peace called *nibbāna* through the Path-Knowledge and Fruit-Knowledge
3. bringing forth to rotate continuity of life-continuum; bringing forth to rotate life-continuum over and over again by mind-door-adverting; taking into heart nature of *anicca, dukkha, anatta* of conditioned things, other than object of life-continuum; bearing in mind those nature of *anicca, dukkha, anatta* well; taking into heart those nature of *anicca, dukkha, anatta* of conditioned things so as to tie with its adverting continuously by means of adaptability to know and see Four Noble Truths penetratively are called *yonisomanasikāra* (wise attention). Due to efficiency of that wise attention the righteous practicing person is able to know and see, realize on Four Noble Truths. (See *M-ṭī-1-149*)

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Way of taking into heart in order to arise unwholesome *dhammas* but not wholesome *dhammas*, in other words, wrong way of taking into heart so as to arise unwholesome *dhamma* but not wholesome *dhamma* is called *a-yonisomanasikāra* (unwise attention). These wrong ways of taking into heart on *dukkhasacca dhamma, samudayasacca dhamma*,

1. as *nicca*,
2. as *sukha*,
3. as *atta*,
4. as *subha*, are also called *a-yonisomanasikāra*.

5. Bringing forth to rotate continuity of life continuum over and over again by means of inadaptability to know and see Four Noble Truths penetratively by mind-door-adverting; taking into heart the object which is not conformed with penetrative knowing and seeing on Four Noble Truths; bearing in mind that unsuitable object; taking into heart that unsuitable object only so as to tie with its adverting continuously are also called *ayonisomanasikāra* (unwise attention). (*M-A-1-66,67*)

The wrong way of taking into heart the object which is encountered so as not to be adaptable to know and see penetratively on Four Noble Truths has the basic factors, listening vicious person's *dhamma*, association with scoundrels and vicious persons etc. Therefore there is a question that "it is no need to say unwise attention as specific one among factors of arising of unwholesome *dhammas*, wrong view etc?" The answer is so follows: _____

The basic meaning of *ayonisomanasikāra* is adverting (*āvajjana*) which is consisting in cognitive process. (It is accomplished through preaching methodology of *taggatika*.) (See page 45). If that adverting performs improper way of taking into heart (=unwise attention), unwholesome impulses arise consequently. Thus due to occurrence of proximate cause but not distant causes, as listening on vicious person's *dhamma* etc., unwise attention is explained as specific cause for arising of unwholesome *dhammas*.

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Furthermore previous factors, listening on vicious person's *dhamma* etc., are not certain factors of arising of unwholesome deeds. Although one listens vicious person's *dhamma* and one has association with scoundrels the person with reasoning knowledge can arise wholesome deed. Only when impulses of one cognitive process are available and unwise attention arises in him unwholesome deed can arise certainly. Due to occurrence of certain factor for arising of unwholesome deed, the commentator Sayadaw explained *ayonisomanasikāra* as specific factor.

āsannakāraṇattā ayonisomanasikārassa visum gahanam ekantakāraṇattā ca. (Mūlaṭṭī-1-119)

Nowadays these opinions, such as "no next coming-into-existence; wholesome and unwholesome deeds, wholesome result, unwholesome result which are deserving to do for parents are absent; there is no action and consequence of action" etc. are opposite of *saddhamma* and are wrong *dhammas* (*a-saddhamma*). If those persons with original right view knowledge listen or read those speech and writing of *asaddhamma* as general knowledge only through reasoning whether it is right or wrong after careful thought, wrong view cannot arise in continuum of those persons. Those persons with un-experienced in *saddhamma*, however, listen or read those speech and writing of those wrong opinions as cherishable and agreeable ones without reasoning any more. If one obsesses as "there is no action and consequence of action" through listening or reading in that way, consciousness with wrong view arise consequently.

11.D *kotūhalamangalādīpasuta*

In the world the opinion that "if an unusual thing is encountered and experienced to see, hear, smell, eat, touch it, it is blessing and benefit will be attained", bring forth rejection of consequences of action-knowledge-effort. Therefore those persons with practice on that opinion usually become heretics who reject action and consequence of action.

Nowadays the person who practices and memorizes olden days writings of Myanmar people, such as “travelling on auspicious day can benefit, travelling on ill-fated day can be dangerous” etc., deduces in a way that good consequence or bad consequence can be obtained through performing respective functions on that day, in that month. Due to presence of that opinion, if he obsesses in such way that “consequences are not resulted from action-knowledge-effort but are resulted from exact time of hour, day and date only,” the wrong view which rejects action and consequence of action can arise in the continuum of that person. However if one does not reject efficiency of action-knowledge-effort through presuming in a way that “ those exact times of hour, day, date and month are only supporting factor” after studying in that way, wrong opinion can not arise. It should be recognized similarly on those kinds of opinions, such as “bathing day must be Sunday, Tuesday, Thursday”, “don’t bathe on Wednesday, Saturday”, “hair cutting should not be made on birth-day Friday, Monday”.

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"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

Page 201 - 250

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11.E Way of discerning on (8) kinds of consciousness rooted in greed

Four kinds of consciousness which associate with wrong view

In above pages (213) etc., it has been presented on (10) kinds of fetters which arise by taking visible-object. Ways of discerning on how (10) kinds of fetters arise are ways of discerning on unwholesome impulses of eye-door-cognitive process and mind-door-cognitive process. The righteous *meditator* must discern all (28) kinds of corporealities by following example of that way of discerning. It has also been presented on ways of discerning on unwholesome group mental *dhammas* which arise by taking *dhamma*-object. Now way of discerning on mental *dhammas* of unwholesome impulses of cognitive processes which are led by greed wrong view, which arise by taking visible-object will be presented previously.

Way of discerning

1. Keep both eye-transparent-element and life continuum mind-clear-element in mind simultaneously.
2. Take object of visible-object (= colour) of corporeal units which are desirable ones.
3. When that visible-object impinges in the eye-transparent-element and life-continuum mind-clear-element simultaneously continuity of impulses of eye-door-cognitive process and mind-door-cognitive process will arise consequently through taking that visible-object only.
4. Those consciousness, i.e., five-doors-adverting determining, mind-door-adverting which are consisting in those cognitive processes.....
 - (a) must determines as *subha* (= comly one).
Mental *dhammas* of eye-door-cognitive process and mind-door-cognitive process, which are led by greed-wrong view, which attach on that visible-object, colour as *subha*, will arise consequently. In the next method, that visible-object, colour must be determined as desirable one (*iṭṭha*). Mental *dhammas* of eye-door-cognitive process and mind-door-cognitive process which are led by greed-wrong view, which attach on that visible-object, colour as *iṭṭha* will arise. Similarly mind-door-adverting must determine on that visible-object, colour,
 - (b) as *nicca* (= permanence)
 - (c) as *sukha* (= happiness)
 - (d) as *atta* (= self) respectively.

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Continuity of consciousness of mind-door-cognitive process which are led by wrong view, which obsesses wrongly as *nicca*, or *sukha*, or *atta* will arise apparently.

The nature of wrong knowing on visible-object, colour, as *nicca, sukha, atta, subha* is delusion. The nature of wrong opinion on visible-object, colour, as *nicca, sukha, atta, subha* is wrong view called *diṭṭhi*. The nature of attachment on that visible-object, colour is greed (*lobha*).

1. *somanassasahagata diṭṭhigata sampayutta*, the first unprompted consciousness rooted in greed consists of (20) kinds of mental *dhammas* of greed wrong view group, due to presence of *pīti*.

2. *somanassasahagata diṭṭhigatasampayutta*, the second prompted consciousness rooted in greed consists of (22) kinds of mental *dhammas*, due to presence of sloth and torpor (*thina-middha*).

11.F Second consciousness rooted in greed

In the continuum of person who can consider wrongly with wrong view in such ways that “being body, living body, butterfly body, consciousness body” etc., “man, woman, person, being” etc., this second consciousness rooted in greed arises through bringing forth heartfelt desire, due to presence of agreeable feeling, as the first one arises; however, due to occurrence of prompted mind, it arises through object, attention together with instigation, expedience. Due to arising in that way ___

For such time one gentle man has heartfelt desire to marry bride who is a daughter of lineage with wrong view. Parents of that bride do not agree to marry by saying that “you have got different religious with us”. At that time other relatives ask formally for the hand of a girl in marriage after saying that “this bridegroom will do traditional functions relating to your religious as you do”. After marriage that man approaches to heretic teachers together with other relatives who have different religious. At the beginning stage he has got doubt on that religious with wrong view. Later his mind changes through thinking in a way that “the behaviours of these heretic teachers can proliferate the heart and mind and are deserving to cherish”; then he is pleased with and accepts religious with wrong view. It should be recognized this second unwholesome consciousness is available at this time with this circumstance. (*Abhi-A-1-296, 297*)

In this case, the righteous *meditator* must discern desirable visible-object by taking object of prompting by himself or others in order to obsess as *nicca, sukha, atta, subha*.

3. *upekkhāsahagata diṭṭhigatasampayutta a-saṅkhārika citta*,
= unprompted consciousness with neutrality feeling, which associates with wrong view,

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4. prompted consciousness with neutrality feeling, which associates with wrong view,

These two consciousness associate with neutrality feeling but those are lacking *pīti*. Therefore numbers of consciousness and mental concomitants are (19/21) respectively. Way of discerning is similar to previous two kinds of consciousness. Now it will be continued to present way of discerning on (4) kinds of consciousness rooted in greed which do not associate with wrong view.

11.G Consciousness which dissociate from wrong view, (4) kinds

5. *somanassasahagata diṭṭhigata vippayutta asaṅkhārika citta* ___
= unprompted consciousness with agreeable feeling which does not associate with wrong view,
6. *somanassasahagata diṭṭhigata vippayutta sasaṅkhārika citta* ___
= prompted consciousness with agreeable feeling which does not associate with wrong view,
7. *upekkhāsahagata diṭṭhigata vippayutta asaṅkhārika citta* ___
= unprompted consciousness with neutrality feeling which does not associate with wrong view,

8. *upekkhāsahagata diṭṭhigata vip̐payutta sasañkhārika citta* ____
= prompted consciousness with neutrality feeling which does not associate with wrong view,

In these (4) kinds of consciousness without wrong view, the conceit associates with it sometimes. Conceit is the mental concomitant which associate occasionally (*kadāci cetasika*), resulting in associating in these four kinds sometimes. Due to inability to arise simultaneously within same mind moment for conceit and wrong view, the latter never associate in these four kinds.

5. In the continuum of any kind of such persons who look at festivals in honour of *nats* (deity), such as comely appearance of the Hindu deity Vishnu etc., boxing show, public entertainments through bringing forth heartfelt desire, due to presence of agreeable feeling but not considering with wrong view as “I, other, man, woman, person, being, human being, heavenly being, brahma, living body, butterfly body, consciousness body, *atta*’s body” etc.; those persons who indulge in some activities, listening stage shows of famous singers and listening *dhamma* talk of preacher, which can bring forth pleasingness; and in the continuum of those persons who indulge in some activities of pleasurable smell, taste and touch etc., this number (5), unprompted consciousness with agreeable feeling which does not associate with wrong view, arises. (*Abhi-A-1-297*)
6. In stage shows seats for audience are put tier upon tier. When audience who sit on higher seats spit out or shake foot-dusts off those audience who sit on lower seats try to avoid from those spittle, foot-dusts. In the continuum of both spectators who look at the show with the mind trying to avoid in that way and ____

when female attendants to the king and queen come out escorts clear the road of traffic, due to presence of overcrowded spectators; at that time spectators give way for others to pass and peep from away or they look at festival by standing on tip-toes; in the continuum of persons who look at festival with suppressed feelings ____

this prompted consciousness with agreeable feeling which does not associate with wrong view arises. (*Abhi-A-1-297*)

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7.8. Those consciousness shown in number (7) and number (8) associate with neutrality feeling. It should be recognized similarly on those kinds of consciousness.

Above explanations are accomplished to explain how (8) kinds of consciousness rooted in greed arise, in the aspect of conventional reality. Now it will be continued to present how these kinds of consciousness which do not associate with wrong view arise by taking visible-object, in the aspect of ultimate reality. Way of discerning on those consciousness which do not associate with wrong view is as follows: ____

Way of discerning

1. Keep both eye-transparent-element and life continuum mind-clear-element in mind simultaneously.
2. Take object of visible-object (= colour) of corporeal units which are desirable ones.

3. When that visible-object impinges in the eye-transparent-element and life-continuum mind-clear-element simultaneously continuity of impulses of eye-door-cognitive process and mind-door-cognitive process will arise consequently through taking that visible-object only.
4. Those consciousness, i.e., five-doors-adverting determining, mind-door-adverting which are consisting in those cognitive processes must determine or take into heart as “visible-object, colour of these corporeal units can be discerned by me only”.

Due to occurrence of unwise attention, greed-conceit group unwholesome impulses of eye-door-cognitive process and mind-door-cognitive process will arise consequently. Each impulse consists of (20/22/19/21) kinds of mental *dhammas* respectively. In revivacious greed-wrong view group, the wrong view is substituted by conceit. However due to the conceit is a mental concomitant which associates with those consciousness occasionally, if it is lacking, those consciousness will consist of (19/21/18/20) kinds of mental *dhammas* respectively.

In these (8) kinds of consciousness rooted in greed, if it is agreeable feeling, ‘*pīti*’ associates with it; if it is neutrality feeling, *pīti* will be lacking. If it is prompted mind, sloth and torpor associate with it; if it is unprompted mind, sloth and torpor do not associate with it.

Numbers of consciousness and mental concomitants of every mind moment within continuity of cognitive processes are shown in table. If impulses are agreeable feeling, investigating and registering are also shown as agreeable feeling; if impulses are neutrality feeling, investigating and registering are also shown as neutrality feeling.

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However with regarding to registering the righteous *meditator* should like to understand as mentioned previously, page 141, 240 etc.

Numbers of mental *dhammas* consisting in five-doors-adverting, seeing-consciousness, receiving, investigating, determining, mind-door-adverting are the same as shown in wholesome group but variations in impulses of wholesome group and unwholesome group.

As shown in table of registering, (11) kinds of registering can fall after (8) kinds of impulses rooted in greed; (6) kinds of registering can fall after (2) kinds of impulses rooted in hatred; (11) kinds of registering can fall after (2) kinds of impulses rooted in delusion accordingly. It should be recognized numbers of mental *dhammas* occurring in those registering as shown in wholesome group similarly.

It should be recognized appropriate occurrence of registering, such as....

- (a) through taking desirable object, (without root cause and with root cause) wholesome consequence registering,
- (b) through taking very desirable object (without root cause and with root cause) wholesome consequence registering with agreeable feeling,
- (c) through taking undesirable object rootless unwholesome consequence registerings
- (d) after impulses with agreeable feeling, registerings with agreeable feeling,
- (e) after impulses with neutrality feeling, registering with neutrality feeling
- (f) after impulses with hatred registerings with neutrality feeling or guest life-continuum will be available appropriately, through following above examples.

In the following table after unwholesome impulses rootless wholesome consequence and unwholesome consequence registerings are also shown so as not to confuse in understanding.

Great consequence registerings are also available depending on desirable, very desirable objects. If great consequence registerings fall after unwholesome impulsion appropriately, the writer hopes that the practicing *meditator* will understand gradually during discerning on those unwholesome impulsions. Therefore, in the column of registering numbers (34/33) are shown as great consequence; (12) is shown as rootless wholesome consequence joyful investigating; (11) is shown as wholesome consequence and unwholesome consequence neutral investigating registerings respectively. However in the single cognitive process only one kind of registering can be available. Now it will be continued to explain ways of discerning on impulsions rooted in hatred and impulsions rooted in delusion of eye-door-cognitive processes and mind-door-cognitive processes in brief.

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11.H Ways of discerning on impulsions rooted in hatred group

1. Keep both eye-transparent-element and life-continuum mind-clear-element in mind simultaneously.
2. Take undesirable visible-object, colour as object.
3. When that visible-object, colour impinges in the eye-transparent-element and life-continuum mind-clear-element simultaneously, if that visible-object, colour is taken into heart as *aniṭṭha* (undesirable one, eye-door-cognitive process and mind-door-cognitive processes which are led by hatred will arise successively, as a result of unwise attention.

If undesirable visible-object brings forth arising of hatred group, hatred fetter called *paṭighasamyojana* arises (= hatred group mental *dhammas* arise.) Those are (18/20) kinds of mental *dhammas* in each impulsion.

Take into heart as “it is very nice, if none of others, except me can get this visible-object, colour.” It is unwise attention. In the continuum of the person with this kind of envy mind envy fetter arises. Those are hatred envy group mental *dhammas*, which are (19/21) kinds in each impulsion.

Take into heart that visible-object, colour so as not to concern with other. It is unwise attention which can bring forth arising of stinginess fetter. Those are hatred-stinginess group mental *dhammas*, which are also (19/21) kinds in each impulsion.

After both kinds of eye-door and mind-door are kept in mind simultaneously one must take into heart as “I’ve done misdeed” through taking object of visible-object, colour which has been destroyed by oneself (if one has experienced to touch with ink on other’s shirt in order to destroy colour, that colour of shirt must be taken as object). Hatred-remorse group mental *dhammas* will arise.

Furthermore if one has got worry, due to failure to offer flower to pagoda while flowers are fresh and beautiful, one must take into heart as ‘it has gone’ through taking object of colour of those flowers. Hatred-remorse group mental *dhammas* will arise. These are (19/21) kinds of mental *dhammas* in each impulsion.

11.I Ways of discerning on impulsions rooted in delusion group

After both kinds of eye-door and mind-door are kept in mind simultaneously, one must take into heart visible-object, colour which usually bring forth arising of restlessness. When wandering mind arises, mental *dhammas* of restlessness group will arise consequently. Those are (16) kinds of mental *dhammas* in each impulsion.

After both kinds of eye-door and mind-door are kept in mind simultaneously, one must take into heart as “is this visible-object being? (= *atta*)?; is this visible-object being’s property? (= *atta*’s property?) (= *atta*’s colour?) after taking visible-object, colour of corporeal units. Due to occurrence of unwise attention, sceptic fetter (sceptic group mental *dhammas*) will arise. Those are (16) kinds of mental *dhammas* in each impulsion.

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Table showing visible-object (= colour) line, unwholesome group, impulsion of cognitive processes

Depended base	Eye-door-cognitive process							Mind-door-cognitive process			
	<i>hadaya</i> =54	<i>Cakkhu</i> = 54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54
	F.D.A*	Seeing <i>consci</i> :†	Receivi ng:	Investi gating	Determ ining	Impulsions	Registerings (2)	Life- continuum	M.D.A+	Impulsions (7)	registerings (2)
1. Greed-wrong view	11	8	11	12	12	20	34/33/12/11	34	12	20	34/33/12/11
2 Greed-wrong view	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
3 Greed-wrong view	11	8	11	12	12	22	34/33/12/11	34	12	22	34/33/12/11
4.Greed-wrong view	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
5. Greed-conceit	11	8	11	12	12	20	34/33/12/11	34	12	20	34/33/12/11
6. Greed-conceit	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
7. Greed-conceit	11	8	11	12	12	22	34/33/12/11	34	12	22	34/33/12/11
8. Greed-conceit	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
9. Hatred	11	8	11	11	12	18	33/32/11/11	34	12	18	33/32/11/11
10. Hatred	11	8	11	11	12	20	33/32/11/11	34	12	20	33/32/11/11
11. Hatred-envy	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
12. Hatred-envy	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
13. Hatred-stinginess	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
14. Hatred-stinginess	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
15. Hatred-remorse*	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
16. Hatred-remorse*	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
17. Restlessness	11	8	11	11	12	16	33/32/11/11	34	12	16	33/32/11/11
18. Sceptical doubt	11	8	11	11	12	16	33/32/11/11	34	12	16	33/32/11/11

[In hatred-remorse group two ways of discerning must be performed by taking object of misdeed which has been done; two ways of discerning must also be performed by taking object of wholesome deed which has not been done.]

* F.D.A = Fivefold-doors-adverting consciousness

† *consci*: = conscienee

+ M.D.A = Mind-door-adverting consciousness

11.J. Nature of *rajjana-dussana-muhyana*

Pāli Quotation (Abhi-A-2-341) (Mūlaṭṭ-2-181) (Abhi-A-2-341,342) (Anuṭṭ-1-200) (Maṇimañjū) (Mūlaṭṭ-1-72,73)

According to explanations found in above commentary, sub-commentaries, in fivefold consciousness cognitive processes selfish desire, hatred, delusion called strong attachment (*rajjana*), sin against (*dussana*), wavering or vacillating (*muhyana*) do not arise through knowing as “this person is man; this person is woman”... etc.

1. *niyamita* ___ One has got fixed mind in doing unwholesome deed as “I should do unwholesome deed only”;
2. *pariṇāmita* ___ One’s mind is incline to do unwholesome deed only, but falling back from doing wholesome deed;

3. *samudācāra* ___ habitual recurrence of the mind in unwholesome deed through performing incessantly unwholesome deeds;
4. *ābhujita* ___
 - (a) in-availability to dwell suitable place where Noble and Virtuous persons, the Exalted One etc., are dwelling;
 - (b) in-availability to approach virtuous persons but association with vicious persons;
 - (c) in-availability to listen virtuous person’s *dhammas* but listening to vicious persons;
 - (d) lacking in previous experienced acquired wholesome deeds; etc

due to presence of above kinds of supporting factors of relation of determinative dependence, while any kind of objects is encountered one cannot take into heart that object in proper way (=wise attention) but unwise attention in such way as *nicca, sukha, atta, subha, iṭṭha* etc. These are factors of arising of unwholesome deeds.

During impinging of each object into respective fivefold doors, if five-doors-adverting and determining are unwise attention called improper way of taking into heart, selfish-desire or hatred arise depending on the visible-object, colour of woman etc., which is desirable or undesirable appropriately, due to presence of efficiency of that five-doors-adverting which is capable of taking into heart wrongly and determining, which determines wrongly. (However it cannot recognize as men, woman, white, yellow etc.) Due to ability to recognize as woman, man in the mind-door-cognitive process, *rajjana* (strong attachment), *dussana* (sin against) etc., arise consequently.

Those consciousness, from adverting until determining in the eye-door, arise together with associating mental *dhammas* and then they cease just after arising. If they cease in that way those impulses, which arise within the same cognitive process, which have also got the nature of perishing away just after arising in those mind moments, should not be pleasing with that object by means of strong attachment, sin against, wavering. (*Abhi-A-2-341, 342*) The sequence of phenomena is as follows:_____

When those objects, visible-object etc., impinge in fivefold-doors, due to presence of efficiency of factors of arising of wholesome deed, arising of unwholesome deed etc., i.e., *niyamita*, fixed mind in a way that “I ought to do wholesome deed only or I ought to do

unwholesome deed only” etc., wholesome impulses or unwholesome impulses fall; afterwards it falls into life-continuums and then impulses of mind-door-cognitive process take that object and it falls into life-continuums again. (These words show three cognitive processes, i.e., (1) *pañcadvāra vīthi* (2) *tadanuvattaka manodvāra vīthi* (3) *suddhamanodvāra vīthi*.)

Then after distinguishing and keeping as “woman, man” etc., in mind in that mind-door only, impulses fall and it falls into life-continuum. This is the fourth mind-door-cognitive process.

By the time the next mind-door-cognitive process arises ____

1. wholesome impulses fall by means of revering or
2. unwholesome impulses fall by means of strong attachment etc., on that object. (It is the fifth mind-door-cognitive process.) (*Anuṭṭ-1-200*)

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According to above sayings, any kind of visible-object impinges in eye-door and mind-door, these five kinds of cognitive processes, i.e.,

1. eye-door-cognitive process which take visible-object;
2. one time of following mind-door-cognitive process (*tadanuvattika manodvāra vīthi*), which takes object of past visible-object which is object of eye-door-cognitive process;
3. one time of pure mind-door-cognitive process (*suddha manodvāra vīthi*) which can discriminate past visible-object as “brown, yellow, blue, black” etc.;
4. one time of pure mind-door-cognitive process (*suddha manodvāra vīthi*) which knows meaning, concept, such as man, woman, pot, garment etc., in accordance with experienced perception of emblem of man, woman, pot, garment etc., basing on visible-object which has been seen, known and discriminated by those three times of cognitive processes;
5. one time of pure mind-door-cognitive process (*suddha manodvāra vīthi*) falls by taking object of any kind of meaning, concept, man, woman, pot, garment etc., of that visible-object.

Only when this fifth cognitive process falls (if it is wise attention) revering or (if it is unwise attention) strong attachment, love, hatred etc., arises consequently. This is shown according to traditional teaching methodology of successive olden day teachers. (See *Minexhine Sayadaw’s* Diagram showing *vīthi*, planes etc., page 26, 27)

In some preaching, such as “*cakkhunā rūpam disvā* = after seeing visible-object by seeing-consciousness,” the Exalted One preached on second and third mind-door-cognitive processes through adding in eye-consciousness-cognitive process (= eye-door-cognitive process) without discriminating. (*Mañimañjū*)

Due to occurrence of very swift arising phenomena of consciousness, foolish worldly persons, who can not differentiate between significance of eye-door-cognitive process and mind-door-cognitive process, who are lacking eye of wisdom on ultimate nature, consider the occurrence of knowing meaning, concept of man, woman, pot, garment etc., and the occurrence of revering, strong attachment, love, sin against etc., through mind-door-cognitive processes which arise contiguously after eye-door-cognitive process, as seeing on those man, woman, pot, garment etc., through seeing-consciousness (=eye) only. (*Mūlaṭṭ-1-72, 73*)

As mentioned above, meaning, concept of man, woman, pot, garment etc., are, actually, known by mind-door-cognitive processes. It should be recognized the fact only when the fifth mind-door-cognitive process arises, revering, strong attachment, love, sin against etc., occur consequently.

If that visible-object impinges in eye-door and mind-door again, similar processes of (5) times of cognitive processes, i.e. one time of eye-door-cognitive process and four times of mind-door-cognitive processes arise successively. This kind of saying is accomplished through *ukkaṭṭhaniddesa naya* which says maximum range with referring to only object which has been experienced habitually over and over. Through taking object which is not experienced habitually five-doors-cognitive processes arise at the intervals of those cognitive processes and then mind-door cognitive process, which conforms with that five-doors-cognitive processes, also arises. It should be recognized presence of connection between door, life-continuum etc., and impulses is as a result of being inclusive in the single continuity of corporeality-mentality. (*Anuṭṭī-1-200*)

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In accordance with explanation of this sub-commentary called *Anuṭṭīkā*, more or less numbers of mind-door-cognitive processes can arise contiguously after one eye-door-cognitive process appropriately. It should be recognized five-doors-cognitive process, eye-door cognitive process etc., can arise at the intervals of mind-door-cognitive processes appropriately, basing on some circumstances, such as coincidence of door and object etc. It should be recognized on ear-door-cognitive process etc., in similar way.

Especially in this stage, during keeping mental *dhammas* in mind by taking object of ultimate *dhammas* of corporeality-mentality after one time of any kind of five-doors-cognitive processes numerous mind-door-cognitive processes can arise by separating with life-continuums at intervals. It refers especially on cognitive processes which take object of pure ultimate nature. The accomplishment to know that visible-object as *nicca, sukha, atta, subha* is concern with mind-door-cognitive processes only. Five-door-cognitive processes are merely arising of strong attachment on desirable visible-object or sin against on undesirable-object or wavering nescience in real nature of object. Therefore the righteous *meditator* must discern the nature of knowing as *nicca, sukha, atta* etc., in the mind-door-cognitive processes only.

Pāli Quotation (Abhidhamma vatāraṭṭika)

11.K Audible-object with one consonant

While present audible-object with one consonant, such as *gô* (cow), is hearing, these cognitive processes, viz.,

1. first ear-door-cognitive process which recognizes present audible-object, *gô* (cow);
2. second following mind-door-cognitive process which recognizes past audible-object which has been recognized by that ear-door-cognitive process;
3. third pure mind-door-cognitive process which recognizes concept of designation as cow (*gô*);
4. fourth pure mid-door-cognitive process which takes object of shape and form of cow;
5. fifth pure mind-door-cognitive process which takes audible-object, concept of designation or shape and form of cow (*gô*); arise successively.

Only when this fifth cognitive process arises can he recognize as cow, resulting in arising of revering, love, strong attachment etc.

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Audible-object with two consonants

While present audible-object with two consonants, such as *paṭa* (garment), is hearing, these cognitive processes, viz.,

1. through taking audible-object of ‘*pa*’, one ear-door-cognitive process;
2. one following mind-door-cognitive process;
3. through taking audible-object of ‘*ṭa*’, one ear-door-cognitive process;
4. one following mind-door-cognitive process
5. afterwards, through taking audible-object of two consonants, *paṭa*, one pure mind-door-cognitive process;
6. afterwards through taking object of concept of designation of ‘*paṭa*’ (garment) one pure mind-door-cognitive process;
7. afterwards through taking object of meaning of shape and form of ‘*paṭa*’ (garment)”, one pure mind-door-cognitive process; arise successively.

Thus during hearing sound of two consonants, *paṭa* (garment), only when (7) cognitive processes arise successively, can he recognize meaning of shape and form of garment. This phenomenon of falling of cognitive processes does not concern with recognizing on inner desire of others through bodily expression corporealities. It should be recognized on many consonants by following this example.

While hand-foot etc., are shaking as gesture

While hand, foot, head are shaking as gesture ____

1. through taking present visible-object which lies on shaking hand, foot etc., one eye-door-cognitive process;
2. afterwards through taking that past object, one following mind-door-cognitive process;
3. afterwards, third pure mind-door-cognitive process which can determine that past visible-object as brown, yellow etc.;
4. afterwards fourth mind-door-cognitive process which recognizes bodily expression (= shaking hand etc.)
5. afterwards fifth mind-door-cognitive process which understands inner desire of person in a way that “this persons wants to perform this work”, arise successively.

Sound of Verbal expression

For a person who hears sound of calling of other etc., ____

1. through taking present audible-object, sound, one ear-door-cognitive process;
2. afterwards, through taking that past audible-object, one following mind-door-cognitive process;
3. afterwards, through taking object of concept of designation, third pure mind-door-cognitive process;
4. afterwards, through taking object of verbal expression, fourth pure mind-door-cognitive process;
5. afterwards, fifth mind-door-cognitive process which understands inner desire of that person who calls, arise successively.

During showing cognitive process which understands verbal expression in this way the reason why sub-commentators did not show cognitive process recognizes the meaning is that it is inclusive in the fifth cognitive process. In this case, before cognitive process which understands inner desire the cognitive process which understands the meaning arise

beforehand frequently. (See *Minekhine Sayadaw's* Diagram showing *vīthi*, planes etc., page 28, 29)

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11.L *niyatayogī-aniyatayogī*

Pāli Quotation (Abhidhammattha Sangaha)

Mental concomitants which always associate with their usual associating consciousness are called *niyatayogī cetasika* (fixed associating mental concomitants while those mental concomitants which do not associate with their usual associating consciousness but sometimes are called *aniyatayogī cetasika* (non-fixed associating mental concomitants). Those *aniyatayogī cetasika* are namely,

1. envy, stinginess, remorse
 2. right speech, right action, right livelihood (= three abstinences)
 3. compassion, appreciative joy (two boundless mental concomitants)
 4. conceit
 5. sloth, torpor,
- in total, (11) kinds. Remaining (41) kinds of mental concomitants, among (52) kinds, are *niyatayogī cetasika*.

nānā-kadāci cetasika

Some *aniyatayogī cetasika* can not associate with their usual associating consciousness forever, but in sometimes (*kadāci*). Even though they have opportunity to associate with their usual associating consciousness, both kinds of two or three of them can not associate but specifically in different mind moments, due to presence of variation of objects.

Those mental concomitants, envy, stinginess, remorse do not associate with consciousness rooted in hatred whenever the latter arises in one's continuum. Envy associates with it only when envious mind arises by taking object of others property. When stingy mind arises by taking object of one's own property to which one can not tolerance to concern with others stinginess associates with that consciousness rooted in hatred. When remorse arises by taking objects of unwholesome deed which has been done and wholesome deed which has not been done yet in a way that "it has been done wrongly; it is very sorry not to do" etc., remorse associates with that consciousness rooted in hatred. While some kinds of consciousness rooted in hatred, such as killing being, arising of lamentation etc., are arising above three kinds of mental concomitants do not associate with those consciousness.

During arising of consciousness rooted in hatred _____

1. envy takes object of other's property;
2. stinginess takes object of one's own property;
3. remorse takes object of either unwholesome deed which has been done or wholesome deed which has not been done yet; respectively.

Due to presence of variation in objects in this way, those mental concomitants are unable to associate within same mind moment simultaneously. Only when respective objects are available to take as object each can associate with respective consciousness rooted in hatred, resulting in designation as *nānākadaci cetasika*.

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Right speech, right action, right livelihood_____

In this case, only mundane abstinences are *nānā-kadāci cetasika*. Supra-mundane abstinences of all three kinds arise simultaneously within same mind moment, due to presence of object of *nibbāna* only. Each abstinence associates with mundane sensuous wholesome deeds specifically sometimes.

1. Right speech means the nature of abstinence from any kind of four verbal misdeeds, which are not relating with livelihood.
2. Right action means the nature of abstinence from any kind of three bodily misdeeds, which are not relating with livelihood.
3. Right livelihood means the nature of abstinence from any kind of four verbal and three bodily misdeeds, which are relating with livelihood.

Due to presence of variation of sensuous objects of corporeality-mentality which are deserving to abstain, abstinence mental concomitants can associate with mundane great wholesome consciousness specifically sometimes. Although they associate with great wholesome consciousness, they can not associate whenever great wholesome consciousness arises. While donation is performing; while *samatha* practice is performing through mind of meditation which associate with concentration of preliminary work (*parikamma samādhi*) and access concentration (*upacāra Samādhi*); while *vipassanā* practice is performing; great wholesome consciousness arises (in the continuum of worldly persons and fulfilling persons). During arising of great wholesome consciousness in that way those abstinence mental concomitants are wanting. Due to infrequent association with respective great wholesome consciousness, these abstinence mental concomitants are also called *nānākadāci cetasika*.

Compassion, appreciative joy_____

These boundless mental concomitants can associate with

1. great wholesome consciousness (8) kinds,
2. in the aspect of tetrad method, (3) kinds of absorption called first absorption, second absorption, third absorption sometimes.

While compassion, appreciative joy are arising through taking object of concept of being; while compassion practice, appreciative joy practice are performing through taking object of concept of being; while compassion absorption, appreciative joy absorption are entering these mental concomitants associate with respective consciousness specifically. They do not associate with those consciousness while donation is performing; while noble qualities, the Exalted One's noble qualities etc., are taking as object; while concentration is being developed through taking objects of concepts of *kasiṇa*-objects, earth-*kasiṇa* etc. Therefore those two boundless mental concomitants are also called *kadāci cetasika*. Furthermore_____

1. compassion takes object of concept of suffering being;
2. appreciative joy takes object of concept of happy being.

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Due to presence of variation of object, compassion and appreciative joy can not associate within same mind moment, resulting in designation as *nānā cetasika*. If two words are added, those two kinds of boundless mental concomitants are called *nānā-kadāci cetasika*.

Conceit____ The mental concomitant called conceit, does not always associate with consciousness rooted in greed (4) kinds which do not associate with wrong view. It can associate with those consciousness while one is priding with thinking highly on oneself. Due to association with consciousness rooted in greed which do not associate with wrong view, it is called only *kadāci cetasika* but not *nānācetasika*. If conceit is lacking, the consciousness rooted in greed will consist of (19/21/18/20) kinds of mental *dhammas* respectively.

Sloth-torpor_____

These mental concomitants which associate with (5) kinds of prompted consciousness, (4) kinds of consciousness rooted in greed and one kind of consciousness rooted in hatred also do not always associate with prompted consciousness. For instance____ while other's property is being stolen; while sexual misconduct is performing through prompted mind sloth-torpor can be lacking. It is deserving to associate only when mind is full of sloth and torpor. During associating in that way, the sloth oppresses the mind so as not to be adaptable and then the torpor oppresses mental concomitants so as not to be adaptable simultaneously, resulting in inability to separate each other. These mental concomitants are, therefore, called not only *saha* (together) but also *kadāci* (sometimes) *cetasika*.

According to these specifications, if sloth-torpor do not associate with (5) kinds of unwholesome prompted consciousness, it should be recognized numbers of mental *dhammas* will be similar to unprompted consciousness. At that time it should be recognized there is no variation in numbers of consciousness and mental concomitants depending on prompted or unprompted unwholesome consciousness as shown in wholesome consciousness.

11.M Depended base corporealities

In above tables showing visible-object line, *dhamma*-object line etc., seeing-consciousness and associating mental *dhammas* arise depending on eye-base corporeality (*cakkhuvatthu*) and so forth.

Remaining all consciousness i.e, five-door-adverting, receiving, investigating, determining, impulses, registering, mind-door-adverting, impulses, registering and their associating mental *dhammas* arise depending on heart-base corporeality only. In the aspect of preaching methodology of *Suttanta*, due to necessary to discern through breaking down each compactness of corporeality, it is shown as (54) kinds in the eye and (54) kinds in the heart in tables without showing pure eye-base, heart-base etc. All these (54) kinds of corporealities are real corporealities. However the righteous *meditator* must discern all available non-real corporealities in this stage of Knowledge of Analyzing Mentality-Corporeality. When he reaches into *vipassanā* stage he can omit non-real corporealities.

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If one counts by omitting corporealities which have been counted, there will be (12) kinds of real corporealities, i.e. *paṭavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, ojā, jīvita, cakkhupasāda, kāyapasāda, bhāvarūpa* and (9) kinds of non-real corporealities, i.e., *ākāśadhātu, lahutā, mudutā, kammaññatā, kāyaviññatti, upacaya, santati, jaratā, aniccatā*, (21) kinds in total in the eye. It should be understood remaining doors in similar way.

11.N Audible-object (sound)line

As mental *dhammas* of visible-object line are kept in mind, mental *dhammas* of remaining object line, audible-object line etc., must also be kept in mind. In impulses, if wise-attention arises, there will be wholesome impulses; if unwise-attention arises, there will be unwholesome impulses. Ways of discerning on mental *dhammas* of wholesome impulses have been presented. Now it will be presented on ways of discerning on unwholesome impulses in brief: _____

After ear-transparent-element and life-continuum mind-clear-element are kept in mind simultaneously when audible-objects which are varied as desirable and undesirable ones are discerned as object, as shown in visible-object line, if unwise-attention arises, continuity of ear-door-cognitive process and mind-door-cognitive process, viz., five-doors-adverting, hearing-consciousness, receiving, investigating, determining (7) times of impulses which are unwholesome ones, (2) times of registerings, mind-door-adverting, unwholesome impulses (7) times, registerings (2) times will arise successively. Unwholesome impulses of various group must be kept in mind thoroughly. Among those consciousness, hearing-consciousness and associating mental *dhammas* arise depending on ear-transparent-element with middle life-span which arises simultaneously with past life-continuum. Remaining all consciousness and associating mental *dhammas* arise depending on heart-base corporeality which arises simultaneously with respective preceding mind-moment. In this case both kinds of internal audible-object and external audible-object can be discerned appropriately.

11.O Olfactory-object (smell)line

After ear-transparent-element and life-continuum mind-clear-element are kept in mind simultaneously when **olfactory**-objects which are varied as desirable and undesirable ones are discerned as object, as shown in visible-object line, if unwise-attention arises, continuity of **nose**-door-cognitive process and mind-door-cognitive process, viz., five-doors-adverting, **smelling**-consciousness, receiving, investigating, determining (7) times of impulses which are unwholesome ones, (2) times of registerings, mind-door-adverting, unwholesome impulses (7) times, registerings (2) times will arise successively. Unwholesome impulses of various group must be kept in mind thoroughly. Among those consciousness, **smelling**-consciousness and associating mental *dhammas* arise depending on **nose**-transparent-element with middle life-span which arises simultaneously with past life-continuum. Remaining all consciousness and associating mental *dhammas* arise depending on heart-base corporeality which arises simultaneously with respective preceding mind-moment.

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11.P Sapid-object (taste) line

After ear-transparent-element and life-continuum mind-clear-element are kept in mind simultaneously when **sapid**-objects which are varied as desirable and undesirable ones are discerned as object, as shown in visible-object line, if unwise-attention arises, continuity of **tongue**-door-cognitive process and mind-door-cognitive process, viz., five-doors-adverting, **tasting**-consciousness, receiving, investigating, determining (7) times of impulses which are unwholesome ones, (2) times of registerings, mind-door-adverting, unwholesome impulses (7) times, registerings (2) times will arise successively. Unwholesome impulses of various group must be kept in mind thoroughly. Among those consciousness, **tasting**-consciousness and associating mental *dhammas* arise depending on **tongue**-transparent-element with middle life-span which arises simultaneously with past life-continuum. Remaining all consciousness

and associating mental *dhammas* arise depending on heart-base corporeality which arises simultaneously with respective preceding mind-moment.

11.Q Tactile-object (touch) line

Because touching-element called tactile-object line are of three kinds, viz., earth-element, fire-element, air-element. The righteous *meditator* must discern through taking objects of

1. the earth-element,
2. the fire-element,
3. the air-element, respectively.

Both body-transparent-element which is intended to be discern in any part of body and life-continuum mind-clear-element must be kept in mind simultaneously. Take object of the earth-element which is consisting in corporeal units which are varied as desirable and undesirable ones. When that earth-element impinges in body-transparent-element and life-continuum mind-clear-element simultaneously, if that earth-element is taken into heart through improper way (= unwise attention), continuity of consciousness of body-door-cognitive process and mind-door-cognitive processes will arise successively but separated by many life-continuums between two cognitive processes and those consciousness are namely,

1. five-doors-adverting,
2. touching-consciousness,
3. receiving
4. investigating,
5. determining

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6. unwholesome impulses (7) times,
7. registerings (2) times (many life-continuums)
8. mind-door-adverting,
9. unwholesome impulses (7) times,
10. registerings (2) times (many life-continuums).

The righteous *meditator* must keep those mental *dhammas* together with associating *dhammas* in mind by breaking down each compactness of mentality called mass of mentality in order to reach the field of ultimate nature. Discern in similar way by taking objects of both fire-element and air-element.

11.R Way of keeping mental *dhammas* in mind through brief method

It has been shown ways of keeping mental *dhammas* in mind easy *dhamma*-object line as beginning. All (6) lines from *dhamma*-object line to olfactory-object line are shown thoroughly. After discerning on mental *dhammas* in this way, the righteous *meditator* must discern mental *dhammas* in sequence from visible-object as beginning until *dhamma*-object as end.

During keeping pure unwholesome groups mental *dhammas* in mind in that way, some meditators have got dim light of concentration, resulting in ability to see gropingly. Sometimes even corporeal units can not be seen obviously. Due to frequent discerning on unwholesome *dhammas* mind of meditation usually becomes not clear. At that time meditation practice usually falls back. Therefore it is found that alternate ways of discerning

on wholesome *dhammas* and unwholesome *dhammas* of each line are more suitable for most meditators. When one is skilled in discerning efficiency of Knowledge of Practice becomes powerful, resulting in shining of light of wisdom.

Dhamma-object line consists of (5) kinds of transparent-element corporealities and (16) kinds of subtle corporealities. Thus if all (6) lines called visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, *dhamma*-object line are added it will be finished to discern mental *dhammas* which arise by taking objects of (28) kinds of corporealities.

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This is way of keeping mental *dhammas* in mind by base-door wise system. It is way of discerning on mental *dhammas* in brief method. It is way of discerning on mental *dhammas* through brief account of four element meditation. This way of discerning will be presented in brief with the help of tables as follows: ___

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Table showing compendium of (6) lines (section of corporeality)

1. visible-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
2. audible-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
3. olfactory-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
4. sapid-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
5. tactile-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
6. <i>dhamma</i> -object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
(a) real corporealities (10/11)	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
(b) non-real corporealities (10)	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall

(c) Table showing *dhamma*-object line, mind-door-cognitive process, pure wholesome group

	M.D.A *	Impulsions (7) times	Registering with root cause (2) times	Registering without root cause (2) times
1. right speech	12	35/34/34/33	34/33/33/32	12/11/11
2. right action	12	35/34/34/33	34/33/33/32	12/11/11
3. right livelihood	12	35/34/34/33	34/33/33/32	12/11/11
4. compassion	12	35/34/34/33		
5. appreciative joy	12	35/34/34/33		

6. recollection of the Buddha's quality	12	34/33/33/32	34/33	12
7. recollection of death	12	34/33/33/32	34/33/33/32	12/11/11

*M.D.A. = mind-door-adverting

(d) Table showing *dhamma*-object line, mental *dhammas* of absorption (*jhāna*)

1. mindfulness of breathing	First absorption, second absorption, third absorption, fourth absorption
2. bone meditation	First absorption
3. white- <i>kaṣiṇa</i>	First absorption, second absorption, third absorption, fourth absorption
4. <i>mettā</i>	First absorption, second absorption, third absorption
5. foulness	First absorption

Notes: *Dhamma*-object line is shown by dividing (4) groups as (a) (b) (c) (d) with same nature.

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Explanation on table (c) *dhamma*-object line

In this table, as mentioned previously, each impulsion of right speech, right action, right livelihood, compassion, appreciative joy consists of (35/34/34/33) kinds of mental *dhammas* respectively depending on agreeable feeling or neutrality feeling; association with knowledge or without knowledge. Due to inability to associate with abstinenes, each registering consists of (34/33/33/32) kinds of mental *dhammas* respectively. However registerings without root cause are also available. After impulsions of compassion and appreciative joy, registerings are, actually, impossible to fall.

In the practice of recollection of the Supreme Buddha's quality, each impulsion consists of (34/33/33/32) kinds of mental *dhammas* respectively depending on association with or without knowledge and *pīti*. Registerings always associate with *pīti*. However it can or can not fall.

Recollection of death _____ Impulsions of the practice of recollection of death also consist of (34/33/33/32) kinds of mental *dhammas* depending on association with or without knowledge and *pīti*.

“*iti jīvitindriyupaccheda saṅkhā tassa maraṇassa saraṇam maraṇassati. (Vs-1-222)*”

Because mind of meditation called recollection of death takes object of nature of death called cessation of controlling faculty of life, in other words takes object of vitality which will cease, registering is available resulting from occurrence of object of ultimate nature. However during taking object of concept of one's corpse registering can not fall.

Explanation on table(d) *dhamma*-object line mental *dhammas* of absorption

If the righteous *meditator* has experienced to develop concentration through cascade of practice as follows: _____

Basing on fourth absorption concentration of mindfulness of breathing, when light of absorption concentration becomes powerful, (32) bodily parts are discerned, then bone meditation is changed until the first absorption concentration, and then white *kaṣiṇa*-object is

discerned through emerging from internal or external base object until fourth absorption concentration, after developing fourth absorption concentration, four protective meditation, viz.,

1. *mettā* (loving kindness)
2. recollection of the Buddha's Noble Quality
3. recollection of death
4. meditation on foulness nature,

he must keep mental *dhammas* of absorption in mind as shown in that table (d) *dhamma*-object line. Recollection of the Buddha's Noble Qualities and recollection of death can bring forth sensuous access concentration only and those practice never fall more than (7) times of impulsions. Therefore mental *dhammas* of those practices must be kept in mind as shown in table(c) *dhammas*-object line.

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If the righteous *meditator* has got absorptions of (10) kinds of *kasīṇa*-object up to the fourth absorption and (8) kinds of attainments for (8) *kasīṇa*-object from earth-*kasīṇa* to white *kasīṇa*, he must keep mental *dhammas* of absorption in mind continuously as shown in table of page (106-108).

11.S. Way of keeping mental *dhammas* in mind through detailed method

In the commentary called *Visuddhi Magga (Vs-2-226)* it is instructed that.....

kese pathavīdhātu kakkhalalakkhaṇā.... pa.... assāsapassāse pathavīdhātu kakkhaḷa lakkhaṇā.....

= both mental *dhammas* which are led by *phassapañcamaka dhamma* called contact, feeling, perception, volition, consciousness which arise by taking object of the earth-element which consists in (5) kinds of corporeal units (= 44 kinds of corporealities) within bodily part called hair...R.... and those mental *dhammas* which are led by *phassapañcamaka dhamma* which arise by taking object of the earth-element which consists in sound nonad of in-breath and out-breath (=9 kinds of corporealities) must be kept in mind.

According to that instruction, there are (44) kinds of corporealities in hair and then mental *dhammas* which arise by taking object of each corporeal *dhamma* must be kept in mind thoroughly. Those mental *dhammas* include both wholesome group impulsions and unwholesome group impulsions and all those mental *dhammas* which arise by taking objects of remaining (43) kinds of corporealities must also be kept in mind thoroughly.

Those corporeal *dhammas* which are inclusive in (42) bodily parts shown in *rūpakammaṭṭhāṇa* are, if it is counted through omitting corporealities which have been counted, only (18) kinds of real-corporealities. Those (18) kinds of real-corporealities are inclusive in (6) kinds of objects accordingly. Therefore, those corporeal *dhammas* which are consisting in (42) bodily parts, viz.,

1. *vaṇṇa* = visible-object must be kept in mind as shown in visible-object line.
2. *sadda* =R.....
3. *gandha* =R.....
4. *rasa* =R.....
5. *pathavī, tejo, vāyo* = tactile-object must be kept in mind as shown in tactile-object line;

6. remaining kinds of real corporealities must be kept in mind as shown in *dhamma*-object line, way of discerning mental *dhammas* through taking objects of real-corporealities respectively.

Pāli Quotation (Vs-2-227)

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According to above explanation of commentary not only mental *dhammas* which arise by taking objects of each corporeality occurring in (42) bodily parts but wholesome impulses, unwholesome impulses of five-doors-cognitive process and mind-door-cognitive processes which arise by taking object of each corporeal *dhamma* occurring in (6) doors (= 54/44 kinds of corporealities), eye-transparent-element etc., must also be kept in mind continuously.

11.T Way of keeping mental *dhammas* which arise by taking object of mental *dhammas* in mind

Way of keeping mental *dhammas* which arise by taking object of mental *dhammas* are omitted to present in this Volume because it is difficult to distinguish by insight for *meditators* who are beginners of practice of mentality. However in the way of discerning of non-corporeal saptad (*arūpasattaka naya*), (*Vs-2-261, 262*) and in the stage of Knowledge of Dissolution (*bhanga ñāṇa*), (*Vs-2-278*) it is instructed to discern mental *dhammas* which arise by taking object of mental *dhammas* through generalizing as three characters called *anicca, dukkha, anatta*. Therefore when the *meditator* reaches into that stage he will see those ways of discerning well. (It can be read in Volume V *vipassanā* section.)

11.U. Discern as “mental *dhamma*, mental *dhamma*”

so sabbe pi te arūpadhamme namanalakkhaṇena ekato katvā “etam nāma” nti passati. (Vs-2-223)

During keeping mental *dhammas* in mind through base-door wise system as mentioned above, the righteous *meditator* must discern each mental *dhamma* of every mind moment which arises in the continuity of cognitive process through discerning any one of three mental *dhammas*, i.e., consciousness, contact, feeling as priority. When he is successful he can discern two mental *dhammas*, consciousness and contact, and then he can discern three mental *dhammas* consciousness, contact, feeling of each mind moment through adding one kind of mental *dhammas* gradually and so forth. When all mental *dhammas* shown in each row of tables can be discerned, in other words, when those mental *dhammas* consisting in each mind moment of each row appear in the insight as a whole, he has to keep in mind as either

1. these are mental *dhammas* or
2. mental *dhammas*, mental *dhammas* by taking object of nature of inclining towards various objects, visible-object etc.

Unless simultaneous arising of all mental *dhammas* within every mind moment can be seen one must not discern in that way. Only when one can see simultaneous arising of mental *dhammas* within each mind moment can he discern all mental *dhammas* shown in each row as a whole in that way.

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Row means ____ Please see table of *nāmakammaṭṭhāna* again. For instance, in table showing visible-object line wholesome group, the first row must be taken into heart. In that row there are mental *dhammas* of eye-door-cognitive process and mind-door-cognitive process. (One should understand that numerous mid-door-cognitive processes can arise.) In those cognitive processes each impulsion consists of (34) kinds of mental *dhammas*, due to presence of association with both knowledge and *pīti*. This row can be designated as first row. Those rows with impulsions which consist of (33) kinds of mental *dhammas* are designated as second row, third row etc., and so forth. The righteous *meditator* should like to discern row by row. Both wholesome groups and unwholesome groups must be kept in mind thoroughly. The righteous *meditator* has to discern mental *dhammas* through both kinds of in-brief and detailed methods systematically.

PAGE-275**2. Section of *rūparūpapariggaha*****section of way of keeping corporeality-mentality in mind**

1. In the section of *rūpakammaṭṭhāna* it is presented that through taking object of different occurrence of preceding continuity of corporealities and succeeding continuity of corporealities (= nature of alteration), due to factors of coldness and hotness etc., way of discerning on all kinds of real and non-real corporealities existing in (6) doors, (42) bodily parts (= all kinds of corporealities produced by *kamma, utu, citta, āhāra*) as “corporeal *dhamma*, corporeal *dhamma*”.
2. Now it has been presented that through taking object of nature of inclining towards various objects, visible-object etc., way of discerning on mental *dhammas* as a whole.....
As *mental dhamma, mental dhamma*.
Afterwards way of practice that should be continued to perform is instructed in *Visuddhi Magga* as follows:
3. Differentiate corporeality-mentality keep in mind corporeality-mentality

Pāli Quotation (Abhi-A-1-260)***(Vs-2-222) (Vs-2-225)***

According to instructions found in above commentaries, after keeping corporeality in mind and keeping mentality in mind the righteous *meditator* must endeavour to perform these two functions, i.e.,

3. Differentiating corporeality-mentality
4. Distinguishing and keeping corporeality-mentality in mind.

Because mental *dhammas* are kept in mind through base door-wise system, it is also appropriate to differentiate corporeality-mentality through base-door wise system. During keeping in mind in that way corporeality-mentality must be kept in mind through discerning on real corporealities as priority, as shown in tables in which depended bases are shown. Non-real corporealities must also be kept in mind minglingly.

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In tables real corporealities which are deserving to discern as object of *vipassanā* practice are shown as priority. (It should be noticed only each (54) kinds of real corporealities can be found in eye-door, ear-door, nose-door, tongue-door, and mind-door, only (44) kinds of real corporealities in body-door respectively.) Here it will be presented how corporeality-mentality which are consisting in the first row of table, wholesome group impulsions, can be discerned as example.

1. In five-doors-adverting ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (11) kinds are mental *dhammas*;
2. In seeing-consciousness ____
Depended bases (54) kinds within eye and visible-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;
3. In receiving-consciousness
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (11) kinds are mental *dhammas*;
4. In investigating-consciousness
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (12) kinds are mental *dhammas*;
5. In determining-consciousness ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (12) kinds are mental *dhammas*;
6. In the first impulsion ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second impulsion etc., must also be discerned in similar way.)
7. In the first registering ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second registering must also be discerned in similar way.)

In life-continuum ____

Depended bases (54) kinds within heart are corporeal *dhammas*; life-continuum consciousness and mental concomitants, (34) kinds are mental *dhammas*.

All life-continuums must be discerned in similar way. Because life-continuum takes any object of three objects, i.e, action – emblem of action-emblem of destination (*kamma-kammanimitta-gati nimitta*) which are objects of impulsions adjacent to death of previous life, the righteous *meditator* might not discern its object correctly and mental *dhammas* of life-continuum can be omitted to discern. When the practicing *meditator* reaches into stage of dependent-origination he can discern life-continuum systematically and then those mental *dhammas* of life-continuum must be kept in mind.

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At that time he has to scrutinize his life-continuum accurately in order to know what kind of feeling associates with it, agreeable feeling or neutrality feeling, knowledge and *pīti* associate with it or not and how many kinds of consciousness and mental concomitants consist in life-continuum. Depended base corporealities (54) kinds means base corporealities

of life-continuum of present life. Those depended base corporealities of first life-continuum after *paṭisandhi* can deficit *āhārajarūpa* (corporealities produced by nutriment). In the second life-continuum etc., depended base corporeality is lacking *āhārajarūpa* throughout the period at which mother's ingested nutriment do not spread into the body of foetus. It will be continued to present way of keeping corporeality-mentality in mind as a whole.

1. In mind-door-adverting____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (12) kinds are mental *dhammas*;
2. In the first impulsion____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second impulsion etc., must also be discerned in similar way.)
3. In the first registering____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second registering must also be discerned in similar way.

Now it will be explained for those persons with weak knowledge in *Abhidhamma*. It will be no need to present for those persons with sufficient knowledge in *Abhidhamma*. Significance differences only will presented ____

In hearing consciousness____

Depended bases (54) kinds within ear and audible-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

In smelling consciousness____

Depended bases (54) kinds within nose and olfactory-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

In tasting consciousness____

Depended bases (54) kinds within tongue and sapid-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

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In touching-consciousness____

Depended bases (54) kinds within body and tactile-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

Remaining all mind moments consisting in ear-door-cognitive process, nose-door-cognitive process, tongue-door-cognitive process, body-door-cognitive process, arise depending on heart-base corporeality only. The righteous *meditator* should like to understand way of differentiating and keeping corporeality-mentality in mind. For *dhamma*-object line a mind-door-cognitive process which arises by taking visible-object as *dhamma*-object will be presented as example.

1. In mind-door-adverting____
Depended base corporealities (54) kinds within heart and eye-transparent-element are corporeal *dhammas*; consciousness and mental concomitants, (12) kinds are mental *dhammas*.
2. In the first impulsion____

Depended base corporealities (54) kinds within heart and eye-transparent-element are corporeal *dharmas*; consciousness and mental concomitants, (34) kinds are mental *dharmas*. (Remaining impulses must be discerned in similar way.)

3. In the first registering __

Depended base corporealities (54) kinds within heart and eye-transparent-element are corporeal *dharmas*; consciousness and mental concomitants, (34) kinds are mental *dharmas*. (Second registering must be discerned in similar way.)

Summary to be recognized is that _____ depended base corporealities (54) (44) kinds together with respective object-corporeality must be discerned as corporeal *dharmas*. Mental *dharmas* must be kept in mind as shown in tables. When corporeality-mentality consisting in each row can be discerned the righteous *meditator* must keep in mind as “corporeal *dharmas* mental *dharmas*”, “corporeal *dharmas* mental *dharmas*” through seeing each row as a whole.

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